INSCRIPTIONS OF THE PALLAVAS

T. V. MAHALINGAM

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Foreword

The value of inscriptions as a source of early Indian history is universally recognised. In fact, the epigraphic records scattered all over the country form a very important source of the political and cultural history of India from the third century B.C. to about the fourteenth century A.D. But for these records composed in Sanskritic and Dravidian languages and incised on a variety of materials, primarily lithic objects and copper-plates, our knowledge of the early history of India would remained perfunctory in the extreme. The number of epigraphic records noticed so far exceeds a hundred thousand, and a large majority of them afford valuable pieces of information not available from any other source. Noticed or published in numerous Indian and occidental periodicals devoted to orientology and other occasional publications, many of them long defunct or out of print, spread over last over a century and a half, this mass of scattered epigraphical wealth is not easily accessible to students of history. The necessity of bringing out properly edited handy compilations of chronologically, dynastically, regionally and otherwise allied inscriptions had been felt for a long time, and as early as 1888 a volume comprising Gupta and allied inscriptions was published by the Archaeological Survey of India as the third volume of its prestigious *Corpus Inscriptionum Indicarum* series. It was followed by two other volumes comprising the edicts of Aśoka and post-Aśokan Kharoṣṭhī (more properly Kharoṣṭī) inscriptions. During the last over three decades a few more volumes including the inscriptions of the Kalacuri-Cedi Era, Vākāṭakas, Śilāhāras, Paramāras and Candellas have been brought out. In order to supplement the *Corpus Inscriptionum Indicarum* series, the Indian Council of Historical Research has taken up an ambitious programme of the publication of inscriptions dating from *circa* sixth to fifteenth century A.D., the chronological terminals being flexible according to dynastic and regional requirements, in properly organised handy volumes. Fortunately, despite certain difficulties, the programme has recorded a steady progress and a few volumes covering the inscriptions of the Western Gaṅgas, Maukharis, Later Guptas, Puṣpabhutis and Yaśovarman of Kanauj and the Gajapatis of Orissa have already been published, some more are going through the press and a

few others are expected to be completed shortly. We are confident that the publication of these volumes would be widely welcomed by the historians.

We are happy to place in the hands of scholars the present volume of the Pallava inscriptions prepared by the late Professor T. V. Mahalingam, whose contributions in the field of South Indian history and epigraphy are too well known to require enumeration. In fact, this volume was the first to be completed under the inscriptions programme of the Council and was submitted as early as March, 1976, viz., more than a decade back. It is unfortunate that for various reasons beyond our control the volume could not be published earlier and the author could not see it in print. During this period of over eleven years that has elapsed since the completion of the present volume some more Pallava inscriptions have come to light, and it is proposed to publish them as a supplement in due course. We hope that this volume would be received well by the Indologists.

AJAY MITRA SHASTRI
Coordinator
Inscriptions of India Programme
Indian Council of Historical Research

Nagpur
6 October 1987

Preface

The Indian Council of Historical Research, New Delhi, which has taken up a programme of bringing out a series of volumes on Indian inscriptions covering the period from the sixth century A.D. to about the fifteenth century A.D. with the object of making epigraphical sources available to research scholars, requested me to prepare a volume of the inscriptions of the Pallavas of Kancipuram. I agreed to prepare the same. The following pages contain all the inscriptions of the Pallavas of which about 310 have been published in different epigraphical publications and the rest noticed in the *Annual Reports on Indian Epigraphy* and a few other publications.

In the preparation of this work I received help from a number of scholars. Professor R.S. Sharma, Chairman of the Indian Council of Historical Research, gave me great encouragement at different stages in the progress of the work for which I am immensely grateful to him. Professor Ajay Mitra Shastri of the Nagpur University, the Convener of the programme gave me helpful suggestions in preparing the final copy of the volume. I am thankful to him for the same.

Sri R.N. Sampath, Professor of Sanskrit, Presidency College, Madras, supplied me with the metres for the verses in the Sanskrit portions of a few inscriptions. Dr. S.H. Ritti, Professor of Ancient Indian History and Epigraphy, Karnatak University, Dharwad supplied metres for the verses in the Sanskrit portions of most of the inscriptions. He and Dr. B.R. Gopal, Epigraphist, Institute of Kannada Studies, Mysore University, Mysore, went through a part of the introduction to the volume and gave me useful suggestions for improving the same. I am under obligation to all of them.

In the initial stages of the project Sri T.K. Varadarajan, M.A., helped me in commencing the work, but he did not continue long with me. The texts of the inscriptions were prepared with the help of Sri K.K. Ramamurthy, M.A., now Technical Assistant, Archaeological Survey of India (Temple Survey Project), Madras. Sri B. Sitaraman, M.A., a Research Officer in the ICHR for some time and now Deputy Superintending Archaeologist, Mid-Southern Circle, Bangalore, assisted me in checking the script prepared. I received most tangible help from Sri R. Anandasivam, Research-cum-Technical Assistant working under me in the different projects I have undertaken for the ICHR, in finalising the manuscript for the press with reference to the texts, notes and

abstracts of the contents of the inscriptions and the preparation of the introduction for the volume, but for whose assistance I would not have been able to complete the work in time. I am beholden to all of them for their help.

Ramakrishna Nagar
Madras-600028
3 March 1976

T.V. MAHALINGAM

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Introduction

"Epigraphy is the study of the inscriptions, especially old ones. It is the life-blood of history in as much as it supplies the most authentic data and is more reliable than tradition and literature".[1] South India is rich in epigraphical material. In fact the history of the land and its people is built up mainly with the help of the inscriptions available for different dynasties that ruled over it or had contacts with the soil. The Pallavas of Kāñcīpuram, the earliest historically known imperial family of rulers of a considerable part of South India, have left behind them nearly 400 inscriptions recording many of the events and giving glimpses of the conditions under them. They are supplemented by some of the inscriptions of the contemporary dynasties that ruled side by side with them in different periods and with which they had contacts, either friendly or otherwise.

Progress made in the study of Pallava inscriptions

The inscriptions as well as the monuments of the Pallavas have been subjects of study for over one and half centuries from the days of Col. Colin Mackenzie who collected a number of inscriptions in South India and prepared descriptive accounts of the monuments at Māmallapuram (Mahābalipuram), the chief sea-port town in the Pallava kingdom. Later Burnell deciphered some of the inscriptions at the place which were included in Capt. Carr's collection of papers on the Seven Pagodas. James Furgusson who wrote on the *History of Indian and Eastern Architecture* has given a fairly good description of these Pagodas which he assigned to the sixth and seventh centuries A.D.

But it was only in the latter half of the last century that some of the copper plates and stone inscriptions of the Pallava kings which came to light, began to be studied in detail. Fleet edited some of the early records of the dynasty in the pages of the *Indian Antiquary* with notes and translations. Subsequently with the find of fresh monuments and inscriptions of the Pallavas a number of other scholars like Hultzsch, Venkayya, Kielhorn, and Krishna Sastri took interest in the history of the Pallavas and edited their inscriptions in the *Indian Antiquary, South Indian Inscriptions, Epigraphia*

1. *The Gazetteer of India,* vol. ii, xx-xxi.

Indica and other journals. But no connected account of the history of the Pallava kings could be attempted on account of the loose and disjoined nature of the epigraphical collections regarding them till Fleet was able to write an account of them in the *Dynasties of the Kanarese Districts* published nearly a century ago. Later V. Venkayya attempted a more detailed account of the history of the Pallavas which was published in the *Archaeological Annual Survey Report for 1906-7*, an account which is based not only on inscriptions but also on the contemporary Tamil literature. Some ten years later, G. Jouveau Dubreuil wrote a book on the Pallavas of Kāñcī, utilising for the purpose all the then available evidence. He was the first scholar who was able to suggest a close connection between the early Pallava kings of the Prākṛt charters and those of the Sanskrit charters, thus trying to solve the difficult problem of the early chronology and genealogy of the Pallavas with the then available evidence. He also wrote a few other papers and monographs relating to the Pallavas with the titles, 'The Pallava Antiquities', 'Pallava Paintings' etc. His later work namely *Ancient History of the Deccan* also embodies his views about the origin of the Pallavas and their chronology. A few years later S. Krishnaswami Aiyangar wrote a long paper on 'The Origin and Early History of the Pallavas' in the *Journal of Indian History*, volume ii. Among the other earlier writers on the history of the dynasty mention may be made of T. Gopinatha Rao, K.V. Subrahmanya Aiyar, Rangaswamy Saraswati and P.T. Srinivasa Iyengar; the last of these has written in Tamil.

But a detailed account of the history of the Pallavas as gleaned from epigraphical and literary sources was for the first time given by R. Gopalan in his *History of the Pallavas of Kanchi* which was published by the University of Madras (1928). The next publication on the dynasty was by C. Minakshi who wrote a book on *Administration and Social Life under the Pallavas*, also published by the University of Madras (1938). The Vaikuntha Perumal temple, Kāñchīpuram, is the subject of a monograph, also by C. Minakshi (*Memoirs of the Archaeological Survey of India* No. 63—1941) in which she has described some of the historical sculptures in it and tried to identify them. Later D.C. Sircar analysed and studied the Prākṛt and some of the Sanskrit inscriptions of the Pallavas in his book the *Successors of the Sātavāhanas in the Deccan* published by the University of Calcutta (1942). A collection of the texts of the inscriptions of the Pallavas was a hard felt need then and the same was supplied by a separate volume on the Pallava inscriptions edited by V. Venkatasubba Ayyar and published as volume xii of the *South Indian Inscriptions* series (1944). This was closely followed by M. Rajamanikkam's book in Tamil entitled *Pallavar Varalāṟu* (1944). All the charters of the Pallavas in Prākṛt and Sanskrit were collected and edited with introduction, translation and notes by T.N. Subrahmanyam in Tamil, through the Tamil

Varalatru Kazhagam in *Pallavar Ceppēḍugaḷ Muppatu* (1966)-(Thirty Pallava Copper Plates prior to A.D. 1000).

An account of the history of the Pallavas in the light of the then available epigraphical and literary evidence was written by the present writer in his *Kāñcīpuram in Early South Indian History* (1969). K. R. Srinivasan's *Cave Temples of the Pallavas* (1970) and *The Dharmaraja Ratha and its Sculptures, Mahabalipuram* (1975) are the latest detailed accounts of the early cave-architecture of the Pallava kings. The *Chengam Naḍukarkaḷ* in Tamil (1971) edited by R. Nagaswamy, Director of Archaeology, Govt. of Tamilnadu, contains the texts of a number of hero-stone inscriptions of the Pallava times. He has also written a book in Tamil on Mamallapuram and its monuments entitled *Māmallai* (1968). N. Ramesan's *Studies in Medieval Deccan History* based on two new unpublished copper plate inscriptions in the State Museum, Hyderabad, contains a reconstruction of a part of the Pallava history with the help of the Chitrūr plates of Nṛpatuṅgavarman (1970). The book *Mahabalipuram Studies* by Lockwood, Gift Siromoney and P. Dayanandan (1974) makes a study on the problems of Pallava history and art utilising some methods and analytic tools borrowed from Botany, Statistics and other fields.

Besides these important publications on the history, art and times of the Pallavas there are a number of papers by scholars like, S. Krishnaswamy Aiyangar, K. A. Nilakanta Sastri, K. V. Subrahmanya Aiyar, Banerjea, T.N. Ramachandran, D. C. Sircar, Sambamurti, N. Venkataramanayya, T. G. Aravamudhan, K. R. Venkataraman, K. R. Srinivasan, M. Rama Rao, R. Subrahmanyam, H. K. Narasimhaswamy, P. B. Desai, G. S. Gai, K. G. Krishnan, K. Sankaranarayanan, H. S. Ritti, B. R. Gopal, B.G.L. Swamy and R. Nagaswamy, besides the present writer.

Scope of the present work

In the present work the texts of all copper plates and stone inscriptions of the Pallavas in Prākṛt, Sanskrit and Tamil are collected, brought together and arranged chronologically. The text of each inscription is followed by an abstract, without sacrificing any significant detail, and preceded by details containing reference(s) to the earlier publications and writings, and also the provenance, language, script and date of the inscription. Part I consists of the inscriptions of the Pallavas and their times, for which texts are published. It is divided into seven sections. Section I contains the inscriptions of the early Pallavas of the Prākṛt and Sanskrit charters. Section II contains the inscriptions of the descendants of Yuvamahārāja Viṣṇugōpavarman, as they represent a well-known collateral branch of the Pallavas in the Telugu country. Section III

gives the inscriptions of Simhavarman III and his descendants upto the end of Paramēśvaravarman II's reign. Section IV gives the inscriptions of Nandivarman II Pallavamalla, Dantivarman and Nandivarman III, as they are largely in Tamil and have already developed a unique and uniform pattern. Section V contains the inscriptions of Nṛpatuṅgavarman, Kampavarman and Aparājitavarman all of whom ruled over the Pallava kingdom in its last phase for a span of nearly fifty years. Some of the inscriptions that belong to the Pallava period and come from the Pallava territory or those that are assignable to the Pallava kings tentatively, are grouped in Section VI. Section VII is on the Hero-stone inscriptions of the Pallava times from the Chengam taluk, North Arcot district, Tamil Nadu. The reasons for their grouping in a separate section are stated elsewhere in the volume.

Coming to Part II of the volume, it contains remarks on the Pallava inscriptions that are noticed by the Epigraphical wing of the Archaeological Survey of India. While the first section of the part lists the Pallava inscriptions that have been noticed, but not published, the second section contains entries of miscellaneous records of the Pallava times from the heart of the Pallava territory viz., Toṇḍaimaṇḍalam (present Chingleput, North Arcot and South Arcot districts).

The introduction to these inscriptions brought together, shows some of the many salient features of the inscriptions, a general assessment of them and also a brief outline of the political history of the dynasty so as to enable one to get a clear chronological account.

Before taking up the Pallava inscriptions themselves, it is necessary to have an idea of the political history of the Pallavas based on the available evidence and researches on the subject which is necessary for a study of the socio-cultural history of South India under them.

2. AN OUTLINE OF THE POLITICAL HISTORY OF THE PALLAVAS

Introduction

The rise of the Pallava power in the lower Deccan at the expense of the Ikṣvākus of Vijayapurī, its expansion over a good part of South India and its fall as a result of the absorption of the Toṇḍaimaṇḍalam into the Cōḻa kingdom by Cōḻa Āditya I constitute an important and fascinating chapter in South Indian history. The Pallavas were the earliest known dynasty of rulers who held sway over the northern portions of the Tamil country. From the last decade of the third century A.D. to the beginning of the tenth century A.D., the kings of this

dynasty played a great part in the politics and culture of South India, including the lower Deccan, besides Ceylon and South-East Asia. The Pallavas rose to imperial status after the supplantation of the Ikṣvākus of Vijayapurī by Simhavarman I and his successor Śivaskandavarman I. Subsequently, their descendants were able to build up an empire which had colonies even in distant islands which appear to have been governed independently by the kings of their collateral branches. Their's was a creative period in South Indian history which witnessed systematic and steady development in the spheres of administration and social life in the Tamil country which attained greater heights later under the Cōḻas of Thañjāvūr.

Capital and territory

The capital of the Pallavas was Kāñcīpuram on the northern bank of the river Pālāṟu, Chingleput district, Tamil Nadu, an ancient city noted for its learning, plenty, power and prosperity. Since its occupation by an early Pallava king named Skandaśiṣya, the city remained the capital of the Pallavas for over six centuries till their end. The early Pallava kings seem to have ruled over the southern portions of modern Andhra Pradesh and also the eastern portions of modern Karnataka. It is certain that by the time of Simhavarman III (*c*.A.D. 540-50), the southern limits of the Pallava kingdom extended as far down as the river Kāvēri. The Toṇḍaimaṇḍalam area covering the modern districts of Chingleput, North Arcot and South Arcot was their home territory, unaffected by the fluctuations in the boundaries of their kingdom.

Origin

Like many other dynasties of their age, the Pallavas also claimed their origin from the holy and divine including legendary Hindu personages. The Pallava *praśastis* invariably state Viṣṇu, Brahmā, Bṛhaspati, Śaṁyu, Droṇa, Aśvattāman, Pallava etc., as the progenitors of the family. They claim themselves as of *Bhāradvāja-gotra*. However, the origin and early history of the Pallavas are shrouded in mystery.[1] Many theories have been put forward regarding their origin but most of them are uniformly difficult of acceptance. The most reasonable and plausible view may be that the Pallavas were the feudatories of the Śātavāhanas. They must have had some relationship with the Śālaṅkāyanas, for which there are striking evidences. Both belonged to the Bhāradvāja gotra. The earlier grants of both the families are in Prākṛt and the later ones in Sanskrit. In the pedigrees of both the Śālaṅkāyanas and the Pallavas such names as Skandavarman, Buddhavarman, Nandivarman etc. are common. The crest of the two families is the same *viz*., bull. Besides,

1. See for a detailed discussion on the subject, *Kāñcīpuram in Early South Indian History*, 21-3.

their administrative system in the early stages and the Vēṅgi script of the inscriptions of theirs are also some of the traits common to these two families. Last of all, the regions over which they ruled were contiguous and even overlapped some times. Therefore it is not unlikely that both the Śālaṅkāyanas and the Pallavas belonged to the same stock and became prominent in the lower Deccan after the down fall of the Ikṣvākus of Vijayapurī. The Pallavas were probably governing parts of Guntur and Nellore districts of modern Andhra Pradesh, before they moved south to Kāñcīpuram to establish an independent line of their own.

Rise of the Pallavas

The Vēḷūrpāḷaiyam plates of Nandivarman III,[1] a later ruler of the Pallava family (*c.*A.D. 846-69), give a clue to the rise of the Pallavas as an independent power in southern Deccan. The plates mention that a Vīrakūrca, son of Cūṭa-Pallava obtained royalty along with the hand of a Nāga princess. Considering the political situation during the aftermath of the fall of the Śātavāhana power, it is not unlikely that Vīrakūrca by a matrimonial alliance with the Cūṭu-Nāgas of Vanavāsi[2] was able to become an independent ruler. The Cūṭu-Nāgas were not only the feudatories of the Śātavāhanas, but also a branch of that imperial family. Thus his matrimonial alliance with a branch of the Śātavāhanas enabled Vīrakūrca to attain royal status.[3]

Seizure of ghaṭikā

The same Vēḷūrpāḷaiyam plates also mention that the son of this Vīrakūrca, named Skandaśiṣya seized the *ghaṭikā* (at Kāñcī), from king Satyasēna whose position in the earlier history of the place is not clear. The *ghaṭikas* were essentially educational institutions and the one at Kāñcī exercised significant influence over the selection and coronation of rulers in the Pallava kingdom. Hence, the seizure of the *ghaṭika* (at Kāñci), means also the seizure

1. No. 121; dated in the sixth year of the king (*c.* A.D. 852). Nandivarman III, ruled in the nineth century A.D. and was separated by atleast six centuries from the period under discussion. Therefore the historical data furnished in his grant may well be doubted, particularly when it remains uncorroborated.
2. Sufficient evidence is available to show that the Cūṭus may be of Nāga blood.
3. An inscription from Banavāsi, North Kanara district mentions one Śivaskanda Nāgaśrī, probably the mother of the Cūṭu king Vinhukada Cūṭukulānanda Śatakarṇi (II). The name of the queen is reminiscent of the name Śivaskandavarman of the Pallava family. This again points to the possible relationship between the Cūṭus and the Pallavas (See also, P. B. Desai, (ed.) *A History of Karnataka*, 55).

of authority over Kāñcī.[1] It is obvious that Kāñcīpuram, with its old associations and reputation, was found suitable by Skandaśiṣya to be the capital for his growing kingdom.[2] Thus Kāñcipuram became the capital of the Pallavas. It is possible that this would have taken place about A.D. 250.

Genealogy of the early Pallavas

Nothing is definitely known about the Pallavas and their political status after the seizure of the *ghaṭikā* at Kāñcī till the commencement of the reign of Simhavarman I. Probably this may be due to the period being one which was marked by clashes of conflicting interests between the Pallavas, duly assisted by the Cuṭus, and the Ikṣvākus of Vijayapurī. The history of the Pallavas becomes clearer from the reign of Simhavarman I onwards; and we have some epigraphical evidences to reconstruct the genealogy of the early Pallavas, though the position of some of the kings suggested here is only tentative.[3] There are seventeen early Pallava records,[4] assignable to this period (*c.*A.D.295-610). They are divisible into two distinct groups *viz.*, the Prākṛt and Saṁskṛt charters and hence the nomenclature for this period as 'the period of the early Pallavas of the Prākṛt and Saṁskṛt charter, integrating the genealogical data provided by these charters, the genealogy and chronology of the early Pallavas may be reconstructed as follows :

1. In the Velūrpāḷaiyam plates mention is made of a Kumāraviṣṇu who seized Kāñcī. He is the next ruler found mentioned after Vīrakūrca and Skandaśiṣya who were considered to be very early members of the family. But the mention of Buddhavarman after Kumāraviṣṇu, makes it clear that he was not a very early member of the family but comparatively later.

2. Kāñcīpuram had certain advantages to be the capital of a newly founded kingdom. Lying on the banks of the river Pālāṟu and not far from the sea it afforded facilities for trade with the outside countries. Being at the central place in Toṇḍaimaṇḍalam, it offered advantages to expand in the south. It was a place where the cultures of southern Deccan and northern Tamilagam could meet and contribute to the cultural progress of the region.

3. Though some copper plates of the later rulers of the Pallava family and the Vāyalūr pillar inscription of Narasimhavarman II Rājasimha enumerate several names as those of their ancestors, it is difficult to reconstruct an acceptable pedigree with minimum assumptions and suggestions. The geneology suggested here is tentative and subject to changes in the light of fresh discoveries and interpretations.

4. No. 1 to 16 and no. 247.

- 1. Simhavarman I (*c*. A.D. 295-330)
  - 2. (Siva) Skandavarman I (*c*. A.D. 330-50)
    - Buddhavarman
      - Buddhyāṅkura
    - 3. Kumāraviṣṇu I (*c*. A.D. 350-70)
      - 4. Skandavarman II (*c*. A.D. 370-85)
        - 5. Vīravarman (*c*. A.D. 385-400)
          - 6. Skandavarman III (*c*. A.D. 400-36)
            - 7. Simhavarman II (*c*. A.D. 436-77)
              - 8. Skandavarman IV (*c*. A.D. 477-95)
                - 9. Nandivarman I (*c*. A.D. 495-520)
                - 10. Kumāraviṣṇu II
                  - 11. Buddhavarman
                    - 12. Kumāraviṣṇu III
            - Yuvamahārāja Viṣṇugopavarman
              - Simhavarman
                - Viṣṇugopa
                  - (*c*. A.D. 520-40)
                  - 13. Simhavarman III (*c*. A.D. 540-550)
                    - 14. Simhaviṣṇu (*c*. A.D. 550-610)
  - Viṣṇugopa (who opposed Samudragupta) (*c*. A.D. 350)

Simhavarman I (c. A.D. 295-330)

Now coming to the history of the Pallavas. Simhavarman I is the earliest, definitely known king of the Pallava dynasty. The Manchikallu inscription[1] of the king mentions him as of Pallava descent and of the Bhāradvāja-gotra. It is suggested[2] that he supplanted the Ikṣvākus in the Krishna-Guntur area and was probably 'responsible for the destruction of their capital Vijayapurī together with its Buddhist establishments'. But it is preferable to consider that the Ikṣvākus were overthrown *completely* by Śivaskandavarman I, the successor of Simhavarman I and not by the latter, though the process would have commenced in the reign of Simhavarman I. During his wars with the Ikṣvākus he was assisted by his successor Śivaskandavarman I. The area over which Simhavarman ruled appears to have covered the present districts of Bellary, Guntur, Krishna, Nellore and parts of the Chingleput district with Kāñcipuram as the capital.

Śivaskandavarman I (c. A.D. 330-50)

The next known ruler of the dynasty was Śivaskandavarman I, who is taken to be the son and successor of Simhavarman I. He appears to have participated in the wars of his predecessor as *Yuvamahārāja* as sugested by the Maidavōlu plates[3] which were issued in the tenth year of his predecessor (presumably Simhavarman I). The Hirahaḍagaḷḷi plates of his eighth year mention that he assumed the title *Dharma-mahārajādhirāja*. The same plates credit him with the performance of the *agniṣṭoma*, *vājapeya* and *aśvamedha* sacrifices which shows that the Pallava power had grown by the time and Śivaskandavarman I occupied an imperial status which he achieved after the overthrow of the Ikṣvākus.

Mayūraśarman's quarrel

Mayūraśarman of the Kadamba family was his contemporary. The Tālaguṇḍa inscription[4] of the Kadamba ruler Kākusthavarman (c.A.D. 405-30) mentions that Mayūraśarman went to Kāñcī with his *guru* Vīrasarman to complete his studies and entered the *ghaṭika* at Kāñcī.[5] Unfortunately he

1. No. 1.
2. D,C. Sircar, *EI*, xxxii, 89.
3. No. 2.
4. *EI*. viii, 24-36; also *EC*, vii, Sk. 76.
5. The Gudnapūr inscription of Kadamba Ravivarman (edited by B. R. Gopal, *Śrīkanthika*, 61-72) throws valuable light on the history of the Kadamba family before the foundation of the Kadamba kingdom. It is described that Bandhusēna, father of Mayūraśarman, developed the characters of a *kṣatriya*. It is suggested that Mayūraśarman was sent to Kāñcī escorted by his grandfather and *guru* Vīravarman to complete his studies.

picked up a quarrel with an *aśvasamstha* there and got frustrated. He gave up his studies and 'unsheathed a flaming sword, eager to conquer the world'. He carved out a kingdom of his own in Śrī Parvata (*c*.A.D. 340). The Pallavas were not able to check his militant opposition and so installed him on the Kadamba throne as the ruler of the region extending from the Arabian sea to the Prehara. It has been suggested[1] that Mayūraśarman's quarrel with the Pallavas refers to an incident that might have taken place at the time when the horse-sacrifice was performed by the Pallava king Śivaskandavarman I. In Śivaskandavarman's time, the Pallava kingdom extended upto the Kṛṣṇa in the north, the Arabian sea in the west if the Kadambas had recognised his overlordship, and the Pālāṟu in the south.

From the British Museum plates[2] of queen Cārudēvi, it is clear that Skandavarman I had a son named Buddhavarman who was a *Yuvamahārāja*. His son was Buddhyāṅkura. However, Buddhavarman did not succeed to the throne but predeceased his father. This resulted in the succession of Kumāraviṣṇu I, probably another son of Śivaskandavarman I. One has to presume that Cārudēvi was governing over a part of the Pallava kingdom as a regent for her son Buddhyāṅkura, since her husband was not alive then.

Viṣṇugopa, the opponent of Samudragupta

Viṣṇugopa (*c*.A.D. 350), the opponent of Samudragupta as stated in the Allahabad pillar inscription[3] also comes in this period. It is difficult to identify him with any known member of the family. He is not referred to in any of the Prākṛt or early Sanskrit charters. It is likely that he never ascended the throne of Kāñcī in the main line and therefore he could not be accomodated anywhere in it. Probably he was the son of Simhavarman I and the younger brother of Śivaskandavarman I and offered resistance to the Gupta Emperor on behalf of the king of the Kāñci.

Kumāraviṣṇu I (c. A.D. 350-70)

Śivaskandavarman I was succeeded by Kumāraviṣṇu I on the Pallava throne, his elder brother Buddhavarman apparently having died earlier. The Ōmgoḍu(I) grant[4] issued by Skandavarman III, the great-grandson of Kumāraviṣṇu I describes him as a *Mahārāja* belonging to the Bhāradvāja gotra and as the performer of horse sacrifice. In the early history of the Pallavas no

1. D.C. Sircar, *Successors of the Satavahanas*, 184. However, some scholars are of the opinion that the term *aśvasamstha* refers to a 'mounted guard' and not the horse-sacrifice.
2. No. 4.
3. Fleet, *Corpus Inscriptionum Indicarum*, iii; *Gupta Inscriptions*, 6 ff.
4. No. 5.

other king except Śivaskandavarman I of the Prākṛt charters and Kumāraviṣṇu I of the Sanskrit charter has been credited with the performance of horse-sacrifice. Evidently Kumāraviṣṇu I was a powerful monarch who followed the footsteps of his father Śivaskandavarman I and possibly assisted him in his conquests.

It is said that Kadamba Mayūraśarman's conflict with the Pallavas was not limited to the reign period of a single Pallava king of Kāñcī but continued in the succeeding reigns.[1] His Candravalli inscription[2] states that he defeated among others the Traikūṭakas, Ābhīras, Pallavas, Pāriyātraka, Śakasthāna, Mokari, Punnāṭa and Sayindakas. These conquests by Mayūraśarman forced the Pallavas to recognise him as an independent ruler.

Skandavarman II (c. A.D. 370-85)

Kumāraviṣṇu I was succeeded by Skandavarman II mentioned in the Ōmgoḍu(I),[3] Uruvappaḷḷi,[4] Neḍuṅgarāya[5] and Śakrepaṭna[6] plates. He assumed the epithet *svavīryādhigatarājya* or *svabāhubalārjjitorjjita* meaning he who acquired the kingdom by his own prowess and valour. The phrases may be taken to be conventional expressions paying encomium to the ruler or may imply that he was chosen to the throne in preference to others.

Skandavarman II was followed by Vīravarman.[7] He is mentioned in the Ōmgoḍu, (I), Uruvappaḷḷi, Neḍuṅgarāya, Vesanta,[8] Sakrepaṭna and also in the Ōmgoḍu(II),[9] Pīkīra,[10] Māṅgaḷūr,[11] and Viḷaveṭṭi plates.[12] Some of his achievements according to the plates are *pratāpopannatarājamaṇḍalasya* (*i.e.* the victor in many battles and the subduer of a circle of kings), *vasudhātalaikavīrasya, pṛthvītalaikavīrasya, svabāhubalārjjitorjjita*, etc. Whether these descriptions are only conventional or convey any specific meaning is at present not certain. The use of these expressions may, however, suggest the increasing strength of the king and his kingdom.

1. D.C. Sircar, *op. cit.*, 184.
2. *MAS. A.R.*, 1929, 30.
3. No. 5.
4. No. 6.
5. No. 7.
6. No. 9.
7. Vīravarman has been identified with Vīrakūrca of the Darśi grant by some scholars. It appears that Vīravarman and Vīrakūrca are different persons.
8. No. 8.
9. No. 12.
10. No. 13.
11. No. 14.
12. No.15.

Skandavarman III (c. A.D. 400-36)

Skandavarman III was the son and successor of Vīravarman. He is described as a *Mahārāja* who increased the store of religious merits by gifts of cows, gold and land, always desired to serve gods and brāhmaṇas and understand the essence of all the *śāstras*. The Vesanta and the Sakrepaṭna grants of his son Simhavarman II aver that Skandavarman (III) established his fame and glory by conquering the whole of *Dakṣiṇāpatha* on the shores of the three oceans. It is perhaps the first recorded political achievement of the Pallavas of the Sanskrit charters. Besides in his Ōmgoḍu (I) grant, he is also mentioned in the Uruvappaḷḷi, Neḍuṅgarāya, Ōmgoḍu (II), Pīkīra, Māṅgaḷūr and the Viḷaveṭṭi plates which were issued by his successors. In most of the cases he has been uniformly described as *parajāpālanadakṣasya Lokapālānam pañcamasya lokapālasya mahātmano, mahārājasya sarvvakalyāṇaḥ*. Curiously in the Māṅgaḷūr plates he has been glorified as *samaraśatakaraṇa samadhigatādbhutapratāpasya* (*i.e.* he who has fought in hundreds of battles).

Kadamba politics

His contemporary on the Kadamba throne was Kākusthavarman. He was one of the great rulers of the Kadamba dynasty. He had two sons namely Śāntivarman and Kṛṣṇavarman (I). It is suggested that Kṛṣṇavarman I and his sister were born to a different wife of Kākusthavarman whose elder son, Śāntivarman was therefore not co-uterine. Hence it is no wonder that these two princes, *viz.* Śāntivarman and Kṛṣṇavarman commenced their independent rule simultaneously at Banavāsi and Triparvata respectively.[1] It is possible that Skandavarman III would have espoused the cause of the prince Kṛṣṇavarman and helped the Kadamba prince in carving out a separate kingdom at Triparvata for him. This no doubt amounted to a virtual bifurcation of the growing Kadamba kingdom and even nurturing of the enmity between these two lines. The enmity between the two branches of the Kadambas represented by Śāntivarman and Kṛṣṇavarman I, continued for nearly a century and caused successive conflicts, among the Pallavas, the Kadambas, the Kaikeyas and the Gaṅgas, the then powerful kingdoms in the western part of lower Deccan. Such a division of the Kadamba kingdom was the underlying cause of the growing Pallava supremacy over their kingdoms.

Foundation of the Gaṅga kingdom

Besides helping this division of the Kadamba kingdom among the two rival princes, the Pallavas entered into the politics of the Gaṅgas as a counterpoise and arrested the growing influence of the Kadambas over the region of the Bāṇas, as may be seen from the evidence of the Udayendiram plates of Pṛthivīpati II[2]

1. See P.B. Desai, *A History of Karnataka* (Ed.), 59.
2. *SII*, ii, 333-87. *v.* 13.

which state that the Gaṅga ruler Koṅgaṇivarman, the founder of the dynasty, was consecrated by a Pallava ruler (*c.*A.D. 400). That Pallava ruler was most probably Skandavarman III who appears to have received timely help from Koṅgaṇivarman in the subjugation of the Bāṇas.

Simhavarman II (c. A.D. 436-77)

Skandavarman III had atleast two sons, of whom the elder Simhavarman II, succeeded to the Pallava throne after his father. His accession (*c.*A.D. 436) can be fixed on the basis of the evidence of the *Lokavibhāga*, a Jain work on cosmology. Simhavarman II was one of the greatest Pallava kings of the Sanskrit charters. He was a very enterprising and ambitious king who entered into the politics of the Kadambas and the Gaṅgas and established Pallava supremacy and influence firmly over them.

Anointment of Viṣṇuvarman

His Kadamba contemporaries were Śāntivarman and his son Mṛgeśavarman of the Banavāsi branch and Kṛṣṇavarman and Viṣṇuvarman of the Triparvata branch. The Hebbaṭa grant[2] of the Kadamba king Viṣṇuvarman of Triparvata, dated in his fifth regnal year, mentions that he was crowned both by Śāntivarman Mahārāja and a Pallava king. The Pallava king who crowned Viṣṇuvarman on the Kadamba throne of Triparvata was no other than Simhavarman II. As said earlier, Kṛṣṇavarman I, secured his part of the Kadamba kingdom, causing a virtual division of the Kadamba kingdom probably with the help of Pallava Skandavarman III. The Gaṅgas would have also rendered significant help to Kṛṣṇavarman I in securing a kingdom of his own. These Gaṅga-Triparvata-Kadamba relations were strengthened later by a matrimonial alliance between the two families. Kṛṣṇavarman I's younger sister was given in marriage to Mādhava II, a scion of the Gaṅga family. Besides, Kṛṣṇavarman I extended his influence over his neighbouring kingdom of the Kaikeyas by himself marrying a princess of that family. Thus having gained the throne with the help of the Pallavas, and secured the support of the neighbouring kingdoms of the Gaṅgas and the Kaikeyas by matrimonial alliances, he kept Śāntivarman of Banavāsi in perfect isolation for a considerable period. Notwithstanding these diplomatic moves he made, he seems to have paved the way for his own ruin when he chose Devavarman, his younger son as heir apparent. The selection of Devavarman as heir apparent deprived Viṣṇuvarman, his elder son born through the Kaikeya princess, of his rightful kingdom; so he fled to the Pallava court, probably seeking its help. Simhavarman II the then Pallava ruler received him well and even made him a *senāpati*

1. *MAR*, 1926, no. 118, 98.

under him. Thus the Pallavas and the Kaikeyas were constrained to oppose Kṛṣṇavarman I who was earlier supported by them, for the benefit of Viṣṇuvarman in whom they were both interested. Śāntivarman of Banavāsi wisely made a diplomatic move to exploit the situation to retain his status and joined hands with the Pallavas in time. Subsequently both Śāntivarman and Pallava Simhavarman II anointed Viṣṇuvarman on the Triparvata throne after having ousted his rival. It is probable that it was during this campaign for installing Viṣṇuvarman that the Kaikeya chief Śivanandavarman lost his life and territory, though he fought on the victors' side. As a token of gratitude, Viṣṇuvarman christened his son as Simhavarman, a name not borne by any other Kadamba ruler.

However, neither Śāntivarman nor his son Mṛgeśavarman of the Banavāsi branch of the Kadambas reconciled themselves with the Pallavas permanently; and their enmity towards the Pallavas and the Kadambas of Triparvata never ceased. As said earlier, Śāntivarman by his timely and purposeful alliance with the Pallava Simhavarman II effectively retained his status and power. His son Mṛgeśavarman, militant and aggressive as he was, came into severe conflict with the Pallavas and the Gaṅgas. It seems that he was, to some extent, if not completely, victorious in his campaigns. His Halsi plates[1] mention that he uprooted the family of the Tunga Gaṅga and was the very fire of destruction to the Pallavas. His inscriptions say that he conquered the Gaṅgas, whose army consisted of several elephants, horses and foot-soldiers and snatched away the *Jayaśrī* of the Pallavas. He kept the Kaikeyas on his side, as he had married Prabhāvati, a Kaikeya princess. She was his chief queen.

Gaṅga association

Simhavarman II's association with the Gaṅgas shows that he was a shrewd politician and diplomat. Both he and his son Skandavarman IV interfered in Gaṅga politics. Simhavarman II anointed Āryavarman (*c*.A.D. 440) and Skandavarman IV crowned Mādhva II (*c*.A.D. 480), son of Āryavarman on the Gaṅga throne. All these statements are attested to by the Peṇukoṇḍa plates[2] of Mādhava II. It is interesting to notice here that the three sons of Āryavarman bore the Pallava names, *viz.*, Simhavarman, Viṣṇugopa and Vīravarman, a phenomenon which is rare and would signify a sign of gratitude and subordination.

1. *IA*, vi, 24-5.
2. *EI*, xiv, 331-40.

A Collateral branch of the imperial Pallavas

Another important event in the reign of Simhavarman II was the foundation of a collateral branch of the imperial family in the Telugu country by his younger brother *Yuvamahārāja* Viṣṇugopavarman. The prefix *Yuvamahārāja* of Viṣṇugopavarman shows that he was the heir-apparent during the reign of Simhavarman II. It seems that *Yuvamahārāja* Viṣṇugopavarman commenced his career as a provincial governor under his brother, ruling over a part of the Pallava kingdom comprising the modern Kandukur, Kovur and Atmakur taluks in the Nellore district, Baptala taluk in the Guntur district and Ongole taluk in the Ongole district, all in Andhra Pradesh, as indicated by the provenance of his and his successors' charters. However, he did not succeed to the Pallava throne; but it was Skandavarman IV, son of Simhavarman II that succeeded his father. This may be explained as follows : Skandavarman IV was probably born late in the reign Simhavarman II and till then Viṣṇugopavarman was the *Yuvamahārāja.*

At least three rulers, *Yuvamahārāja* Viṣṇugopavarman, his son Simhavarman and his son Viṣṇugopa are known to have belonged to this branch of the Pallavas. Simhavarman, son of *Yuvamahārāja* Viṣṇugopavarman and the issuer of Ōmgoḍu (II), Pīkīra, Māṅgaḷūr and Viḷaveṭṭi copper plates, dates his records in his own regnal years which evidently means that the collateral line of kings was ruling practically independent of Kāñcī. His son Viṣṇugopa is known to history by his Cūra copper plate grant. Nothing is heard about this line of the Pallavas after this Viṣṇugopa. Simhavarman III of the Paḷḷaṅkōyil plates who succeeded Kumāraviṣṇu III, on the throne of Kāñcī was in all probability, a member of this collateral branch of the Pallavas as may be seen from the sequel.

Thus the reign of Simhavarman II is eventful in the early history of the Pallavas and prove his ability, prowess and diplomatic skill. As an able monarch of the times, he by his effective diplomacy made the Gaṅgas and the Kadambas accept their political dependance on the Pallavas of Kāñcī. His reign witnessed the foundation of a collateral branch of the imperial Pallavas, mainly to serve the effective purpose of militant activities of the parent kingdom. He seems to have ruled atleast for 41 years as evidenced by the Sakrepaṭna plates, a new addition to the Sanskrit charters of the early Pallavas.

Skandavarman IV (c.A.D. 477-85)

Simhavarman II was succeeded by his son Skandavarman IV. Like his father, he also handled the affairs of the Gaṅga and the Kadamba kingdoms and successfully strengthened his position as a powerful monarch. His

Kadamba contemporary on the Banavāsi throne was Ravivarman. Ravivarman is said to have slain one Viṣṇuvarman and uprooted Caṇḍadaṇḍa, the lord of Kāñcī. It is possible to identify this Viṣṇuvarman with Viṣṇuvarman of Triparvata, who was anointed by the Pallavas, and the lord of Kāñcī with Skandavarman IV. Ravivarman was able to defeat the Pallava ruler Skandavarman IV and kill Viṣṇuvarman of Triparvata in one of his campaigns against the collateral power of Triparvata.

It was Skandavarman IV who anointed the Gaṅga Simhavarman (Mādhava II) as gleaned from the Peṇugoṇḍa plates of Mādhava II. Skandavarman's elder son Nandivarman (I) succeeded his father on the Pallava throne. From the Cēndalūr plates[1] of Kumāraviṣṇu III, the great grandson of Skandavarman IV, it is clear that Skandavarman IV had another son by name Kumāraviṣṇu (II) who in turn succeeded his brother Nandivarman (I).

Nandivarman I (c. A.D. 495-520)

Nandivarman I, apparently the elder son of Skandavarman IV, ascended the Pallava throne after his father. The Vēḷūrpāḷaiyam plates of Nandivarman III make a passing remark that Nandivarman I made a Nāga king called Dṛṣṭiviṣa dance before him. Perhaps Dṛṣṭiviṣa was a Sinda prince of Sindavāḍi who probably rose against Kadamba Kṛṣṇavarman II of Triparvata and might have been subdued by Nandivarman I in his invasion in support of the Kadamba ruler.

Kumāraviṣṇu II, Buddhavarman and Kumāraviṣṇu III (c. A.D. 520-40)

After Nandivarman I, his younger brother Kumāraviṣṇu II succeeded to the Pallava throne. In the Vēḷūrpāḷaiyam plates mention is made of one Kumāraviṣṇu who captured Kāñcī. The general view is that Kāñcī was occupied by the Cōḷas before or during the reign of Kumāraviṣṇu, thus making a break in the continuity of Pallava rule over it. The recent view is that the interregnum was not caused by the Tamil-Cōḷas but by the Telugu-Cōḍas of Rēṇāḍu who on their onward march towards the south, defeated the Pallavas and occupied Kāñcī for some time.[2] At a later date Kumāraviṣṇu recaptured it. The same plates mention that Buddhavarman was 'the submarine fire to the ocean of the army of Cōḷas'. Buddhavarman, son of Kumāraviṣṇu II might have assisted his father in recapturing Kāñcī from the Telugu-Cōḍas. The name Nandivarman borne by a Telugu-Cōḍa king of the period is a clear testimony to the fact that he was defeated by Buddhavarman, the crown prince, became feddatory of the Pallavas and assumad the

1. No. 11.
2. See *KESIH*, 48-9.

name of the predecessor of his overlord Kumāraviṣṇu II. Kumāraviṣṇu III was the son and successor of Buddhavarman. With him, the history of the early Pallavas of the Prākṛt and Samskṛt charters ends.

The next ruler on the Pallava throne was Simhavarman III of the Paḷḷaṅkōyil plates. With the accession of Simhavarman III the second period of the history of the Pallavas under Simhavarman III and his descendants commenced and attained great importance and a new dimension.

CHRONOLOGY OF THE EARLY PALLAVAS

The chronology of the early Pallavas is comparatively easy to deduce when compared with that of any other contemporary dynasty in the Deccan. Ehuva Cāntamūla, the last known Ikṣvāku ruler seems to have reigned till *c.* A.D. 333-4. Hence it is obvious that a *complete* Pallava conquest of the lower Andhra regions could have occurred only after that *i.e.*, in *c.* A.D. 335. According to the scheme of chronology adopted here, Śivaskandavarman I of the period of the Prākṛt charters, performed *aśvamedha*, *agniṣṭoma* and *vājapeya* sacrifices in or before the eighth year of his reign (*c.* A.D. 338). These achievements of the king doubtless indicate his imperial status which, in all probability, he could have achieved after supplanting the Ikṣvākus, the then powerful dynasty in the lower Deccan. So it may be conjectured that Śivaskandavarman I, having ascended the throne of Kāñcī in *c.* A.D. 330 continued the campaigns of conquest initiated by his predecessor Simhavarman I and was able to conquer the Ikṣvākus. Subsequently he performed the *aśvamedha* sacrifice to mark his newly acquired imperial status and power. The date of the performance of this *aśvamedha* sacrifice by Śivaskandavarman I may be placed sometime between *c.* A.D. 335 and 338, as the Hirahaḍagaḷḷi plates dated in his eighth year (*c.* A.D. 338) credit him with the achievement. As *c.* A.D. 338 marks the date of performance of the *aśvamedha* sacrifice by Śivaskandavarman I, the foundation of the Kadamba kingdom by Mayūraśarman after his quarrel with the Pallava king could have taken place after *c.* A.D. 338. This synchronism provides an authentic date (*c.* A.D. 340) for the foundation of the Kadamba kingdom by Mayūraśarman.

The next landmark for fixing the chronology of the Pallavas is furnished by the *Lokavibhāga* a Jain work on cosmology.[1] It refers to the 22nd regnal year of a Pallava ruler named Simhavarman as corresponding to the Śaka year 380 or *c.* A.D. 458. This would yield *c.* A.D. 436 as the initial year of the reign of king Simhavarman (II). The recently found Sakrepaṭna plates provide his latest known regnal year as 41. Hence he should have ruled

1. The authenticity and date of the *Lōkavibhāga* are, however, doubted by some scholars.

atleast for 41 years. So the date of the accession of his successor Skandavarman IV may be fixed as *c.* A.D. 477.

The period of 136 years between Śivaskandavarman I (acc. *c.* A.D. 330) and Simhavarman II (acc. A.D. 436) has to be divided among the kings, Skandavarman I, Kumāraviṣṇu I, Skandavarman II, Vīravarman and Skandavarman III. The Tālaguṇḍa inscription of Kadamba Kākusthavarman says that the quarrel of Mayūraśarman was not limited to the reign period of a single Pallava king of Kāñcī but continued in the succeeding reigns. Considering the above fact and also the career of Śivaskandavarman I as *Yuvamahārāja* prior to his accession, a reign of 20 years may be assigned to Śivaskandvarman I (*c.* A.D. 330-50). Samudragupta's *Dakṣiṇāpatha* expedition (*c.* A.D. 350) could have taken place at the very end of Śivaskandavarman's reign or in the early years of Kumāraviṣṇu I and Viṣṇugopa who is mentioned in the Allahabad pillar inscription of the Gupta emperor would have offered battle on behalf of the then Pallava monarch. The length of the reign of each king between the end of Śivaskandavarman I's reign and the accession of Simhavarman II may tentatively be fixed as follows:

Kumāraviṣṇu I	—	*c.* A.D. 350-70
Skandavarman II	—	*c.* A.D. 370-85
Vīravarman	—	*c.* A.D. 385-400
Skandavarman III	—	*c.* A.D. 400-36 (his latest known r.y. being 33)

After the reign of Simhavarman II, we have no clear evidence to fix definitely the dates of the six Pallava kings who followed him, *viz.*, Skandavarman IV, Nandivarman I, Kumāraviṣṇu II, Buddhavarman, Kumāraviṣṇu III and Simhavarman III. The Hosakoṭe plates of the twelfth year of Gaṅga Avinīta (*c.* A.D. 540-600) register the gift of some lands to the *Yavanika Sangha* of the Jainas intended for the temple of God Arhat constructed by the mother of the Pallava Simhaviṣṇu for the glory of her husband's family and for the increase of her merit. The plates describe Simhaviṣṇu as 'the Pallavādhirāja engaged in ruling his subjects'. The non-mention of Simhavarman (III), the father of Simhaviṣṇu and the mention of Simhaviṣṇu as the *Pallavādhirāja ruling his subjects* clearly suggest that Simhavarman III was no more when the gift was made in the twelfth year of Avinīta. Moreover, the *Avantisundarī-kathāsāra* of Daṇḍin gives the interesting information that Pallava Simhaviṣṇu was a contemporary of both the Western Gaṅga ruler Durvinīta, the son of Avinīta (of the Hosakoṭe plates) and the Cāḷukya prince Viṣṇuvardhana. The Western Gaṅga rulers Avinīta and his son Durvinīta appear to have ruled for sixty and fifty years respectively. Simhaviṣṇu's reign must have been a lengthy one and may be fixed as *c.* A.D. 550-910. Such a date

would well satisfy the above synchronisms provided by the Hosakoṭe plates and also Daṇḍin's *Avantisundarīkathāsāra*. On the basis of the available evidence the following tentative dates may be assigned to the Pallava rulers from Simhavarman II to Simhaviṣṇu.

Simhavarman II	— *c*. A.D. 436-77
Skandavarman IV	— *c*. A.D. 477-95
Nandivarman I	— *c*. A.D. 495-520
Kumāraviṣṇu II Buddhavarman Kumāraviṣṇu III	*c*. A.D. 520-40
Simhavarman III	– *c*. A.D. 540-50
Simhaviṣṇu	— *c*. A.D. 550-610

From the accession of Simhavarman III, a clearer account of the history of the Pallavas is possible. The history of the Pallavas from this period has a good bearing on the history of South India. "For a period of 300 years from the middle of the sixth century A.D. the history of South India is virtually the story of mutual conflicts among three powers each seeking constantly to extend its empire at the expense of its neighbours. The three powers were the Cāḷukyas of Bādāmi, the Pallavas of Kāñcī and the Pāṇḍyas of Madurai."[1]

Simhavarman III (c. A.D. 540-50) and his sons

Simhavarman III, was not a member of the main line of the Pallavas but belonged to the collateral branch founded by *Yuvamahārāja* Viṣṇugopavarman. In all probability, he was a son of Viṣṇugopa of the Cūra grant, the third king of the line of *Yuvamahārāja* Viṣṇugopavarman. Even from the very beginning of his reign, he was only the *de jure* ruler of the kingdom, the *de facto* ruler being his son and crown prince *Avani Simha* or Simhaviṣṇu. It is probably on account of that the Paḷḷaṅkōyil plates of the king dated in his sixth year do not give any details regarding his political achievements. It was during his reign that Simhaviṣṇu was sent on a southern expedition and he conquered the Cōḷa country and annexed it to the Pallava kingdom. Simhavarman III had two sons, Simhaviṣṇu and Bhīmavarman. Of them, the former ascended the imperial throne at Kāñcī after his father. Bhīmavarman seems to have settled in Kambhujadēsa and ruled over the country with Bhīmapura as his capital. A member of this collateral branch started a new line at Kāñcī in A.D. 731 as will be seen later.

1. K.A. Nilakanta Sastri, *A History of South India*, 146.

Simhaviṣṇu (c. A.D. 550-610) and Conquest of the Cōḷas

Simhavarman III was succeeded by his son Simhaviṣṇu. The Paḷḷaṅkōyil grant of his father and predecessor describes vividly the achievements of Simhaviṣṇu. Very likely Simhaviṣṇu assisted his father in the administration as well as in his military activities. The same grant states that he conquered the land of the Cōḷas which had as its garland "the daughter of Kāvēra *i.e.* Kāvēri, as its waist-band, the rice-fields, the rich fields of sugarcane, the groves of palm trees, plantains and the like." His contemporary on the Cōḷa throne was in all probability Kōcceṅgaṇāṉ, and during his last days Simhaviṣṇu conquered his country. This conquest over the Cōḷas is also found mentioned in the Udayēndiram and Kaśākkuḍi plates of Nandivarman II and in the Vēlūrpāḷaiyam plates of Nandivarman III. The Kaśākkuḍi plates mention that Simhaviṣṇu vanquished "the Malaya, Kaḷabhra, Māḷava, Cōḷa and Pāṇḍya kings, the Simhaḷa king who was proud of the strength of his arms and the Keraḷas". All these kingdoms lay to the south of the Pallava kingdom and hence it is possible that they were subdued by Simhaviṣṇu in the course of a single campaign.

Conquest of the Telugu Cōḍas

The Paḷḷaṅkōyil plates also mention that the Pallava Simhaviṣṇu conquered another Simhaviṣṇu and the latter has been identified with the eldest son of Nandivarman, the Telugu-Cōḍa king. The same incident has been referred to in the Kaśākkuḍi plates where it is stated that *Avani Simha* conquered another *Simha.* Thus Simhaviṣṇu was able to bring the Tamil country under one umbrella and annex the Reṇāḍu area of Āndhradeśa to the Pallava kingdom.

Clash with the Viṣṇukuṇḍins

Then he seems to have directed his attention towards the north-east where lay the Viṣṇukuṇḍin kingdom. But his attempt to extend the Pallava sway over the Viṣṇukuṇḍin area was checked by the then Viṣṇukuṇḍin king Vikramendra-bhaṭṭāraka II. The Indrapalanagara copper plate inscription[1] of the Viṣṇukuṇḍin king mentions that he gained a victory over the Pallava ruler *Simha* in S. 488 corresponding to A.D. 566. The Pallava king *Simha* who was defeated by the Viṣṇukuṇḍins may be identified with *Avanisimha* (Simhaviṣṇu). It is likely that having succeeded against the southern powers of Maḷaya, Kaḷabhra, Māḷava Cōḷa, Pāṇḍya and Keraḷa, Simhaviṣṇu would have tried to covet the territory of the Viṣṇukuṇḍins also. But he failed in his

1. *Bharati*, June 1965, 2-4; *JIH*, xiii, 733-48 and *Ibid.*, xliv, 684-91.

attempt and seems to have been pursued by the Viṣṇukuṇḍin army across the river Kṛṣṇa and was defeated by it. Possibly the Karamarāṣtra area covered by the Guntur district became a part of the Viṣṇukuṇḍin kingdom following this conflict.

Western Cāḷukyas of Bādāmi

When Simhaviṣṇu was expanding steadily the Pallava power in the south, in the northwest the Western Cāḷukya dynasty was slowly rising to prominance with its capital at Bādāmi. The founder of the dynasty Pulakeśin I Vallabheś-vara (A.D. 534-66), supplanted the Kadambas of Vaijayanti and made the hill at Vātāpi, a strong fortress. He was succeeded by his son Kīrtivarman I (A.D. 566-97). According to the Mahākūṭa pillar inscription[1] of Maṅgaḷeśa, the successor of Kīrtivarman I, the latter had conquered many hostile kings such as those of Aṅga, Vaṅga, Magadha, Kēraḷa, Pāṇḍya, Cōḷiya, Dramiḷa, etc. The term *Dramiḷa* obviously refers to the Pallavas of Kāñcī; and the Pallava adversary was evidently Simhaviṣṇu. The conflict between these two powers became necessary, because both were ambitious in nature and wanted to expand their respective territories. In the course of their expedition towards each other Kīrtivarman I probably lost his life. The rivalry between the Cāḷukyas and the Pallavas continued throughout, for nearly two centuries.

Pallava-Gaṅga relations

Simhaviṣṇu's relations with the Western Gaṅgas during the period require some elucidation. The Hosakoṭe plates[2] of the Gaṅga king Avinīta dated in his twelfth year register a gift by the king to a Jaina temple caused to be constructed by the mother of Simhaviṣṇu, evidently a Gaṅga princess, for the glory of her husband's family and for the increase of her merit. It is obvious from the above grant by the Pallava queen that the Pallava-Gaṅga relations were cordial atleast till the twelfth year of Avinīta. Avinīta was followed by his son Durvinīta in *c.* A.D. 600. His accession to the Gaṅga throne was not peaceful, for he had to wrest the kingdom from his step-brother, probably the heir apparent chosen by Avinīta. His Siraguṇḍa inscription[3] says that one *Kāḍuveṭṭi* espoused the cause of his step-brother. The *Kāḍuveṭṭi* was most likely Simhaviṣṇu, if not a member of any collateral branch of the Pallavas. But this interference of Simhaviṣṇu against Durvinīta in Gaṅga politics was not successful and served no good purpose. Nevertheless it alienated Durvinīta who latter allied himself with the Cāḷukyas of Bādāmi by giving his daughter in marriage to Pulakeśin II.

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1. *IA*, xix, 17 and 19.
2. *MAR*, 1938, 80ff.
3. *EC*, vi, Cm. 50.

Synchronism provided by the Avantisundarikathāsārā

Daṇḍin's *Avantisundarikathāsārā* mentions Durvinīta and Viṣṇuvardhana as contemporaries of Simhaviṣṇu. The celebrated poet Bhāravi who was with Viṣṇuvardhana, the Cāḷukya prince and the brother of Pulakeśin II is said to have visited the court of Gaṅga Durvinīta; from there he appears to have gone to Kāñcīpuram at the invitation of Simhaviṣṇu.

The Udayēndiram plates of Nandivarman II state that Simhaviṣṇu was a devout worshipper of Viṣṇu. At the same time he was tolerant to other sects also. It is interesting that Simhavarman III was a Śaiva, even identified with the Śaiva saint Ayyaḍigaḷ Kāḍavarkōṉ, his queen the Gaṅga princess was a Jain and Simhaviṣṇu remained a Vaiṣṇava; his son Mahēndravarman I followed Jainism first and later was probably converted to Śaivism by the Śaiva saint Appar. In the *Mattavilāsaprahasana*, a farce written by Mahēndravarman I, the son and successor of Simhaviṣṇu, the latter's greatness has been celebrated as : 'Simhaviṣṇu like a mountain which bore the weight of the Pallavas, had overcome all the circles of feudatory princes by his policy, had the prowess equal to that of Indra and had humiliated even Kubēra, the lord of heavenly wealth by his benevolence, greatness and wealth'—indeed, an apt and worthy tribute.

Mahēndravarman I (c. A.D. 610-30)

Mahēndravarman I, the son and successor of Simhaviṣṇu, ruled over the area practically extending from the river Kṛṣṇa in the north to the river Kāvēri in the south. His reign marks a creative epoch in the history of the Pallavas and also in the history of south India. From his accession onwards the Tamil country witnessed good progress in the fields of religion, art, architecture, literature etc. Mahēndravarman I was more a cultural minded ruler rather than a warrior king. He was the pioneer in excavating many rock-cut shrines in Toṇḍaimaṇḍalam area. The occurrence and distribution of Pallava lithic records began to increase from his days onwards.

Political conditions

The growth and stabilization of the Pallava power in the early seventh century A.D., synchronised with the expansion of the power of the Cāḷukyas of Vātāpi in a major portion of the Deccan under Pulakeśin II. At the beginning of the seventh century A.D., the very political structure of the whole of the Deccan was changed. There were no more small kingdoms ruled by independent royal dynasties. The Cāḷukya kingdom under Pulakeśin II (A.D. 609-42) incorporated within itself the territories of many of the powers in the Deccan and became a dominating power in the south, their kingdom practically extending over the area between the river Māhī in the north and the river Kāvēri bordering the present Karnataka State in the south. Hence

the struggle between the Pallavas and the Cāḷukyas became inevitable, they being the two powerful southern kingdoms during the period. The conflict between these two powers became more or less a law of nature and marked the beginnings of one of the most 'persistent lines of conflict in South Indian History'. In the struggle for the balance of power in the Deccan between the Pallavas and the Cāḷukyas, the Gaṅgas of Tālakāḍ invariably backed their Cāḷukya allies and, in fact, the Pallava-Gaṅga clashes during the period formed either a prelude or epilogue to the Cāḷukya-Pallava wars. The Bāṇas played the role of a buffer state between the two and frequently changed their support from one to the other.

Pulakeśin II and Mahēndravarman I

It may be said that Pulakeśin II for certain strategic reasons did not wish to invade the southern kingdoms soon after his annexation of the Viṣṇukuṇḍin kingdom (A.D. 616), as he had to parcel out his vast empire amongst family as well as loyal feudatories to consolidate the vast empire and administer the same effectively. In the closing years of Mahēndravarman I, the Pallavas tried to wrest the Karmarāṣṭra area from the Cāḷukyas, as suggested by the occurrence of an inscription[1] of Mahēndravikramavarman (Mahēndravarman I) at Chejzarla in the Guntur district. This naturally infuriated the Cāḷukya king Pulakeśin II. He found that the power of the Pallavas was growing and rivalled that of the Cāḷukyas, and so he immediately rushed against the kingdom of the Pallavas; but by that time Narasimhavarman I, son of Mahēndravarman I had began his rule at Kāñcī.

Battle of Puḷḷalūr

The Kaśākkuḍi plates of Nandivarman II state that Mahēndravarman I defeated his 'chief enemies' at Puḷḷalūr. It is possible that the chief enemies defeated by him were Nallaḍi, a descendant of Kōcceṅgaṇāṉ, supported by a confederacy of chieftains under his leadership. Nallaḍi's efforts to revive the Cōḻa power was a failure and had no permanent results.[2]

Cultural activities

Except for his conflict with the Cōḻa ruler Nallaḍi, Mahēndravarman I had altogether a peaceful reign and devoted much of his time to cultural activities. He occupies a unique place in the art history of Tamil Nadu and as said earlier was the originator of rock-cut shrines in Toṇḍaimaṇḍalam. The rock-cut cave at Maṇḍagappattu is perhaps the earliest in Toṇḍaimaṇḍalam and was

1. No. 18.
2. See for further discussion *KESIH*, 68-70.

caused to be made by the king for the trinity Brahmā, Īśvara and Viṣṇu, without the use of the traditional building materials like brick, timber, metal or mortar. The caves Śatrumalleśvara-gṛha at Daḷavāṉūr, Avanibhājana Pallaveśvara-gṛha at Śīyamaṅgalam and Laḷitāṅkura Pallaveśvara-gṛha at Tiruchirāppaḷḷi were made by the king and named after one or the other of his many *birudas*. The temple at Vallam is said to have been built by Kandasēna, son of Vayantappiri-araśar who was a vassal of the king. Mahēndravarman I was the author of the farce *Mattavilāsaprahasana* and probably also of the *Bhagavadajjukam*. His proficiency in the art of painting is attested by his *biruda Citrākārappuli*. Besides, according to the Māmaṇḍur inscription,[1] he was the author of a commentary on painting, called *Dakṣiṇa-Citra*.

Birudas

His personal tastes, character and achievements are gleaned from his *birudas* recorded in his inscriptions. Some of them are like *Āluptakāma, Abhimukha Guṇabhara, Satyasandha, Nityāvinīta, Śatrumalla, Vicitracitta, Saṅkīrṇajāti, Mattavilāsa, Citrakārappuli, Cettakāri, Laḷitāṅkura, Avanibhājana*, etc. Some of his titles are in Telugu thereby indicating his affinity to the Telugu country. Regarding his religion, it is believed that he was originally a Jaina and was later converted to Śaivism by saint Appar.[2]

Narasimhavarman I (c. A.D. 630-68)

Narasimhavarman I Mahāmalla, succeeded Mahēndravarman I on the Pallava throne. He was a powerful and militant monarch, who not only defeated the Cāḷukya king Pulakeśin II, otherwise a victorious warrior, but even went up to his capital Vātāpi, destroyed it and erected a *jayastambha* at the place and was thus 'responsible for the misfortunes of the Cāḷukya family'. He successfully despatched twice his army to Ceylon in order to place his friend Mānavarman, a Ceylonese prince on the throne. During his reign the Chinese pilgrim Hiuen Tsang visited Kāñcī. Narasimhavarman I bore the *biruda Māmalla* (*Mahāmalla*) and is considered to be the author of many monuments in Māmallapuram.

The first invasion by Pulakeśin II (c. A.D. 634)

As said earlier, during the last years of Mahēndravarman I's reign the Pallavas seem to have attempted to regain the Karmarāṣṭra area, which they had lost to the Viṣṇukuṇḍins during the days of Simhaviṣṇu and was then in

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1. No. 28.
2. This is based on the view that the epithets *Guṇadhara* and *Guṇabhara* mentioned in the *Periyapurāṇam*, a work assignable to the twelfth century A.D. refers to the same.

the possession of the Cāḷukyas. Therefore Pulakeśin II found it necessary to check the power of the Pallavas. The Cāḷukya king promptly moved his troops against the Pallava kingdom. The immediate purpose of his campaign was mainly to punish the Bāṇas, who had recently changed their allegiance to the Pallavas of Kāñcī and to crush the rising Pallava power. This was perhaps the first and direct invasion over Kāñcī by Pulakeśin II which would have taken place in the beginning years of Narasimhavarman I's reign and a little before A.D. 634, the date of the Aihoḷe record.[1] The young Narasimhavarman I without offering a battle to the royal warrior 'vanished behind the walls of Kāñcīpura'. This Cāḷukya invasion against the Pallavas, caused some repercussions on the Pallava kingdom. Pulakeśin II after overrunning the Pallava kingdom in his first invasion, freed the Cōḻas from the Pallava yoke and forced the Bāṇas to change their allegiance. The Reṇāḍu territory on account of its location between the two hostile kingdoms of the Pallavas and the Cāḷukyas occupied a strategic position during the period. The Telugu-Cōḍas ruling over Reṇāḍu had been the loyal feudatories of the Pallavas even from the time of Simhaviṣṇu. Puṇyakumāra, son of Mahēndravarman was a subordinate under the Pallava Mahēndravarman I, but later changed his allegiance to Cāḷukya Pulakeśin II, when the latter invaded the Pallava kingdom. This change of allegiance enabled the Telugu-Cōḍa ruler to enjoy the position of semi independent rule in his principality. Thus Pulakeśin II, put the Pallava Narasimhavarman I in an unenviable and hostile surrounding, by liberating most of the southern powers under the Pallava sway. The Aihoḷe inscription[1] states that he caused prosperity to the Cōḻas, Kēraḷas and Pāṇḍyas.

Second invasion (c. A.D. 641) and sack of vātāpi

But the able and militant Māmalla subsequently regained the glory of the Pallavas. He even wantonly courted another Cāḷukya invasion, having resolved to inflict a crushing defeat on the Cāḷukya ruler. His first step to regain his lost prestige and thereby provoke Pulakeśin II was the conquest of the Cōḻas and their allies in the south. The Kūram plates[2] of his grandson Paramēśvaravarman I describe him as one who 'repeatedly defeated the Cōḻas, Kēraḷas, Kaḷabhras and Pāṇḍyas'. He subjugated the Cōḻas who had earlier prospered by their association with the Cāḷukyas, very soon after the Cāḷukya invasion of the Pallava kingdom before A.D. 634. He also seems to have subdued the Telugu-Cōḍas and made them again accept his overlordship. Unable to witness the revival of the political supremacy of the Pallava king in

1. *EI*, vi, 6 and 11.
2. No. 46.

the south, Pulakeśin II made a hasty expedition against the Pallava kingdom in A.D. 641, which eventually gave a long awaited opportunity to a foe of tough mettle. This time Narasimhavarman I did not hide himself beyond the walls of Kāñcīpuram, but waited at the vicinity of his capital to offer a decisive battle to the invading Cāḷukya king. The army of the Cāḷukyas marched to the outskirts of the Pallava capital but was forced to retreat after effective retaliation. The Pallava army personally lead by Narasimhavarman I hotly pursued the enemy through the Reṇāḍu territory as far as the river Tuṅgabhadra dashed directly to Vātāpi and sacked the city. Narasimhavarman I then erected a *jayastambha* there. This incident is referred to in the mutilated inscription[1] of the king dated in his 13th regnal year found in Bādāmi. In his expedition against Pulakeśin II Narasimhavarman I was assisted by his Ceylonese friend Mānavarman who had sought asylum in the Pallava court. Narasimhavarman I's victory over Pulakeśin II has been referred to in a good number of Pallava records. The Kūram plates mention that he 'wrote the syllables of victory on Pulakeśin's back which was caused to be visible in the battles of Pariyāḷa, Maṇimaṅgala, Śūramāra etc. and destroyed the city of Vātāpi just as the pitcher-born Agastya the demon Vātāpi'. The same kind of tribute is given in the Udayēndiraṁ[2] and Vēḷūr-pāḷaiyam plates[3] and the latter also mention that after defeating 'the host of enemies he took from them the pillar of victory standing in the centre of Vātāpi'. The later Cāḷukya records such as the Sorab grant[4] of Vinayāditya affirm that the Pallavas were responsible for the misfortunes of the Cāḷukya family. Even though Narasimhavarman I had a sweeping victory over the Cāḷukyas, it seems, he did not annex their kingdom to his. His invasion was more like a destructive raid with the only aim of retaliating the king Pulakeśin II. However, this invasion created enough troubles and confusion in Cāḷukya politics.

Expeditions to Ceylon

Having conquered and scattered the formidable Cāḷukya power, Narasimhavarman I directed his resources to invade Ceylon so as to enable his friend Mānavarman to gain the Ceylonese throne. Some time before the second expedition of Pulakeśin II into the Pallava territory Narasimhavarman I, gave asylum to Mānavarman, the eldest son of the Ceylonese ruler Kāśyapa II. When Kāśyapa took ill, the kingdom was transferred to his sister's son

1. No. 37.
2. No. 76.
3. No. 121.
4. *IA*, xix, 149.

called Māna, a scion of the Ikṣvāku family of Rohaṇa.[1] Consequently Mānavarman seems to have fled to the Pallava court, where he became an intimate friend of Narasimhavarman I and even assisted him in his wars against Pulakeśin II. After the raid on Vātāpi, Narasimhavarman I sent his forces with Mānavarman to Ceylon. However, Mānavarman was not successful in getting the throne and once again returned to Kāñcī. He stayed in the Pallava court from A.D. 661 to 668. He undertook a second expedition to Ceylon in A.D. 688 with Pallava aid, won a number of battles and became the king of Ceylon.[2]

Resurgence of the Cāḷukyas under Vikramāditya I

Turning once again to the Deccan politics, it is not known if the Pallavas ruled over the conquered Cāḷukya territory, and if so, for how many years. The inscriptions of the Cāḷukyas from A.D. 642 to 655 refer to the successors of Pulakeśin II, Āditya, Abhivanavāditya, Candirāditya and queen Vijaya-bhaṭṭārika,[3] the last ruling over the kingdom on behalf of her minor son. Finally Pulakeśin's son Vikramāditya I after prolonged waiting ascended the Cāḷukya throne at Vātāpi in A.D. 655 with the help of Gaṅga Durvinīta, his maternal grandfather.

He was a worthy successor of Pulakeśin II. The period of nearly ten years which witnessed the repeated Pallava invasions against Ceylon synchronised with the remarkable resurgence of Cāḷukya power at Vātāpi under Vikramāditya I. He renewed the Cāḷukya war with the Pallavas about A.D. 658 by annexing the northern part of the Nellore and Kurnool area which had gone to the Pallavas following the invasion of Vātāpi by Narasimhavarman I. From his Talamāñci plates[4] dated in his sixth year (A.D 660) it is clear that the region of Karma-rāṣṭra was once again annexed to their kingdom by the Cāḷukyas.

Vikramāditya I claims that he fought with three successive Pallava rulers, Narasimhavarman (I), Mahēndravarman (II) and Īśvaravarman (Paramēśvaravarman I). These important victories of the king are mentioned

1. The Ceylonese history touched upon here is on the lines of the History of the Indian People, *The Classical Age*, 287-9.
2. The details mentioned in the Ceylonese chronicle *Mahāvaṁśa* about it are also attested to, by the available epigraphical evidence. The Kaśākkuḍi plates of Nandivarman II state that Narasimhavarman 'surpassed the glory of the valour of Rāma by his conquest of Laṅkā'.
3. The Nerur and Kochre plates of queen Vijaya-mahādēvi clearly suggest that she was ruling the kingdom as a regent. (*IA*, vii, 163-4 and *Ibid.*, xiii, 44-7).
4. *EI*, ix, 98-102.

in his Kurtakoti,[1] Savnur,[2] and Gadval plates[3] and in his spurious Hyderabad copper plates.[4] It is said that Vikramāditya I 'crushed the glory of Narasimha, caused the power of Mahēndra to be dissolved, subdued Īśvara with his very eye and destroyed the Mahāmalla family'. The first invasion of Vikramāditya over the Pallava kingdom would have taken place by the closing years of Narasimhavarman I's reign and as a result, the latter lost the Karmarāṣṭra area to the Cāḷukyas.

Unlike his father, Narasimhavarman I was a militant ruler. His sack of Vātāpi and his campaigns to help Mānavarman were no doubt achievements worthy enough to celebrate an *aśvamedha* sacrifice. His Śivaṉvāyal inscription[5] states that he performed *aśvamedha* and *bahusuvarṇa* sacrifices. About A.D. 639, the Chinese pilgrim Hiuen Tsang visited Kāñcī and speaks of Kāñcīpuram in a general way.[6] On the basis of the epithet Mahāmalla borne by Narasimhavarman I, many scholars have postulated a theory that Māmallapuram was founded by the king. The city is referred to in ancient Tamil literature as Mallai. It is not unlikely that Māmallapuram (Mahābalipuram) was known as Mallai from very early times and probably would have been also called Māmallapuram after the name of the author many monuments at the place.

Mahēndravarman II (c. A.D. 668-9)

Mahēndravarman II, son of Narasimhavarman I succeeded his father on the Pallava throne in A.D. 668. In the Vunnaguravapāḷem plates of Paramēśvaravarman I[7] he has been described as one who thoroughly imposed the sacred law of castes and the orders. He was a protector of temples, brāhmaṇas and *ghaṭikās* as he has been described in the Kūram and Kaśākkuḍi plates of Nandivarman II Pallavamalla. All these make one believe that he promoted the *varṇāśrama-dharma* even within his short reign. Mahēndravarman II's reign though short, was not altogether devoid of any political activities. The Cāḷukya king Vikramāditya I, waged war against the Pallavas during the reign of Mahēndravarman II also and 'caused the power of Mahēndra to be dissolved'. It is gleaned from a hero-stone inscription[8] from Gaddamane in the Karnataka state that Śilāditya Śrīyāśraya, the son of

1. *IA*, vii, 219ff.
2. *EI*, xxvii, 115-9.
3. *Ibid.*, x, 101.
4. *IA*, vi, 76ff.
5. No. 41.
6. *Watters*, ii, 227.
7. No. 45.
8. *MAR*, 1923, no. 72; *JRAS*, 1926, 487.

Dharāśraya Jayasimhavarman and a nephew of Vikramāditya I who belonged to the Gujarat branch of the Cāḷukyas, assisted Vikramāditya I in several battles against the Pallavas and particularly against Mahēndravarman II. In all probability Mahēndravarman II was defeated or even killed in his encounter with the Cāḷukyas. Nothing is heard of him after A.D. 669.

Paramēśvaravarman I (c. A.D. 669-90-1)

Paramēśvaravarman I succeeded his father Mahēndravarman II in A.D. 669. His early reign was marked by a series of wars with the three powers *viz.*, the Cāḷukyas, the Gaṅgas, and the Pāṇḍyas. After many conflicts with these three neighbouring major powers, Paramēśvaravarman I restored order in his kingdom and laid the foundation for the glory of the reign of his illustrious son and successor Narasimhavarman II Rājasimha.

Vikramāditya I's third invasion

Within a year of his accession, Vikramāditya I invaded Kāñcī (A.D. 670-1), probably as a renewed phase of an earlier conflict in which Mahēndravarman II had been defeated or even killed. According to his Honnūr plates,[1] dated in the sixteenth year of his reign he was camping in Malliyūr on his way to Kāñcīpuram in *c.* A.D. 670-1. He was victorious and probably the Gaṅgas of Tālakāḍ also participated in this war against Paramēśvaravarman I. After his successful campaign against the latter Vikramāditya seems to have returned to his capital by A.D. 671-2. Paramēśvaravarman I undaunted by his recent defeat dashed against the Gaṅgas in order to punish them, as they were the chief allies of the Cāḷukyas against him. But he was not successful as his Gaṅga counterpart Bhūvikrama, not only defeated him in a terrible battle at Vilande but also snatched the royal necklace which contained in it the gem called *Ugrōdaya* from him.[2] The necklace remained with the Gaṅgas until Nandivarman Pallavamalla, a later ruler of the Pallava dynasty regained it from his Gaṅga contemporary.

Vikramāditya I defeated

The boldness and tenacity of Paramēśvaravarman I, again provoked Vikramāditya I who rushed to the south for a serious encounter with the Pallava king. He defeated Paramēśvaravarman I, seized Kāñcī, proceeded further south and encamped at Uṟagapura in the Cōḷa province (*c.* A.D. 674).[3]

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1. *MAR*, 1939, 133.
2. The Hellegere plates (*EI*, iii, Md. 113) and also the British Museum plates (*IA*, xiv, 232) aver that this Bhūvikrama snatched a jewelled necklace from the Pallava after a battle.
3. The Cāḷukya records unanimously register that Vikramāditya I subdued Īśvara and captured Kāñcī after defeating the Pallavas. The records of Vinayāditya aver that Vikramāditya seized Kāñcī after defeating the lord and made the lord of Kāñcī bow before him.

Though Paramēśvaravarman I sustained varying degrees of defeat in his earlier conflicts with the Cāḷukyas and Gaṅgas, he was able to regain his might even after such reverses. He mustered his strength and waged a decisive battle against the Cāḷukyas at Peruvaḷanallūr, a village near Uṟaiyūr in the Cōḷa territory itself. The Pallava army opposed that of the Cāḷukyas and Vikramāditya was forced to retreat with heavy casualty. The Kūram, Vēḷūrpāḷaiyam and Udayēndiram charters of the Pallava kings give the same details regarding the victory of Paramēśvaravarman I over Vikramāditya. The Udayēndiram plates of Nandivarman II say that Paramēśvaravarman I defeated the Vallabha at Peruvaḷanallūr. The Kūram grant of Paramēśvaravarman I himself gives a graphic account of the battle fought by the king against the Cāḷukya king Vikramāditya I. It states that Vikramāditya whose army consisted of several lakhs of men was forced by Paramēśvaravarman I to take to flight covered by a rag.

Conquest of Vātāpi

Having been encouraged by his substantial victory over Vikramāditya I, Paramēśvaravarman I began the process of recovering and annexing of the lost portions of his kingdom in the north. Like his grandfather Narasimhavarman I, he sent an army to Vātāpi, under his able general Parañjōti, who became canonised later as Śiṟuttoṇḍar, one of the Nāyanārs, to invade the city in retaliation to the successive invasions against Kañcī by the Cāḷukyas. The Pallava army marched against Vātāpi, captured it and brought spoils to Kāñcī. This second invasion of Vātāpi would have taken place by about A.D. 679, immediately after the death of Vikramāditya I. The Pallava invasion and consequent temporary occupation of Vātāpi for some time by the Pallavas once again caused confusion in Cāḷukya politics. This must have lasted atleast for two years *i.e.* upto A.D. 681 which date corresponds to the second starting point from which Vinayāditya, the son and successor of Vikramāditya I, counts his regnal years.

In the struggle between the Pallavas and the Cāḷukyas, it seems that the Pāṇḍyas of Madurai helped the Cāḷukyas. As the Udayēndiram plates which mention the Pallava victory at Peruvaḷanallūr do not mention the Pāṇḍyas, it is difficult to say anything definite about the Pāṇḍya participation in the battle. But considering the fact that the rivalry between the Pallavas and the Pāṇḍyas would have started only during the period, it is likely that the Pāṇḍyas joined the Cāḷukyas and were defeated.

Birudas

Like his son Rājasimha, Paramēśvaravarman I also had a number of *birudas* such as *Lokāditya, Vidyāvinīta, Ugradaṇḍa, Ekamalla, Śrīnandi* (*Śrīnidi* ?),

Atyantakāma, Raṇajaya, Taruṇāṅkura, Citramāya, Guṇabhājana, etc. His Śiṟṟambākkam stone inscription[1] dated in the first year is the earliest epigraphical reference to the construction of structural temple in the Tamil country. His Kūram plates provide one such evidence and state that some land was to be allotted for burning tiles for use in building a temple. He is credited with the authorship of some monuments in Māmallapuram.

Paramēśvaravarman I was a devout Śaiva. Parañjōti, the military general of the king, is included among the Nāyanārs. Sambandar, another Śaiva saint was also his contemporary. The king was an ardent worshipper of *Mahēśvara* and *Brahmaṇya* and a follower of Brahmanical religion, earlier fostered by his father Mahēndravarman II.

Narasimhavarman II Rajasimha (c. A.D. 690-1-728-9)

Paramēśvaravarman II was succeeded by his son Narasimhavarman II who is popularly known as Rājasimha. His reign was comparatively free from threatening invasions and he concentrated on temple building. His reign period constitutes the brightest epoch in the annals of the history of the Pallavas in the fields of art, architecture, religion etc.

Political activities

Both Vinayāditya (A.D. 679-96) and his son Vijayāditya (A.D. 696-733) were the Cāḷukya contemporaries of Rājasimha. Some of the records of Vinayāditya mention that he conquered the *Trairājya-Pallava* at the instance of his father. It is likely that this incident would have taken place when he was a *Yuvarāja* and was assisting his father Vikramāditya I in his southern campaign against Pallava Paramēśvaravarman I. The records of Vinayāditya and Vijayāditya state that due to fate Vijayāditya was captured by his enemies and was imprisoned and that he without any help from outside escaped from the peril unlike the king Vatsarāja. It is not known who these enemies were and when they captured the Cāḷukya prince. It is also noteworthy that there exists a gap of about ten years in the epigraphic records of Vijayāditya from A.D. 708 to 718 which forms part of the reign period of Rājasimha. Some of the *birudas* of Rājasimha such as *Dhanāsura, Samaradhanañjaya* may indicate that he led invasions and raids against his enemy kingdom so as to acquire immense wealth and spend all his resources in erecting monuments. Most probably he would have participated in the wars against Vikramāditya I during his father's reign. His epithet *Kālakāla* may suggest that he subdued the Kaḷabhra chief Kūṟṟuva.

1. No. 44.

Overseas contacts

Narasimhavarman II, Rājasimha seems to have had wide contacts with foreign countries including China. The mention of the term *Dvīpalakṣam* in his Vāyalūr pillar inscription[1] may suggest that during his time, Pallava influence, if not rule extended over Lakṣadvīpa or the Laccadive Islands. Secondly Sylvain Levi[2] while speaking about the missions of Wang Huien Tse in India, mentions one Vajrabodhi, the third son of a Kṣatriya king of Central India, Īśānavarman, who visited Kāñcī during the early years of Rājasimha. The phrase *Śailādhirājatanaya* occuring in an inscription of Raṅgapatāka[3] the queen of Rājasimha is applicable to both goddess Pārvati and the queen, thereby suggesting that she was connected in someway with the Sailēndras. Udayacandra the general of Nandivarman Pallavamalla, a later Pallava ruler, belonged to a race called *Pu-ca* in Indo-China. Udayacandra is one of the titles of Rājasimha. This also provides a clue to Rājasimha's contacts with Indo-China. Most important and interesting of all these relates to his contacts with K'ai Yuen (A.D. 720), the emperor of China.[4]

Rājasimha (Narasimhavarman II) sent an embassy to China to inform the Chinese emperor of his intention to go to war against the Arabs and Tibetans and requested the emperor to give a name to his (Pallava) army. The Chinese emperor named his army as 'the army which cherished virtue'. Besides Rājasimha sent word to the Chinese emperor that he had also constructed a temple on account of the emperor and requested him to give a name to it. The Chinese emperor responded and sent an embassy in return to gratify the wishes of the Pallava king. It seems that Rājasimha constructed a Buddhist *vihāra* at Nāgapaṭṭinam and named the temple after the Chinese emperor.

Famine

It seems that Toṇḍaimaṇḍalam was under the grip of a terrible famine for nearly three years from A.D. 689-91 during the early years of Rājasimha's reign. Though it is not confirmed by any of the Pallava epigraphs, the mention of Rājasimha in the Vēlūrpāḷaiyam plates as one who organised once again the *ghaṭikā* of the twice born may denote that the *ghaṭikā* was closed due to drought during the last years of Paramēśvaravarman I and was re-established by his son and successor Rājasimha.

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1. No. 68.
2. See Minakshi, *Administration and Social Life under the Pallavas*, 115.
3. No. 58.
4. See K.A. Nilakanta Sastri, *Foreign Notices of South India, from Megasthenese to Ma Huan*, 116.

Birudas

Narasimhavarman II assumed quite a number of *birudas* which reveal his character, talents in music, personal tastes, personality, erudit knowledge, martial prowess, devotion to religion and its doctrine etc. The label inscriptions engraved in the Kailāsanātha temple at Kāñcīpuram alone give more than two hundred *birudas* of the king. Some of his high sounding *birudas* are : *Atyanta-kāma, Raṇajaya, Atiraṇacaṇḍa, Śrībhara, Āhavakeśari, Amitraśani, Vādhyavidhyā-dhara, Citrakārmmuka, Kṣatriacūḷāmaṇi, Danavarṣa, Duṣṭadamna, Mahāmalla, Ekasundara, Atodhyartumburu, Āgamapramāṇa, Itihāsapriya, Nayanamanohara, Avanibhājana, Kāvyapriya, Nāgapriya, Vīṇānārada, Śamkara-bhakta, Īśvara-bhakta, Kālakāla* etc.

Among the monument which owe their origin to Rājasimha may be mentioned the Kailāsanātha and Airāvatēśvara temples at Kāñcīpuram, 'Shore temple' at Māmallapuram and Tāḷapurīśvara temple at Paṇamalai. A recent view is that he was the sole person who constructed all the monuments at Māmallapuram.[1]

Religion and faith

Rājasimha was a devout worshipper of Śiva and Subrahmaṇya. It was during his time that the Sōmaskanda cult and sculptures became popular. His *birudas* like *Śaṅkara-bhakta, Devadeva-bhakta, Īśvara-bhakta, Śivacūḍāmaṇi* and *Āgamānusāri*, etc., explain his devotion to the Śiva faith and to its doctrines. Though he was a devout worshipper of Śiva he was not a bigot. His *birudas* *Śrīpativallabha* and *Paramabhāgavata* indicate that he was also a worshipper of Viṣṇu. The great Advaita philosopher Śaṅkara was probably his contemporary. Narasimhavarman II has been identified with the Kāḍavarkōṉ Kaḻaṟśiṅgaṉ mentioned by saint Sundarar. Pūśalār Nāyaṉār, a Śaiva saint was also his contemporary. The great poet Daṇḍin was another of his contemporaries.

Queens and Sons

Narasimhavarman II had more than one queen and his chief queen was Raṅgapatāka who constructed a small shrine in the Kailāsanātha temple. Another of his queens was Lokamādevi. He seems to have had two sons Mahēndravarman III and Paramēśvaravarman II. Of them Mahēndra-varman III predeceased his father leaving two sons, Jaya Pallavādhirāja and Vṛddhi Pallavādhirāja; the latter Paramēśvaravarman II succeeded Narasimhavarman II on the throne of Kāñcī.

1. R. Nagaswamy, 'New Light on Mamallapuram', *TASSI*, 1962, 41-2.

Thus Rājasimha was an art-lover and one of the fascinating rulers under whom the prestige of the Pallavas reached a high water-mark.

Paramēśvaravarman II (c. A.D. 728-9-731-2)

Paramēśvaravarman II ascended the Pallava throne in *c*. A.D. 728-9. He is described in the charters of his successors as 'one who conquered the coquettish ways of the Kāli (age), that he led the way of policy which had been described by Dhiṣaṇa (Bṛhaspati) and who protected the worlds as one 'who was respected by kings, as the chastiser of the dark age (Kāli)' and also as one 'who governed the earth according to the rules laid down by Manu'. Nowhere his military exploits are given.

Cāḷukya invasion under Vikramāditya II

After nearly forty five years, again there was a Cāḷukya invasion of the Pallava country. The Cāḷukyas were waiting for a right opportunity to attack Kāñcī. After the death of Rājasimha, they espoused the cause of Jaya and Vṛddhi Pallavādhirājas, 'the dear sons' of the Pallava *Yuvarāja*, probably Mahēndravarman III, the brother of Paramēśvaravarman II. Subsequently the Cāḷukya prince Vikramāditya, son of Vijayāditya invaded Kāñcī, inflicted a defeat on the Pallava Paramēśvaravarman II, and collected tribute from the king. In this expedition the Cāḷukyas had the assistance of Gaṅga Duggamāra Eṛeyappa II, a son of the Gaṅga king Śrīpuruṣa. This was the first expedition against Kāñcī by Vikramāditya II undertaken while he was the crown prince after which the Pallava ruler was left in peace only at a heavy cost. It is also possible that Paramēśvaravarman II was forced to appoint one of the princes as his heir-apparent.

Death of Paramēśvaravarman II

Paramēśvaravarman II made a futile attempt at retaliation against the Gaṅgas, and that cost his life in a battle at Viḷande. A Gaṅga inscription[1] (A.D. 1077) records that the Gaṅga king Śrīpuruṣa defeated and killed one Kāḍuveṭṭi of the warlike Kāñcī at Viḷande, seized the royal umbrella and his title *Perumānaḍi*. The *Kaḍuveṭṭi* was apparently Pallava Paramēśvaravarman II. It is possible that he died in the battle in *c*. A.D. 731.

An inscription of his dated in his third regnal year is found at the Vīraṭṭānēśvara temple, Tiruvadi (South Arcot district). It appears that he built the temple.

1. *EC*, viii, NR. 35. 251 (Text) and 135 (Trans).

Paramēśvaravarman II after his death in the Viḷande battle was succeeded on the Pallava throne by Nandivarman II Pallavamalla, a prince from a collateral branch of the Pallavas. He and his line of successors ruled the Pallava country for nearly two centuries till the end of the Pallava hegemony (*c*. A.D. 913). During the reign of Nandivarman II, many important political events took place in south India, *viz*., the disappearance of the Western Cāḷukyas of Vātāpi, the emergence of the Rāṣṭrakūṭas of Mānyakhēta and the rise of the Pāṇḍyas of Madurai. At the beginning of the tenth century A.D., his descendants on the Pallava throne yielded subsequently to the aggressive ambitions of the Cōḻas.

'Anarchial Conditions'

The accession of Nandivarman II Pallavamalla is an interesting and much discussed question. It seems probable that Paramēśvaravarman II had not selected his heir-apparent (if he had sons to succeed him) before his sudden death, or the selected heir-apparent was not acceptable to the 'king-makers' in the Pallava court. As mentioned earlier, after the death of Rājasimha, the Cāḷukyas appear to have espoused the cause of Jaya and Vṛddhi Pallavādhirājas, the 'dear sons' of the Pallava *Yuvarāja*. Vikramāditya(II) defeated Paramēśvaravarman II and in all probability the latter would have been forced by the Cāḷukyas to recognise one of the princes (Jaya or Vṛddhi) as his heir-apparent. Paramēśvaravarman II had to swallow the insult and accept the terms of the victor which subsequently caused widespread discontent among his courtiers. Some of them were not satisfied with the claimants to the throne or the chosen heir-apparent who was probably Skandaśiṣya of the Rāyakōṭa plates and wanted to select a new king of their choice. Hence the 'anarchial conditions' in the Pallava kingdom. This Skandaśiṣya was possibly the same as Pallavarāja-Citramāya mentioned in the Udayēndiram plates.

Selection of Pallavamalla

It is not known why the *Māttrās*, the *Ghaṭikāyārs* and the *Mūlaprakṛtis* who had a large share in the selection of king, were not prepared to accept his claim to the Pallava throne. They held purity of descent on both sides (paternal as well as maternal) as the vital requisite for the kingship besides ability to rule well. They consulted among themselves and decided to approach Hiraṇyavarma Mahārāja of the Kāṭaveśa kula to accept the rulership of the kingdom as he satisfied their requirements. This Hiraṇyavarman was a descendant of the branch of Bhīmavarman, the younger brother of Simhaviṣṇu and was ruling the colonial kingdom of the Pallavas extending over a part of Indo-China. Accordingly they went to him and requested him to become

their king. However, he declined to take the burden and subsequently had some discussion and consultation with the *kulamallas* and his four sons on the matter. His youngest son Paramēśvara *alias* Pallavamalla, aged twelve, willingly offered to accept the kingship. Hence he was allowed to go with the deputationists, being blessed by the court *āgamika* Taraṇḍikoṇḍa Pōśar. Pallavamalla left for Kāñcī, accompanied by Udayacandra of the Pu-ca race, 'which had been in the uninterrupted service of the king'. One Pallavadi-araiyar, evidently a subordinate chieftain under the Pallavas, duly welcomed the king-chosen at the outskirts of Kāñcī, took him on an elephant's back and entered the city.

On hearing of their arrival the *Mahāsāmantar*, the *Nagarattār* and the *Mūlaprakṛtis* of the Pallava court and also a Muttariya chief named Kāḍaka Muttaraiyar received the prince and his retinue at the palace. Then Pallavamalla thus 'chosen by the subjects' was anointed king of the Pallavas under the *abhiṣēka* name of Nandivarman and was 'engaged in ruling the kingdom of Paramēśvara-Pōtarāja'.[1]

Skandaśiṣya (of the Rāyakōṭa plates)

In the meanwhile in spite of severe opposition from the 'leading citizens' and the courtiers in the Pallava court, Skandaśiṣya who was earlier supported by the Cāḷukyas, established himself as the ruler of a part of the Pallava kingdom with the help of a Bāṇa chieftain. However, the courtiers of the Pallava kingdom were able to anoint Nandivarman as the ruler over a portion of the Pallava kingdom, excluding the territory occupied by Skandaśiṣya. It appears that the extent of the Pallava kingdom under Nandivarman II during his initial years comprised the Toṇḍaimaṇḍalam area and the territory of the Muttaraiyars (*viz.*, portions of Kāvēri delta), as gleaned from the provenance of his inscriptions in the early years of his reign.

Struggle for power

Beginning from his accession for about twenty years Nandivarman II had a very tough time. In addition to the Western Cāḷukyas of Vātāpi, the Pāṇḍyas of Madurai and also a number of other powers were opposed to Nandivarman II and tried to oust him from the throne at Kāñcī. Skandaśiṣya

1. Some of the details mentioned above are narrated in the explanatory labels under the historical sculptures found on the walls of the Vaikuṇṭhaperumāḷ temple at Kāñcīpuram, constructed by Nandivarman II Pallavamalla himself. Though the incidents narrated constitute the official version of the king and a positive victor's account, they throw valuable light on the political condition in the Pallava country during the period and the truth of its content is well attested by a few pieces of epigraphical evidence.

alias Citramāya who had successfully established his rule over a part of the Pallava territory immediately after the death of Paramēśvaravarman II, received support from almost all the hostile powers around the Pallava kingdom. But little is known about his local support. On the other hand, Pallavamalla enjoyed the solid support and favour of his subjects, one Pallavadiaraiyar, Kāḍakka-Muttaraiyar and above all the devoted loyalty and services of his general Udayacandra of the Pu-ca race. Rāṣṭrakūṭa Dantidurga also after A.D. 743 appears to have extended his help to the young Pallava king. Thus the Pallava kingdom during the period witnessed a struggle for power resulting in wars for succession among Pallavamalla and his opponents lead by Skandaśiṣya from A.D. 731-2 to some time before A.D. 752.

Cāḷukya invasion

The selection of Nandivarman Pallavamalla to the throne itself was against the wishes of the Western Cāḷukyas. Vikamāditya II after his accession (A.D. 734) marched towards 'Toṇḍaka-viṣaya' (Toṇḍaimaṇḍalam) *which was the part of the Pallava country under the sway of Pallavamalla.* Nandivarman II was defeated and his royal insignia was also captured; he, in all probability, would have fled from the capital to a place of safety. Vikramāditya II seems to have entrusted the conquered Pallava territory also to Skandaśiṣya who was his protege. He left the city of Kāñcī undestroyed and even made beneficiary gifts to the temple of Rājasimhēśvara at the place. The Gaṅga king Śrīpuruṣa accompanied and assisted the Cāḷukya king in his campaign against Nandivarman II.

Though Nandivarman II was temporarily driven into exile, his hold over his subjects and his authority did not cease. He once again regained mastery over Toṇḍaimaṇḍalam and a good part of the Pallava country some time in *c.* A.D. 757, despite his reverses at the hands of the Cāḷukya king Vikramāditya II, assisted by Gaṅga Śrīpuruṣa. Their protege Pallava Skandaśiṣya however, continued to rule a part of the Pallava kingdom atleast till A.D. 745 in which year probably the Rāyakōṭa plates were issued by him.

Cāḷukya invasion under Kīrtivarman II

Between A.D. 737 and 743 Nandivarman II was able to stabilise and consolidate his power and authority to some extent in his part of the Pallava country with the help of his general Udayacandra. His growth again caught the eyes of the Cāḷukyas and by A.D. 743, another Cāḷukya invasion, probably the last conflict of the 'persistent Pallava-Cāḷukya series of conflicts' occurred. Kīrttivarman II, the Cāḷukya *yuvarāja* undertook an expedition against Kāñcī

with the permission of his father Vikramāditya II. The Pallava king 'was defeated in every quarter and was forced to take refuge in a fort'.

Dantidurga and Nandivarman

Dantidurga of the Rāṣṭrakūṭa family, also accompanied the Cāḷukya prince in his expedition against Kāñcī with his own army and shared credit for the victory. He was a rising feudatory of the Western Cāḷukyas and was aspiring for independence. His participation in this Cāḷukya invasion against the Pallavas brought a significant change—a change which ultimately strengthened the position of the Pallava king—in the power politics of the Deccan area. Though Nandivarman II was defeated, it is possible that having come to know personally the strength and might of the Pallava king, Dantidurga decided to secure his assistance for his future imperial ambitions, and it is possible that he concluded an alliance with Nandivarman II. Consequently Udayacandra assisted Dantidurga in his northern campaigns undertaken by him to improve his position and supplant the Western Cāḷukya power. The Udayēndiram plates of Nandivarman II dated in his 21st regnal year state that Udayacandra defeated Udayaṇa, the king of the Savaras of Kosala who ruled over the area round about modern Jabalpur, triumphed over the Niṣāda chief Pṛthivīvyāgra of the Nala dynasty and conquered the territory of Viṣṇurājā (Eastern Cāḷukya Viṣṇuvardhana III). The above conquests were made probably between A.D. 743 and 746, as the Mallam inscription[1] of Nandivarman II, dated in his fifteenth regnal year (=A.D. 746-7) mentions one Cāḷūkki Araśar as the executor of a grant made by the Pallava king. The Cāḷukki *arasar* may be identified with the Eastern Cāḷukya king Viṣṇuvardhana III.

Pallavamalla besieged

While Udayacandra was engaged in the battles in the north to assist Rāṣṭrakūṭa Dantidurga, Nandivarman II was not left in perfect peace in the Toṇḍaimaṇḍalam country. His opponents Skandaśiṣya and others were attempting to dethrone Pallavamalla with Pāṇḍya help. By A.D. 746, Nandivarman II was besieged in Nandipura (Nāthaṉkōyil near Kumbhakonam, Tanjavur district) by his opponents possibly with the help of the Pāṇḍyas. Udayacandra infuriated by the humiliation inflicted on his young master fought against the rivals, beheaded *Citramāya* Pallavarāja, released his master and bestowed the 'whole Pallava kingdom' on him. Following this, Udayacandra clashed with the Pāṇḍyas also at Maṇṇaikkuḍi (a village in the Mayuram taluk, Thanjavur district).[2] Thus Udayacandra after fighting hard in various battles in and

1. No. 75.
2. The Udayēndiram plates also mention that Udayacandra won a victory at Kāḷidurga. It is difficult to identify either the place or the enemy with whom he fought at that place. Possibly it was also against the Pāṇḍyas who are mentioned as the enemies defeated at Maṇṇaikkuḍi which battle is found mentioned immediately after this battle of Kāḷidurga.

around the Pallava territory as found mentioned in the Udayēndiram grant restored Nandivarman II Pallavamalla to the throne; made him master of the 'whole Pallava country', having put an end to the opposition of all the rival claimants to the throne. Thus Udayacandra took nearly twenty years to finally fix securely Pallavamalla on the Pallava throne. The Udayēndiram grant which was made by the Pallava king in appreciation of the services of his able general in his restoration may be to mark his gratitude to him.

Pallava-Gaṅga-Rāṣṭrakūṭa conflicts

After overcoming all internal troubles and consolidating his authority in his kingdom, Nandivarman II actively interfered in the affairs of his neighbouring kingdoms, particularly those of the Gaṅgas and the Rāṣṭrakūṭas. His contemporaries on the Gaṅga throne were Śrīpuruṣa I and his son Śivamāra II. Śrīpuruṣa was a loyal friend of Cāḷukya Vikramāditya II and assisted him in his campaign against Pallavamalla in A.D. 734, following which the latter was driven into exile. Pallavamalla could not easily forget his defeat and the Gaṅgas siding with the Cāḷukyas against him. He came into conflict with the Gaṅga Śrīpuruṣa some time before A.D. 764, probably to regain the necklace with the gem *Ugrōdaya*, lost by Paramēśvaravarman I to the Gaṅga king Bhūvikrama. Though he was victorious he could not achieve his object. Śrīpuruṣa remained unaffected. However, by A.D. 768, Śrīpuruṣa was seriously troubled by the invasion of the Rāṣṭrakūṭas under Kṛṣṇa I. Though he valiantly resisted the Rāṣṭrakūṭas, it made him give second thought to his relations with the Pallavas and the Bāṇas. When a war of succession broke out in the Rāṣṭrakūṭa kingdom between Gōvinda II and his younger brother Dhruva, the sons of Kṛṣṇa I, the Pallavas temporarily joined hands with the Gaṅgas and the rulers of Vēṅgi and Mālwa and attempted to help Gōvinda II against Dhruva. But Dhruva came out successful and ascended the Rāṣṭrakūṭa throne in A.D. 780, and started an expedition mainly to punish all those who assisted his elder brother Gōvinda II against his own interest.[1] This made the Gaṅgas and the Pallavas unite more firmly for some more time. Dhruva soon after his succession attacked Gaṅgavāḍī (A.D. 783). Though the Gaṅgas won some local victories at the beginning they could not withstand the might of the Rāṣṭrakūṭas for long. Finally they were defeated, and the crown prince Śivamāra was taken prisoner. Stambha, son of Dhruva was appointed Viceroy of Gaṅgavāḍi. The victorious Rāṣṭrakūṭa army then marched against the Pallava Nandivarman II who headed the group of hostile kings which espoused the cause of Gōvinda II. Pallavamalla resisted the Rāṣṭrākūṭa army with the

1. See *The Early History of the Deccan*, parts i-vi, 261-2; However there is another view that the changeover was smooth and Gōvinda II willingly transferred the power to Dhruva (P.B. Desai (Ed.), *A History of Karnataka*, 117).

assistance of the Gaṅgas and the Bāṇas but in vain. The Pallava king had to buy peace from the Rāṣṭrakūṭas by offering an indemnity in the form of war-elephants to them.

Ugrōdaya retaken

Nandivarman II was the first ruler to recover from this blow. The Gaṅga kingdom could not fully recover from the disaster caused by the Rāṣṭrakūṭa invasion. Śrīpuruṣa was still nominally reigning as the king, though the Rāṣṭrakūṭa prince Stambha was also present. Śrīpuruṣa's son Śivamāra remained a prisoner in the Rāṣṭrakūṭa capital. The Rāṣṭrakūṭas themselves were engaged in the northern campaign against Dharmapāla in Bengal and the Rāṣṭrakūṭa princes were not on good terms with each other. Nandivarman II found a congenial opportunity to attack the Gaṅgas who were then weak and in no way could receive help from their Rāṣṭrakūṭa overlord. With the help of his Bāṇa subordinate Jayanandivarman he attacked Gaṅgavāḍi 6,000 province, defeated the Gaṅga king and took back from him the royal necklace of the Pallavas embedded with the gem called *Ugrōdaya*. Not only that. He appears to have transferred to the Bāṇa ruler Jayanandivarman authority over the Gaṅgavāḍi 6,000 province which had been formerly under the rule of Duggamāra Eṛeyappa, a son of Śrīpuruṣa. This incident would have taken place before A.D. 789 and in the closing year of Śrīpuruṣa's reign. Closely following this the Noḷamba Śiṅgapōta acknowledged Pallava overlordship and became a subordinate chief to the Pallava king.[1]

Anointment of Gaṅga Śivamāra

As said earlier Śivamāra was taken prisoner when Dhruva attacked the Gaṅga kingdom in A.D. 783. Dhruva was followed on the Rāṣṭrakūṭa throne by Gōvinda III. Soon after becoming king, Gōvinda III realised that a fight for the throne between him and his elder brother Stambha would not be improbable and began to solicit the good wishes of him ministers, feudatories and neighbours. As a preliminary step to weaken his brother's power, he released Gaṅga Śivamāra II from the Rāṣṭrakūṭa prison and associating himself with the Pallava king Nandivarman II, anointed Śivamāra on the Gaṅga

1. The Rāṣṭrakūṭas were not able to check this Pallava aggression since the evening of Dhruva's reign faced the problem of succession in his kingdom and he was fully engaged in settling the problem. The chief claimants to the throne were Stambha and Gōvinda, the sons of Dhruva. Gōvinda III, though younger than Stambha, was anointed king in *c.* A.D. 793 and Stambha had to remain content with his practically independent viceroyalty in the Gaṅgavāḍi province. But this arrangement failed to solve the problem and even aggravated it.

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As said earlier Śivamāra was taken prisoner when Dhruva attacked the Gaṅga kingdom in A.D. 783. Dhruva was followed on the Rāṣṭrakūṭa throne by Gōvinda III. Soon after becoming king, Gōvinda III realised that a fight for the throne between him and his elder brother Stambha would not be improbable and began to solicit the good wishes of his ministers, feudatories and neighbours. As a preliminary step to weaken his brother's power, he released Gaṅga Śivamāra II from the Rāṣṭrakūṭa prison and associating himself with the Pallava king Nandivarman II, anointed Śivamāra on the Gaṅga throne.[1] This anointment of Śivamāra II by Nandivarman II and Gōvinda III would have taken place in the closing year of Nandivarman II's reign.

Pallava-Pāṇḍya relations

Now to Pallava-Pāṇḍya relations. Nandivarman II's Pāṇḍya contemporaries were Arikēsari Parāṅkuśa Māṟavarmaṉ *alias* Rājasimha I (A.D. 710-65) and his son Jaṭila Parāntaka Neḍuñjaḍaiyaṉ alias Varaguṇa I (A.D. 765-815). Nandivarman II's relations with the Pāṇḍyas were not cordial even from the very beginning of his reign. Pāṇḍya Rājasimha I probably espoused the cause of Citramāya (*alias* Skandaśiṣya), one of the *Dramiḷa* (Pallava) princes who was opposed to Nandivarman II. Later this Rājasimha seems to have been defeated as said earlier by the Pallava general in the Maṇṇaikuḍi battle. However, the Pallava-Pāṇḍya conflicts continued and no side could achieve decisive and permanent victory over the other. The Muttaraiya chief Perumbiḍugu Muttaraiyaṉ II *alias* Suvaraṉ Māṟaṉ who was a contemporary of Nandivarman II seems to have been on the side of the Pallava king and waged wars on his behalf against the Pāṇḍya king. By A.D. 767, the Pallavas sustained a significant defeat at Peṇṇāgaḍam on the south bank of the river Kāvērī. But Nandivarman did not give up his efforts to restrain the growing Pāṇḍya power in the south. He allied himself with the rulers of Kēraḷa and the Kongu country and also the Adigaimāṉ chiefs of Tagaḍūr but only to face another serious defeat. Nandivarman II's repeated attempts to check the growing Pāṇḍya power were foiled by Pāṇḍya Jaṭila Parāntaka and the Pallava king had to content himself with his possession in the southern border of his kingdom.[2]

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1. But contrary to Gōvinda III's expectations Śivamāra II joined Stambha's side and Dantivarman, son of Nandivarman II also appears to have supported Stambha's claim. Both of them were later punished by Gōvinda III.

2. Some of the other conquests of the Pallava king are also to be mentioned here. His Pullūr plates state that the Kēraḷa, Cōḷa, Pāṇḍya, Māḷava, Kaḷabhra, Bāṇa, Āndhra Saindhava, Sāntavaṁkurava, Gaṅga and Kadamba kings obeyed his orders and were waiting at his gates to see him. This is perhaps a conventional boast carrying not much

The general opinion among scholars is that Pallavamalla was the author of the Vaikuṇṭhaperumāḷ temple at Kāñcīpuram. The Muktēśvara and Mātaṅgeśvara temples at the same place were also probably built during his reign, the former by his queen. Nandivarman II was a devout worshipper of Viṣṇu but at the same time no bigot. The Vaiṣṇava saint Tirumaṅgai Āḷvār, one of the twelve Āḷvārs, was his contemporary. He had a son Dantivarman through the Rāṣṭrakūṭa princess Rēva who succeeded his father on the Pallava throne.

Thus the reign of Nandivarman II which was the longest in the history of the Pallavas was perhaps the most eventful. Though he hailed from a country which lay beyond the seas and was barely twelve years old, he accepted the Pallava rulership with the blessings of Taraṇḍikoṇḍa Pōśar who said that he had worshipped in his previous birth Viṣṇu and was destined to rule a big kingdom. His reign was one of unceasing wars with his neighbouring powers.

In spite of that he did much for the cause of religion and art. He is really one of the less known but important kings of south India.

Dantivarman (A.D. 796-846)

Nandivarman II Pallavamalla was followed by his son Dantivarman on the Pallava throne in *c.* A.D. 796. He ruled for nearly 51 years, though he was deprived of his kingdom and power for a period of about 28 years continuously by aliens thus causing an interregnum in Pallava history from the twenty-first to forty-ninth year of his reign (*i.e.* from *c.* A.D. 818 to A.D. 845).

Dantivarman subjugated

When Dantivarman ascended the throne, the position of the Pallavas was unenviable. He cut a sorry figure when he attempted along with the Gaṅga king Śivamāra II to help Stambha, the elder brother of Gōvinda III, the then Rāṣṭrakūṭa king, against the latter in the former's bid for the Rāṣṭrakūṭa throne. This alienated Gōvinda III and subsequently the Rāṣṭrakūṭa king invaded the Pallava kingdom in *c.* A.D. 802-3. He subjugated Dantivarman, levied tribute from him and even forced him to accept Rāṣṭrakūṭa overlordship. From the Manne grant[1] of Govinda III, it is clear that Dantivarman in a way reconciled himself to that position. However, the Rāṣṭrakūta supremacy over the Pallavas was a shortlived one. When Amōghavarṣa ascended the Rāṣṭrakūṭa throne in A.D. 814, the recalcitrant elements in the kingdom started revolting and Dantivarman lost no time to get his release from the Rāṣṭrakūṭa yoke.

historical significance. The identification of the Saindhavas and the Sāntavaṁkuravas is difficult. During this period there was a family of chiefs known as the Saindahavas ruling in Western Saurāṣṭra with their capital at modern Ghumli to the north-east of Porbandar and in the Barda hills. The Sāntavaṁkuravas were probably a distant branch of the Pallavas.

1. *QJMS*, xiv, 81.

Telugu-Cōḍa interregnum

But this was only to suffer a serious reverse at the hands of the Telugu-Cōḍas. No inscription of Dantivarman between his twenty-first and forty-ninth years of his reign is available so far. This period may best be taken as indicating an alien interregnum in Pallava history. Some time in A.D. 817, the Telugu-Cōḍa ruler Śrīkaṇṭa conquered and occupied the Toṇḍaimaṇḍalam area, appointed as its ruler probably a member of a junior branch of the Pallavas named Abhimānasiddhi who appears to have had also Cōḍa blood in his veins. We hear of a certain Kāḍavarkōṉ Śatti and also one Kāḍupaṭṭi, probably minor chieftains of the Pallava blood who flourished during this period. They seem to be independent rulers. Therefore it may be concluded that the Telugu-Cōḍa interregnum by Śrīkaṇṭha caused more or less a pandemonium in the Pallava country and the same was exploited by some Pallava descendants to establish pockets of shortlived but independent principalities. This Śrīkaṇṭha seems to have had Pāṇḍya assistance in his conquest of Toṇḍaimaṇḍalam. He was the grandfather of Parāntaka Vīranārāyaṇa and himself a nephew (sister's son) of a Pāṇḍya Māṟavarmaṉ. During his exile Dantivarman probably stayed in the court of the Kadambas to whom he was related matrimonially. The interregnum caused by the Telugu-Cōḍas in the Pallava kingdom was brought to an end by Dantivarman immediately before his forty-ninth years (A.D. 845). Assisted by his crown prince Nandivarman III, born through the Kadamba princes Aggaḷanimmaḍi, Dantivarman wrested the northern portions of his ancestral kingdom from the Cōḍa hands the southern parts remaining with the Pāṇḍyas who were the allies of the Telugu-Cōḍas. In the closing years of his reign, his son Nandivarman III brought new blood into the Pallava kingdom.

Among the architectural achievements of the period mention must be made of the building of the Kailāsanātha temple at Ālambākkam (Chingleput district) and the excavation of a cave temple at Malayaḍipaṭṭi (Tiruchirappalli district), the latter by a subordinate Muttaraiya chief.

Nandivarman III (c. A.D. 846-69)

Nandivarman III, an able and energetic monarch among the descendants of Pallavamalla succeeded to the Pallava throne in *c.* A.D. 846. He was the hero of the *Nandikkalambakam*, a quasi-historical Tamil poem.

Pallava glory revived

During the closing years of Dantivarman's reign, it was largely Nandivarman (III), the prince who waged wars against the Telugu-Cōḍa king Śrīkaṇṭha, his subordinate Pallava ruler Abhimānasiddhi and others, defeated them and re-established Pallava power at Kāñcī. As the Pāṇḍyas of Madurai were the chief allies of Śrīkaṇṭha, the victory over the Telugu-Cōḍas

was followed up by further Pallava successes including the famous one at Tellaru, as a result of which the Pāṇḍyas were pushed back to their home territory. It is evident that Nandivarman III, through his victory in the battle of Tellaru, re-captured the southern portions of the Pallava kingdom which were gained earlier by the Pāṇḍyas, probably following the Telugu-Cōḍa occupation of Kāñcī. However, some time in A.D. 854 Srimara Śrīvallabha appears to have inflicted a defeat over Nandivarman III at Kumbakōnam, probably to thwart his attempts to regain the territories farther south. Again, by about A.D. 862 Nandivarman III appears to have fought along with Pāṇḍya Varaguṇa II against a rival to the Pāṇḍya throne who was aided by the contemporary king of Ceylon. But it was Nṛpatuṅgavarman, the crown prince who actually conducted the operations as will be seen later.

Gaṅga intrusions

Nandivarman III's relations with the Rāṣṭrakūṭas were cordial. He married a Rāṣṭrakūṭa princess named Śaṅkhā, through whom was born Nṛpatuṅgavarman, his immediate successor. The Rāṣṭrakūṭas greatly assisted Nandivarman III, first in regaining the Pallava throne and then in suppressing the rising Cōḷa power in the south by giving military aid to the Pallavas. However, Nandivarman III's relation with another power, the Gaṅgas, in the west was not so cordial. Nandivarman had perhaps to face occasional intrusions by the main branch of the Gaṅgas who were helped by the Noḷambas. But his loyal Bāṇa feudatory Śrīvadhu Vallabha Malladēva Nandivarman resisted the Gaṅgas and the Noḷambas at every stage.

Cōḷa Vijayālaya

Now turning to the south, Cōḷa Vijayālaya seems to have remained a feudatory of the Pallavas or atleast did not provoke them for some time during the period which marked the rise of the Cōḷa power in the south of the Pallava kingdom. The growth of the Cōḷa power under Vijayālaya at the expense of the Muttaraiyars, the loyal feudatories of the Pallavas nurtured a common anxiety among the Pallavas and the Pāṇḍyas farther south to save their kingdoms from the enveloping Cōḷa danger. Some time in A.D. 867, Vijayālaya seems to have attempted to carve an independent kingdom for himself, proving the fears of the two neighbouring powers to be true. Nandivarman III promptly sent his Bāṇa subordinate backed by the Seuṇa cavalry which had been deputed by the Rāṣṭrakūṭas to subdue the Cōḷa. It appears that Varaguṇa II the Pāṇḍya ruler for whose claim to the Pāṇḍya throne the crown prince Nṛpatuṅgavarman fought with the former's rivals had also some hand in this nipping of the Cōḷa bud.

Overseas Contacts

Nandivarman III, like Rājasimha of the line of Simhavarman III, had wide overseas contacts. The Takua-pa (Siam) fragmentary inscription[1] in Tamil, bears testimony to the close commercial relations between South-East Asia and the Pallava kingdom during the period of Nandivarman III. The *Nandikkalambakam* states that the king had a big and powerful naval force. The prominent ports in Toṇḍaimandalam were Mallai and Mayilai indicating large overseas contacts.

The Viṣṇu temple at Kiḷiyaṉūr (South Arcot district), the *mukhamaṇḍapa* of the Śiva temple at Paḷḷikkoṇḍa (North Arcot district) and the Śiva temple at Śrīkkaṭṭuppaḷḷi (Chingleput district) were built during his reign.

Nandivarman III had more than one queen. His chief queen was Śaṅkhā who belonged to Rāṣṭrakūṭa family and was probably the daughter of Amōghavarṣa I. Another queen of his was Aḍigaḷ Kaṇḍan Māṟampāvai, evidently a Tamil princess. He had three sons. Both Nṛpatuṅgavarman and possibly Kampavarman were born to him through the Rāṣṭrakūṭa princess Śaṅkhā and Aparājitavarman was his son probably through Aḍigaḷ Kaṇḍaṉ Māṟampāvai.

Nṛpatuṅgavarman (A.D. 869-910)

Nṛpatuṅgavarman succeeded his father Nandivarman III on the Pallava throne in *c.* A.D. 869. Kampavarman another son Nandivarman III, might have ruled the kingdom jointly with Nṛpatuṅgavarman, probably only over the northern portions of the Pallava kingdom. Aparājitavarman, the step-brother of Nṛpatuṅgavarman had to hold a subordinate position under his brothers at least for some time, waiting for an opportunity to seize power.

Varaguṇa II and Nṛpatuṅgavarman

As said earlier even when he was a *Yuvarāja*, Nṛpatuṅgavarman conducted an expedition against the Pāṇḍya country in order to enthrone Varaguṇa (II). The events immediately preceding the accession of Varaguṇa II in the Pāṇḍya kingdom are not clear. The Ceylonese king Sēna II invaded the Pāṇḍya kingdom in *c.* A.D. 859-60 to avenge the humiliating defeat inflicted on his uncle Sēna I by Pāṇḍya Śṛīmāra Śrīvallabha in the latter's reign itself. The counter expedition by the Ceylonese king was success, Śrīmāra Śrīvallabha fled from the battlefield and died. Sēna II, made a Pāṇḍya prince who had been earlier given asylum in the Ceylonese court, the ruler of the subjugated Pāṇḍya kingdom. This deprived Varaguṇa II, the son of Śrīmāra Śrīvallabha, his rightful kingdom. The prince fled to the

1. No. 148.

Pallava court seeking its assistance and Nandivarman III despatched an army under Nṛpatuṅgavarman to assist the Pāṇḍya prince. The expedition was a success and subsequently, Varaguṇa II ascended the Pāṇḍya throne in *c.* A.D. 862. This assistance rendered in time by the Pallavas made Varaguṇa II a faithful friend to Nṛpatuṅgavarman in war and peace.

Emergence of the Cōlas

The reign of Nṛpatuṅgavarman witnessed the emergence of the Cōḷas of the Thañjāvūr. When the Pallavas and Pāṇḍyas were preoccupied with their own affairs after the battle of Teḷḷāṟu, till the enthronment of Varaguṇa II, the Cōḷa power was stabilised quietly by Vijayālaya, the founder of the later Cōḷa kingdom. But he was not fully successful. Nevertheless, the Pallavas could not prevent the rise of the Cōḷas to power. Āditya I, the son and successor of Vijayālaya, was an able monarch who pursued the policy, and realised the ambitions, of his predecessor. After his accession, the conflicts between the Pallavas and the Cōḷas became inevitable and intensive. The Bāhūr plates[1] dated in the eighth year of Nṛpatuṅgavarman, refer to his victory over a confederation of enemies on the banks of the river Aricit (Ariśil, a branch of the river Kāvēri). It is likely that the enemies were Cōḷa Āditya I aided probably by the Kōdumbāḷūr chiefs and were overthrown by Pallava Nṛpatuṅgavarman (some time before A.D. 877).[2] But Āditya was resourceful. He recovered from the defeat and regained his power. When differences arose between Nṛpatuṅgavarman and his step brother Aparājitavarman probably owing to the latter's ambition to seize power, Āditya I espoused the cause of the latter.

Nṛpatuṅgavarman Defeated

Nṛpatuṅgavarman continued to have Pāṇḍya Varaguṇa II on his side. Aparājitavarman in turn was supported by Gaṅga Pṛthvipati I and also Āditya I. A decisive battle was fought by the two rival armies at Śrīpuṟambiyam near Kumbakōṇam about A.D. 895 in which Gaṅga Pṛthvīpati I lost his life, but only after gaining victory for his Pallava ally Aparājitavarman. This gave the death blow to Nṛpatuṅgavarman and marked the virtual end of his reign and the beginning of that of Aparājitavarman. Nothing is heard of Nṛpatuṅgavarman after A.D. 895 till A.D. 910. He would have attempted to regain his power in A.D. 910 but only to be suppressed easily by the Cōḷa who had then become a formidable power. The part played by Kampavarman, another brother of Nṛpatuṅgavarman in these conflicts is uncertain. It may be said

1. No. 155.
2. Pāṇḍya Varaguṇa II appears to have assisted Nṛpatuṅgavarman in suppressing the Cōḷa rise. His Idavai camp on the northern bank of Kāvēri in the Thañjavur district may best be placed in this context.

that he assisted Nṛpatuṅgavarman and subsequently sustained defeat along with his brother.

Nṛpatuṅgavarman had two queens Vīramahādēvi and Kāḍavaṉmādēvi. During his reign was excavated the rock-cut shrine at Nārttāmalai by the Muttaraiya chief Śāttaṉ Paḷiyili. The Viṣṇu temple at Ukkal was also built then.

Kampavarman (c. A.D. 869?-901?)

Kampavarman was the brother of Nṛpatuṅgavarman. His precise place in Pallava genealogy is uncertain, even through he ruled for nearly thirtytwo years, and a number of inscriptions of his are available. It may be tentatively suggested that he exercised joint suzerainty over the Pallava kingdom with Nṛpatuṅgavarman even from his-very accession. His inscriptions are confined to the Chingleput and North Arcot districts; and an inscription[1] from Mallām in the Gudur taluk of the Nellore district may indicate the northern limit of the portion of the Pallava kingdom under his rule. His part in the conflicts between his brother Nṛpatuṅgavarman and Aparājitavarman is not clear. Curiously enough his inscriptions like those of his brother Nṛpatuṅgavarman ceased to appear after the 26th year of his reign (A.D. 895) barring one from Kōḍuṅgaḷūr[2] (North Arcot district), dated in his [3] 2nd regnal year. Probably he would also have been defeated in or following the battle of Śrīpuṟambiyam. He would have attempted in vain to resist Aparājitavarman. During his period were built the Viṣṇu temple at Cōḷapuram by Kaṉakavalli (his queen?), a Śiva temple in the same place by Pṛthvīgaṅgaraiyar Mahādēva and shrine at Kāvantaṇḍalam by one Mānasarppaṉ.

Aparajitavarman (c. A.D. 895-913)

Aparājitavarman was the step-brother of Nṛpatuṅgavarman. After the death of Nandivarman III, his sons Nṛpatuṅgavarman and Kampavarman, as said earlier, appear to have exercised joint suzerainty over the Pallava kingdom, while Aparājitavarman remained only a subordinate under his brothers.

Aparājitavarman rises to power and Śripurambiyam battle

In an inscription of Kampavarman dated in his fifteenth year an Aparājita figures as donor and he is probably identical with Aparājitavarman. This clearly illustrates that atleast till the 15th year of Kampavarman's reign Aparājitavarman was content to be a subordinate. He, however, developed ambitions of his own to gain the throne, effected an alliance with Cōḷa

1. No. 226.
2. No. 233.

Āditya I and also Gaṅga Pṛthivīpati I and waged a war against his brother Nṛpatuṅgavarman in *c*. A.D. 895, at Śrīpuṟambiyam, in which his Gaṅga ally Pṛthvīpati I lost his life, however, only after securing victory for his friend. Thus Aparājitavarman became the master of the Pallava kingdom after overthrowing his brother Nṛpatuṅgavarman and also possibly his another brother Kampavarman and ruled for nearly 18 years.

Real gain

Though Aparājitavarman won the Pallava throne for himself, the real gain from this battle of Śrīpuṟambiyam want to Cōḻa Āditya I. Āditya I was not only allowed to keep the territories he had before the battle of Śrīpuṟambiyam but also given some parts of Toṇḍai-maṇḍalam itself by his overlord (nay, his friend !) Aparājitavarman. Soon after the battle of Śrīpuṟambiyam, Āditya I pursued his militant policy to realise his ambition to became a dominant power in the south. In A.D. 907, his son Parāntaka I became associated with the administration and probably both of them ruled together for some more years. The practice is not uncommon in the Cōḻa history. Parāntaka I was engaged from the very beginning of his reign in subduing the Pāṇḍyas in the south. Therefore Āditya I himself had to encounter Aparājitavarman in a battle when the latter attempted to regain his power and prestige and in the course of it Aparājitavarman was killed. This may be in A.D. 913 after which one does not hear of Aparājitavarman. That brought to an end nearly six centuries of Pallava rule in Toṇḍaimaṇḍalam and the adjoining areas. The complete absorption of the Toṇḍaimaṇḍalam by Āditya into the Cōḻa kingdom marked the deathknell to the already contracted Pallava hegemony and the long line of able rulers, disappeared.

Rise and Fall—an estimate

Thus the rise and fall of the Pallava kingdom is one of the most fascinating chapters in Indian history. The Pallavas started almost simultaneously with the Guptas in the north and in spite of several crises that they had to encounter were able to endure longer. In the face of frequent Cāḻukya invasions and great menace from the south and the west the Pallava rulers found time to register their name in history by their pursuit of the arts of architecture, sculpture and painting. The inheritors of an essentially non-Tamil culture, the Pallavas soon adopted themselves to the language of the land of their domicile and from at least the last quarter of the sixth century, Tamil figures in their official transaction. Their period also synchronised with an era of intense creative and religious activity to which they contributed in no small measure. It saw the composition of much soulstirring devotional literature couched in excellent poetry. Contacts--political, cultural and commercial--were profitably maintained with far-flung lands paving the way for

more brilliant enterprises in those fields by the imperial Cōḷas at a later date. The empire was under the sceptre of such great rulers like Simhavarman II, Rājasimha who certainly occupy a conspicuous place in the annals of the history of south India and deserve to be better known. But the circumstances under which the later kings had to govern and the rapid growth of powerful kingdoms in the north and south under ambitious and resourceful leadership had inevitable repercussions on the Pallava kingdom. There was no Simhaviṣṇu or Narasimhavarman I to accept the challenge and change the course of history. Shorn of its pristine glory, for which it was once famous, exhausted by almost continuous fights with enemies from all around and having been deprived of dynamic and tactful leadership at a time when it was an essential requirement, the Pallava kingdom inevitably succumbed to the historical processes of decay and extinction. The city of Kāñcī and the port of Māmallapuram, the centres of one of the greatest dramas enacted in south Indian history for over six centuries, stand today with a few vestiges of Pallava antiquity, proclaiming to the world the pomp, power and pageantry of one of the distinguised dynasties of south India in bygone days.

The Pallava Inscriptions—A Study

In the following pages, a broad survey is made of the Pallava inscriptions from the point of view of their types, language, script, orthography, etc. The inscriptions of the Pallavas number nearly 375, not very many for the duration of six centuries of their rule from about A.D. 250 to A.D. 913. They are divisible into two groups *viz.*, (i) the copper plate and (ii) stone inscriptions.

Pallava Copper plate Inscriptions

The copper plate inscriptions cover the period from the middle of the fourth century A.D., to the last quarter of the ninth century A.D. Among them, the first three sets of copper plates (*i.e.*, Maidavōlu, Hirahaḍagaḷḷi and Guṇapadēya plates) are in the Prākṛt language and in the Brāhmi script of the southern variety which has close affinity to the Ikṣvāku inscriptions from the Krishna-Guntur area. The other copper plate inscriptions of the early kings of the Pallava dynasty upto the accession of Simhavarman III are in the Sanskrit language and generally in the Pallava-Grantha script and occasionally in the Telugu-Kannaḍa script and the box-headed variety of them. Later still, the language of the copper plate inscriptions changes a little. In the copper plates one finds the early portion written in the Sanskrit language, and largely in Pallava-Grantha script while the later portion relating to the details of the grant is in the Tamil language and script. There are on the whole more than a dozen-sets of copper plates assignable to the post Mahēndravarman I period. Three of them are completely in Sanskrit and nine in Sanskrit and Tamil and one *viz.*, the Hāldipūr plates (miscellaneous) in

Sanskrit and Kannaḍa. Interestingly the Sanskrit portions of some copper plate inscriptions like the Vuṇṇaguravapaḷem and Rēyūru plates are in the Telugu-Kannaḍa script. (The orthographical characteristics of the Pallava copper plate inscriptions have been brought together briefly in column no. 7 of the tabular statement--Appendix II at the end).

Composers and Engravers

As much of the information available about the history of the Pallavas is from many of the copper plate incriptions, it is necessary to mention here about the composers and scribes of the royal charter. The earliest copper plate charter of the dynasty *viz.*, the Hirahaḍagalli plates (No. 3) mentions one Bhaṭṭisarman, a Rahasyādhikṛta as the scribe of the record. He was also a *bhōjaka* of a village. Again in the Vēsanta charter, a certain Kūlippottan, a *Rahasyākṛt* is said to have written the document. Viḷavetti plates (No. 15) also mention one Acyuta, a *Rahasyādhikṛta*, as the engraver of the record. Certain plates mention that the royal edicts were written under the oral command of the king. They omit the names of the composers and engravers (e.g., nos. 12 and 14). The references to the scribes in various copper plate charters of the early period, clearly illustrate that the *Rahasyādhikṛtas* in the early times used to engrave the royal charters. However, from the time of Nandivarman II, the scribes held the official designation *Kāṣṭakārin* or *Mahākāṣṭakārin*. For example during his reign Srīparamēśvara (Kāśākkuḍi plates, no. 77), Nayadhīra (Pullūr plates, no. 81) are the *Mahākāṣṭakārins*. Pērayan of the *stapati* family was probably the *Kaṣṭakarin* of the Vēlūrpāḷaiyam plates (No. 121).

In some cases, the engravers are mentioned only by their names and no titles indicating their designations are suffixed to their names. The earliest specific mention of *praśasti* composer in the Pallava copper plate inscriptions is made in the Paḷḷaṅkōyil grant (No. 17) of Simhavarman III. One Mēdhāvi is said to have composed the eulogy of the grant. He is described as one 'who was immersed in all the sciences (*śāstras*), very respectable and was like Dhiṣana (Bṛhaspati) in intelligence'. The Udayēndiram plates (No. 76) of Nandivarman II mention the poet Paramēśvara of the family of Mēdhāvi (an obvious reference to the Mēdhāvi mentioned in the Paḷḷaṅkōyil charter). This again shows that certain offices in the Pallava administrative organization were held hereditarily by some families. Interestingly the Taṇḍantōṭṭam plates of Nandivarman II (No. 89), mention its *praśasti* composer as *Uttara-karaṇika*, son of *Parama-Uttara-kāraṇika*. Hence it is evident that the *Uttara karaṇika* also would have drafted the *praśastis* or, the poets or drafters of the *praśastis* would have held the office of the *Uttara-kāraṇikas*. Manōdhīra mentioned as the composer of the *praśasti* in the Vēlūrapāḷayam plates (No. 121) of Nandivarman III, also figures in a lithic record (No. 259)

assignable to Dantivarman, father of Nandivarman III, as the composer of the verse. Besides, the *Kavi* (poet) Kumāra (Citrūr plates, no. 152), and Nayasan (Bāhūr plates, no. 155) are mentioned as the composers of the respective grants.

Material and Description

The copper plates are usually rectangular in shape. The size and also the number of plates depended upon the nature of the grant and the detail contained in them. Except one copper plate, the Darśi plate (No. 247) which is fragmentary, consisting of one plate, usually the copper plates are found strung by a ring mounted by a seal bearing in relief the Pallava bull facing left or right. In some cases the figure in relief on the seal appears to be lion. In many cases the legends are also seen, engraved round the seal.

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The copper plates are generally intended to register the grants made by the king or the ruling authority to individuals or groups of brāhmaṇas, temples, *vidyāsthānas*, etc. Regarding the details contained in the copper plate inscriptions, one notices that the earlier grants as matter of fact, give the pedigree of the donor upto four generations (*viz*., the donor, his father, grandfather and great-grandfather) and mention their achievements before recording the details of the grant made. The Vesanta grant (No. 8) of Simhavarman II, however, mentions only three generations *i.e.*, the donor, his father and grandfather. But a change is observed in the copper plates from the days of Nandivarman II, and one notices a fairly long list of the predecessors of the donor. It is interesting to find that one of the plates of Nandivarman II (the Kaśākkuḍi plates) gives the genealogy of the kings of the main line, as also that of the collateral branch of Bhīmavarman to which the king belonged. The details contained in the *praśastis* in the Prakṛt and Sanskrit inscriptions are generally in a set form and repetitive in many cases. But in later copper plate records, the *praśasti* portion differs from record to record and the achievements of the individual kings are either briefly noticed, or elaborately treated and at times left unnoticed. The *praśasti* portion in these plates supply ample information about the kings and their achievements, administrative officials, taxes and exemptions if any from such taxes, besides details regarding religion, rituals, etc. They also provide a vivid picture of the method of communication and execution of the orders of the king regarding the grants made. The nature of the imprecatory verses in the copper plates changes from time to time.

Pallava lithic records

There are on the whole about 350 stone inscriptions belonging to the Pallava times issued by the kings or chiefs and noblemen besides the local

bodies like the *sabhā*, *ūr* and merchantile associations. The inscriptions issued by the kings are of different types, donative and commemorative in nature. Some of them are descriptive of religious acts performed by them. Some inscriptions particularly those from the time of Mahēndravarman I, to the time of Mahēndravarman III, enumerate the different *birudas* or epithets that the kings took and hardly contain any historical information. They are, however, useful for knowing the varied interests and personal attainments of the kings.

Language and Script

The earliest inscription of the Pallavas is a lithic record and comes from Mañchikallu, Palnadu taluk, Guntur district. The record is in the Prākṛt language and the script employed is Brāhmi of the southern variety (*c*. A.D. 295). For nearly two and half centuries thereafter there have not been found any stone inscription of the Pallavas. It was only Mahēndravarman I who seems to have employed again stone for engraving his inscriptions. The inscriptions of his period are largely in Sanskrit written in Pallava-Grantha characters. In the Tiruchirāppaḷḷi Cave inscription (no. 33), a florid variety of the Pallava-Grantha is employed. The Vallam inscription of a certain Kandaśēṉan, a vassel of the king Mahēndravarman I, is engraved in Tamil language and script. The Chezjarla inscription is in Sanskrit written in Telugu characters. But Sanskrit continued to be the language used in the official records till the time of Paramēśvaravarman II and the lithic records available to us are largely in Sanskrit in Pallava-Grantha.

From the days of Paramēśvaravarman II, Tāmil came to be used largely in the lithic records. Even the official accounts like the Vaikuṇṭhapermāḷ label inscriptions came to be incised in Tamil script and language. The Cōḻas also continued the Pallava practice in the drafting of the inscriptions. The same *proforma* followed in the Pallava inscriptions continued and it was only Rājarāja I who improved the same by prefixing a *meykīrtti* or *praśasti*, (eulogy) to the name of the king. It may be said here that though Tamil in Tamil script was employed extensively in the heart of the Pallava country, in the western part of the Pallava kingdom, adjoining the Kannaḍa country (roughly modern Chengam and Dharmapuri taluks) Tamil in Vaṭṭeḻuttu script was used from as early as the sixth century A.D. But a sudden and complete change of script from Vaṭṭeḻuttu to Tamil in that part of the Pallava country is noticed about the close of the 8th century A.D. The reasons for the change are, not known and require to be explained.

Orthography

The Tamil words in the Pallava inscriptions have certain interesting peculiarities. Tamil, like early Telugu and Kannada had only thirty distinct alphabetical characters, both vowels and consonants put together. The second,

third and fourth *vargas* in consonants like *ka, ca, ṭa, ta, pa,* are not found in them; nor did the Tamil language have composite letters like *kṣa*. The evolution of the Tamil script may be divided under the heads, the archaic, the middle and the modern varieties. Of the three the script of the Pallava period belongs mainly to the archaic variety.

One notices that no distinction was made between the long and short vowels; for instance *e* and *ē* were written almost similarly and it is only the context that would suggest whether the letter stood for a short or long vowel. The secondary *ā* in letters like *mā* or *rā* is indicated at times, as a separate symbol. In most cases the dot over a consonant to indicate that it was a vowel-less one, was not usually marked. For instance *k* was written like *ka* without a dot and it is only from the context that one has to find out whether there should have been a dot or not. The dot (*puḻḻi*) is however, indicated by a wavy line in certain cases. Sanskrit Grantha letters are at times used liberally in the middle of the Tamil words. Perhaps this was done for the letters the pronounciation of which are to be indicated sensitively. The Sanskrit words that are Tamilised also necessitated such a practice.

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Coming to the contents of the lithic records. The stone inscriptions of Mahēndravarman I are of three kinds. The first is donative, wherein he records his scooping of cave temples for Brahmā, Viṣṇu, and Śiva (*e.g.*, the inscription from Maṇḍagappaṭṭu). The second of his inscriptions is represented by the unique one in the Laḷitāṅkura Pallavēśvaragṛha (a rock cut cave) at Tiruchirāppaḻḻi, the purport of which has been a subject of discussion among scholars for over three quarters of a century. It appears to plead for the spread of the cult of the worship of the *liṅga* (Śiva). The third type of inscriptions consists of a number of *birudas* which the king took. Mahēndravarman I has been credited with the inscription at Kuḍimiyāmalai (Pudukkōttai district) which is a treatise on music, though in recent years the view has been advanced that the inscription does not belong to Mahēndravarman I but to the chieftain of the locality. A good number of inscriptions belonging to Narasimhavarman I, Mahēndravarman II, Paramēśvaravarman I, Narasimhavarman II and Mahēndravarman III contain their *birudas* only. But it is from this period that inscriptions recording historical facts come to prominence and increase in number in the Pallava country. One of the inscriptions of Narasimhavarman I, is found engraved on a pillar in the upper verandah of the *orukal-maṇḍapa* on the hill at Tirukkaḻukkuṉṟam (Chingelput district) which mentions the king's title *Vātāpikoṇḍa* (*i.e.* he who took Vātāpi) and records an endowment made to the temple by the king. A very important inscription of his which is dated in his 13th regnal year comes from Bādāmi (Bijapur district) and refers to his victory over Vātāpi and the erection of a pillar of

victory at the place. The Vāyalūr pillar inscription of Rājasimha unlike the other stone records of the Pallava kings, gives the genealogy of the family which begins with Brahmā and an eulogy of the king.

With the accession of Paramēśvaravarman II, the stone inscriptions of the Pallava kings are invariably in the Tamil language and script giving the rengal years of the kings, though there are one or two exceptions. The inscriptions vary in length from two to three lines to about 65 lines. The longer they are, the more information they contain about matters and things pertaining to the locality. The stone inscriptions of the Pallavas give information about their political activities, wars and campaigns, contemporary rulers, administrative arrangements, construction of temples, and much useful data about the socio-religious conditions under them. The way in which the subordinate rulers are mentioned in the inscriptions and their relationship shows clearly that there was a large feudal element in the administrative set up comparable to the feudal elements perceivable in contemporary north Indian political history and organization.

Mention may also be made of another class of inscriptions which were issued by the local bodies and temple authorities like the *sabhā*, *ūr*, *nagarattār* etc. They contain information about local government, the different committees which functioned under the aegis of the *sabhā*, their duties and responsibilities and their relations with the government. A general study of these inscriptions would show that the beginnings of organised local government in the Tamil country can be traced back to the ninth century A.D., the days of Dantivarman, from whose period onwards this class of inscriptions becomes important for the study of local history in the area. They give us an insight into the organization of the temples also which grew in number from this period onwards, the relation between the local bodies and the temples and their role in the socio-religious and economic life in and around the area where they stood.

Another important class of inscriptions are engraved on hero-stones in which are found in relief the figures of heroes holding weapons of war-fare and are depicted in action. By the side of the heroes are usually shown a lamp, pitcher and a *liṅga* (in some cases) on pedestal. At times the figure of an animal is also seen. These hero-stone inscriptions record the death of individuals who died fighting against either an invader or cattle-raiders. They are found concentrated in the western part of the Pallava kingdom, though stray hero-stones of the kind are found elsewhere also.

Now to a consideration of the light thrown by the copper plate inscriptions and the more important lithic records on the achievements of the kings and the political conditions under them. (For the sake of clarity and chrono-

logical sequence, the contents of the inscriptions are dealt with in a section-wise order).

Part I, section I on 'the inscriptions of the Early Pallavas of Prākṛt and Saṃskṛt charters' contains in all eleven epigraphs of the early Pallava kings of Kāñcī commencing from Simhavarman (I) of the Mañchikallu inscription and ending with Kumāraviṣṇu(III) of the Chēndalūr grant. Among them, except the Mañchikallu inscription, which is a lithic record, the others are copper plate ones.

Mañchikallu stone inscription

The stone inscription from Mañchikallu (no. 1), near Rentachintala, in the Palnadu taluk of the Guntur district, Andhrapradesh, is the earliest Pallava record representing the first known Pallava king Simhavarman(I), who is otherwise unknown to history. This inscription is assignable to the end of the third century A.D. D.C. Sircar while editing this inscription in the *Epigraphia Indica*[1] suggested that the Simhavarman of the present inscription was the father and immediate predecessor of Śivaskandavarman(I) of the Maidavōlu and Hirahaḍagaḷḷi plates (Nos. 2&3). Further he remarked that the Ikṣvākus of Vijayapuri were supplanted from the Krishna-Guntur area by the Pallavas about the end of the third and the beginning of the fourth century A.D. and it was Simhavarman who was responsible for the destruction of the city of the Ikṣvākus together with its Buddhist establishments, as suggested by the provenance of the present inscription which is very near Vijayapuri, the Ikṣvāku capital.[2]

Conquest of the Ikṣvākus

If fact, the Mañchikallu inscription refers to Simhavarman(I), merely as of the Pallava family and of the Bhāradvāja gotra and registers certain presents made in favour of the priests of the Jīvaśivasvāmin temple after the performance of *śānti* and *svastyāyāna* ceremonies. No regal title is found mentioned in the record and moreover, the ceremonies performed were of propitiatory significance only. Therefore Simhavarman(I)'s presence near the capital of the Ikṣvākus, probably during the early years of his reign, may be due to one of his initial campaigns intended to overthrow the Ikṣvākus from the area. The Maidavōlu copper plate grant (No. 2) dated in the 10th year, presumably of this Simhavarman(I)'s reign mentions Śivaskandavarman as *Yuvamahārāja*, thereby indicating that Simhavarman I had grown powerful and independent by then, adopting the regal title *Mahārāja* sometime before his tenth year, probably after some of his successful campaigns against the Ikṣvākus.

1. *EI*, xxxii. 87-90.
2. *Op. cit.*, *Ibid.*

Hence it may be conjectured that the overthrow of the Ikṣvākus was initiated during the years of Simhavarman(I) and completed by his successor Śivaskandavarman(I) and the latter in order to mark his attainment of independent status after this achievement, performed an *aśvamedha* sacrifice in or before the eighth year of his reign.

Maidavōlu plates

The Maidavōlu Prākṛt charter (No. 2) issued by *Yuvamahārāja* Śivaskandavarman(I), dated in the tenth year of the reign of his predecessor is the earliest known copper plate inscription of the Pallava dynasty and is the first record that connects the early Pallavas of the period with Kāñcīpuram. As the *Yuvamahārāja's* order is addressed to the officials at Amarāvati, and also the gift village Viripura is identified with a village with the same or similar name in the territory that formed part of the Ikṣvāku kingdom, it appears, as said earlier, that both Simhavarman I and his successor Śivaskandavarman I were together engaged in the process of overthrowing the Ikṣvākus from the lower Deccan and had achieved considerable territorial gains at the expense of their adversaries by the date of the record.

Hirahaḍagaḷḷi plates

No.3, the Hirahadagaḷḷi plates of *Dharma-Mahārājādhirāja* Śivaskandavarman(I) furnish the important information that the king performed *aśvamedha*, *agnistoma* and *vājapeya* sacrifices. The last Ikṣvāku ruler so far known is Ēhuvala Cāntamūla whose reign extended atleast till A.D. 333-44. In all probability, the *aśvamedha* sacrifice would have been performed by Śivaskandavarman to mark his *complete success over the Ikṣvākus* (*c*. A.D. 338). The title *Dharma-Mahārājādhirāja* of the king, coined on the analogy of *Dharma-Mahārāja* would indicate the imperial status of the king and the growing power of the dynasty. These plates record an order of the king Śivaskandavarman(I) confirming and enlarging a grant made formerly by the great king *Bappa*. It is generally considered that the Bappa referred to in this context was Simhavarman(I), the immediate predecessor of the king.[1] It is of interest to note that the plates were found almost within the borders of ancient Kuntaḷa. This suggests that the early Kadambas were probably feudatories of the Pallavas of the Pārkṛt charters. It is no wonder therefore that Mayūraśarman of the Kadamba family was sent to Kāñcī for higher learning by his father who probably was a subordinate under the Pallavas.

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1. However T.N. Subrahmanyam in his introduction to the present inscription edited in the *Thirty Pallava Copper Plates* (Tamil) suggests that the Bappa referred to here was Śrī Śāntamūla, the first Ikṣvāku ruler who founded the dynasty (See *TPC*, 362).

Guṇapadeya plates

Another record (No.4) assignable to the reign of (Śiva)Skandavarman I is supplied by the Guṇapadeya plates (or British Museum plates) of Cārudēvi, the queen of *Yuvamahārāja* Buddhavarman, dated in the reign of *Mahārāja Vijaya* Skandavarman. T.N. Subrahmanyam is of the opinion that the *Vijaya Skanda varman* of the present grant may be a seperate king and not Skandavarman I.[1] D.C. Sircar opines that this Skandavarman may be identical with Skandavarman of the Ōmgōḍu plates (No. 5). But it would be more reasonable to identify the *Vijaya-Skandavarman* of the present record with Skandavarman I, because the prefix *Vijaya* borne by him in the grant does not necessarily mean that he must be treated as a separate person. It is obvious from the Vēsanta grant (No. 8) that the prefix *Vijaya* was borne by almost all rulers of the dynasty indiscriminately. The *Yuvamahārāja* Buddhavarman mentioned in the epigraph may be the elder son of Skandavarman I, who probably predeceased his father leaving behind him his queen Cārudēvi and son Buddhyāṅkura. It may be said that the queen Cārudēvi, administered a part of the Pallava kingdom, which was formerly governed by her lord, as a regent for her young son, the would-be ruler of the province. Thus the plates give an interesting and indirect information on the nature of rights exercised by the Viceroy-princess of the Pallava family.

The next three kings of the dynasty *viz.*, Kumāraviṣṇu I, Skandavarman II and Vīravarman are known to history only through the charters of their successors.[2]

Omgōḍu(I) plates

The Ōmgōḍu(I) plates (No. 5) of Skandavarman II mention that *Mahārāja* Kumāraviṣṇu performed a horse sacrifice (*aśvamedha*). The records of the Pallavas invariably boast that their kings performed *aśvamedha* sacrifices according to Vedic rites. But considering the early Pallavas individually, no one except Śivaskandavarman(I) among them appears to have performed the sacrifice. If Kumāraviṣṇu I also performed it, he must have been a worthy successor of his father. It is also probable that as a grown up prince, he participated in the campaigns of his father Skandavarman I and so claimed the honour of performing an *aśvamedha* for himself also.

Nos. 6 to 9 represent Simhavarman II. The Uruvapaḷḷi (No. 6) and Neḍuṅgarāya (No. 7) plates issued by *Yuvamahārāja* Viṣṇugopavarman, brother

1. *Op. cit.*, TNS, 371.
2. The Allahabad pillar inscription of Samudragupta mentions a Viṣṇugopa of Kāñcī. D.C. Sircar takes this Viṣṇugopa as a son of Skandavarman I and ascribes to him a rule of twenty years. No other contemporary record including those of the Pallavas mentions a king by that name during the period. Very likely this Viṣṇugopa was the younger brother of Skandavarman I and never ascended the Pallava throne on the main line.

of Simhavarman II and the Vēsanta (No. 8) and Sakrepaṭna (No. 9) plates issued by Simhavarman II himself, are assignable to his reign.

Uruvapaḷḷi plates

The Uruvapaḷḷi grant (No. 6) by *Yuvamahārāja* Viṣṇugopavarman dated in the eleventh year of *Mahārāja* Simhavarman II and issued from the victorious camp at Palakkaḍa throws significant light on the early Pallava-Kadamba relations. The plates record the gifts made to the temple of god Viṣṇuharadeva which was founded by *Sēnāpati* Viṣṇuvarman. The mention of Viṣṇuhara as the god for whom the temple was founded is interesting. Viṣṇuhara was obviously another name for Harihara.

Neḍuṅgarāya plates

The other grant (*i.e.*, Neḍuṅgarāya grant) which was also issued by *Yuvamahārāja* Viṣṇugopavarman and dated in the very next year (twelfth year) of the reign of Simhavarman II, registers the grant of a village named Neḍuṅgarāya as *carāṇika-grama* to three *bhojas* namely, Dottisvāmi, Kaṇṇasvāmi and Nandisvāmi, who held Nadipi.

Viṣṇuvarman referred to in the former grant may be identical with the prince Viṣṇuvarman, son of Kṛṣṇavarman I of the Triparvata branch of the Kadambas. The *bhojas* who received the *caraṇika* gift were probably small chieftains who were once under the Kadamba king Kṛṣṇavarman I who having lost their position took shelter under the Pallava king along with their overlord and prince Viṣṇuvarman. This was later anointed on the Triparvata throne by Simhavarman and Sāntivarman of the Banavāsi branch of the Kadambas.

Vēsanta plates

The Vēsanta grant (No. 8) of Simhavarman II himself, issued from the capital city Kāñcīpuram is the third charter assignable to the king. The contents of the *praśasti* of this grant are different from those of the other grants of the reign of the king. It gives a genealogy of three kings instead of four kings found in other similar charters. It credits Skandavarman III, the father of Simhavarman II, the donor, with the conquest of the entire Dakṣiṇāpatha bounded by the shores of the three oceans.[1]

Sakrepaṭna plates

The Sakrepaṭna plates (No. 9) are an important and recent addition to the Sanskrit charters of the early Pallavas and according to the editor of the

1. The term *Dakṣiṇāpatha* appears to have been used in a loose way. Skandavarman III could not have conquered the whole of the region since the northern part was then under the rule of the Viṣṇukuṇḍins and the Vākāṭakas. The area south of the Toṇḍaimaṇḍalam was also not under his sway.

inscription it throws welcome light on 'the Simhavarman problem'.[1] The editor remarks that "he (*Yuvamahārāja* Viṣṇugopavarman) predeceased his elder brother who does not seem to have had any male issue to succeed him and hence the throne passed on to the son of Yuvamahārāja Viṣṇugopa who was also named Simhavarman".

No doubt, Simhavarman, the son of *Yuvamahārāja* Viṣṇugopavarman dates his records in his own reign. But this does not necessarily mean that the throne of Kāñcī passed on to him and he was the immediate successor of Simhavarman (II). The Udayēndiram (I) plates of Nandivarman I, mention Skandavarman (IV) as the son of Simhavarman II who in turn was the son of Skandavarman (III). Shandavarman (IV) is also known by Chēndalūr plates issued by his great-grandson Kumāraviṣṇu (III). Moreover, none of the charters issued by Simhavarman, son of *Yuvamahārāja* Viṣṇugopavarman was from Kāñcī. They are confined to the area covered by the Nellore-Guntur districts. All the above clearly show that Simhavarman, son of *Yuvamahārāja* Viṣṇugopavarman represented a collateral line and only Skandavarman IV, son of Simhavarman II, succeeded his father on the throne of Kāñcī. It is stated that the gift village was situated in the Sēndrakarājya and it is therefore clear that Simhavarman II's kingdom extended over the area around the Shimoga district in the present Karnataka State, the ancient homeland of the Kadambas.

Udayēndiram (I) plates

No. 10, the Udayēndiram (I) plates of Nandivarman I, dated in the first year of the king, issued from Kāñcī, is the earliest epigraph of the Pallavas of the Sanskrit charters which come from the Tamil area (*i.e.* refers to a gift made in the Tamil country). Since the characters of this grant belong to the seventh century A.D., this has been considered to be a later copy of the original grant which obviously belonged to the fifth-sixth century A.D. The Tamil endorsement at the end, however, is dated in the twenty-sixth year of Cōḷa Parāntaka I (A.D. 933).

Chēndalūr plates

The Chēndalūr plates (No. 11) of Kumāraviṣṇu III is the last record of the period of the kings of the Sanskrit charters. From its palaeography it has been concluded that the four Pallava kings mentioned in this set of plates *viz.*, Skandavarman IV, Kumāraviṣṇu II, Buddhavarman and Kumāraviṣṇu III ruled in the interval between the reigns of Simhavarman II and Simhavarman III.

Section II relates to the epigraphs of the kings of a collateral branch of the Pallavas, who were the descendants of *Yuvamahārāja* Viṣṇugopavarman,

1. G.S. Gai, *EI*, xxxviii, no. 18.

the brother of Simhavarman II. There are five inscriptions, all on copper plates arranged in this section.

Omgōḍu (II) plates

Simhavarman, son of *Yuvamahārāja* Viṣṇugopavarman of the collateral line himself issued four charters, namely Ōmgōḍu (II), Pīkīra, Māṅgaḷūr and Viḷavetṭi charters, respectively in the 4th, 5th, 8th, and 10th years of his reign. The Ōmgōḍu (II) plates (No. 12) record a grant by the king on the occasion of an eclipse (*grahaṇa-nimittam*) for the increase of his vitality and strength. But the date portion of the record states clearly that the charter was issued on the fifth lunar day of the bright fortnight of the Vaiśākha. Krishna Sastri who edited the plates, however, tried to reconcile the two particulars by supposing that the grant which was actually made on the new moon day of Caitra, a possible day for the nearest solar eclipse, was engraved on the copper plates five days after *i.e.*, on the fifth day of the bright half of Vaiśākha.[1]

Viḷavetṭi plates

The Viḷavetṭi grant (No. 15), dated in the tenth year of the king is of major interest as it enumerates several taxes which the king was entitled to collect from the village and which were given away by him. The existence of eighteen kinds of *parihāras* is known from the Uruvapaḷḷi grant but they are not enumerated in it. The grant also mentions the river Suprayōga as the southern boundary of the Muṇḍa-rāṣṭra. From the Melapadu plates of Puṇyakumāra we infer that Hiraṇya-rāṣṭra lay on the southern bank of the river Suprayōga. The territorial divisions Muṇḍa-rāṣṭra and Hiraṇya-rāṣṭra lie therefore to the north and south of the river Suprayōga, which may be identical with the river Peṇṇār.

From a study of the two plates issued by *Yuvamahārāja* Viṣṇugopavarman (*viz.*, Uruvapaḷḷi and Neḍuṅgarāya plates) and also the charters of his descendants the following may be inferred : (1) A collateral line of the Pallavas branched off during the reign of Simhavarman II and ruled over a part of the Pallava kingdom comprising portions of the Kandukur, Kovur, Atmakur taluks of the modern Nellore district and Bapatla and Ongole taluks of the Guntur district, all in Andhrapradesh; (2) the first ruler *Yuvamahārāja* Viṣṇugopavarman started his reign as a subordinate ruler and never became independent as the plates of his descendants mention him as *Yuvamahārāja* only, except the Chura plates of his grandson Viṣṇugopa; and (3) Simhavarman, the son and successor of *Yuvamahārāja* Viṣṇugopavarman dates his charters in his own regnal year which indicates that the collateral line of kings was ruling independently of Kāñcī and had its own line of succession.

1. *EI*, xv, 252-5.

Section III, contains the texts of the inscriptions of Simhavarman III and his descendants which are 55 in number and the following kings are represented in it :

Simhavarman III	No. 17
Mahēndravarman I	Nos. 18-36
Narasimhavarman I	Nos. 37-42
Mahēndravarman II	No. 43
Paramēśvaravarman I	Nos. 44-52
Narasimhavarman II	Nos. 53-68
Mahēndravarman III	Nos. 69 & 70
Paramēśvaravarman II	No. 71

Paḷḷaṅkōyil plates

No. 17 is the Paḷḷaṅkōyil copper plate grant of king Simhavarman III. He was in all probability a member of the collateral branch of the line of *Yuvamahārāja* Viṣṇugopavarman, the brother of Simhavarman II. This set of copper plates has some unique and interesting features. This is one of the two earliest charters of the Pallava dynasty from Tamil Nadu, the other being the Udayēndiram (I) plates of Nandivarman I. Besides, the details of grant are recorded largely in the Tamil portion of the grant while Sanskrit is used only in the *praśasti* portion of the grant. This again marks a distinct linguistic change during the peiod. The present one is the solitary known as Jain grant on copper plates made by the Pallavas. Curiously enough the plates furnish the really important information about Simhavarman III's son Simhaviṣṇu.

The defacto ruler

The fact that instead of praising the virtues and valour of the donor, the grant contains an unusual eulogy of his son, would suggest that the chief driving force in the kingdom was virtually the crown prince Simhaviṣṇu, son of Simhavarman III. *Verse* 4 of the present grant (Sanskrit portion) mentions that the Pallava king Simhaviṣṇu conquered another king Simhaviṣṇu. The latter has been identified with the Telugu-Cōḍa ruler of the same name.

Achievements of Simhaviṣṇu

It is stated in *verse* 5 that Simhaviṣṇu conquered the Cōḷa country. It is likely that during the reign of Simhavarman III, the crown prince Simhaviṣṇu undertook a southern expedition, as a result of which almost all the southern powers including the prominent Cōḷas of the Kāvēri valley came under the Pallava yoke.

Inscriptions of Mahēndravarman

Nos. 18 to 36 are the inscriptions that may be assigned to Mahēndravarman I, the son and successor of Simhaviṣṇu. Mahēndravarman I, had a passion for cultural activities. His Maṇḍagappaṭṭu inscription (No. 27) contains an important statement which helps us in our study of the early history of temple architecture in south India. The record claims "this brickless, timberless, metalless and mortarless temple which is a mansion for (the gods) Brahmā, Īśvara and Viṣṇu, was caused to be made by the king *Vicitra-citta*. *Vicitra-citta*, a surname of Mahēndravarman I is also mentioned in his record at Pallāvaram.

Some of the other inscriptions of the king found engraved in the cave temples excavated by him are much informative. The rock-cut temples assigned to him are :

(1)	A temple of Viṣṇu named Mahēndra-Viṣṇugṛha on the bank of the Mahēndra-taṭāka in the city of Mahēndrapura caused to be made by king *Guṇabhara*	Mahēndravāḍi, Arkonam taluk, North Arcot district No. 24
(2)	Śatrumallēśvarālaya caused to be made by king *Narendra Śatrumalla*	Daḷavāṉūr, Gingee taluk, South Arcot district No. 19
(3)	A temple named Avanibhājana Pallavēśvara caused to be made by king *Laḷitāṅkura*	Śīyamaṅgalam, Wandiwash taluk, North Arcot district No. 19
(4)	A temple named Laḷitāṅkura Pallavēśvaragṛha caused to be made on the rock by king *Laḷitāṅkura*	Tiruchirāppaḷḷi, Tiruchirāppaḷḷi taluk and district No. 35
(5)	A Śiva temple on the rock caused to be made by king *Śatrumalla*	-do- Nos. 32 & 33
(6)	A temple caused to be made by Skandasēna, son of Vasantapriyarāja, a vassal of the Pallava king.	Vallam, Chingleput taluk and district No. 36.

The record no. 19 in Sanskrit is engraved on a pillar in the rock-cut cave in the village Daḷavāṉūr (South Arcot district). On the same pillar is a

Tamil verse record, in the characters of the ninth century A.D. (No. 20). It is suggested[1] that this may be a Tamil translation of No. 19 and probably was composed by a local poet of the ninth century A.D. K.R. Srinivasan points out that the Tamil record (No. 20) is not engraved on the same pillar which bears the Sanskrit inscription (No. 19) but on an another pillar inside the cave. No. 19 mentions the epithet *Narendra-Śatrumalla*. It may be mentioned here that the Vāyalūr pillar inscription of Narasimhavarman II Rājasimha (No. 68) gives the epithet *Narendrasimha*, but the simpler and earlier style of the Dalavāṉūr temple, precludes its assignment to the time of Mahēndravarman I.

The two inscriptions (Nos. 32 & 33) are engraved on two pillars in a rock-cut cave near the summit of the rock in Tiruchirāppaḷḷi. The inscriptions record that the king *Guṇabhara* who bore the surnames *Puruṣottama*, *Śatrumalla*, and *Satyasamdha* made a temple for Śiva on the top of the mountain and placed in it a *liṅga* (?) and a statue of himself. From the surnames found in the inscriptions the king has been identified as Pallava Mahēndravarman I. As the river Kāvēri is called 'the beloved of the Pallavas' it would imply that the Pallava king ruled over the country along the banks of the Kāvēri river, probably bequethed to him by his predecessor Simhaviṣṇu. This is further strengthened by the occurrence of several inscriptions of the king in the Pudukkottai area which was also in the Cōḷa country. The record (No. 32) is taken to give a clear reference to the king's conversion from Jainism to Śaivism in the phrase *Vipakṣavṛtten paravṛttam* and an unequivocal reference to the worship of *Śivaliṅga*. But the identification is of late being doubted by some scholars.[2]

The record (No. 36) from Vallam mentions the titles such as *Pagāppiḍugu*, *Laḷitāṅkura*, *Śatrumalla* and *Guṇabhara*, together with king's name *viz.*, *Mahēndrapōtarāja*, and is obviously assignable to Mahēndravarman I. The construction of the temple was probably the work of a Pallava subordinate who carried out the idea of his liege-lord.

The other records from Kāñchīpuram (No. 21), Pallāvaram (No. 28) and Tiruchirāppaḷḷi (No. 34), register mainly the *birudas* of Mahēndravarman I. Many of the *birudas* mentioned in these epigraphs are obscure in their import. They are in Sanskrit, Tamil, and Telugu indicating the character, erudition and personal and varied tastes of the king. It is of interest to note that the epithets recorded in no. 34 show some alphabetical order and are so engraved

1. *Ibid.*, xii, no. 274.
2. This particular inscription was published with translation as far back as 1890 by Hultzsch in *SII*, *i*. Subsequently fresh translations of the inscription and also different intrepretations of the key phrases were presented by different scholars (See the references list given in no. 32 and 33).

on the front face of the pillars. Though a somewhat similar arrangement is followed in the Pallāvaram inscription (No. 28) it is not so conspicuous as in the Tiruchirāppaḷḷi record (No. 34). The characters employed in this inscription are of an ornate nature and provide an interesting contrast to the simpler variety of letters found in the Pallāvaram inscription of the same king, where almost all the epithets are repeated.

A set of musical inscriptions

Nos. 22, 23, 25, 30 and 31 are all inscriptions from the present Pudukkottai district and throw much light on the talents of the king to whom the inscriptions are assigned in the realm of music.

Author

The Kuḍimiyāmalai musical inscription (No. 22) is a complete one of its kind in the whole of India. The inscription has attracted the attention of scholars in north India as well, since the present one was carved at the time when the division of the two sub-systems of Indian music *viz.*, Hindustani and Karnatic was unknown. The record is engraved in the Pallava-Grantha characters of the seventh century A.D. Though the name of the king is not mentioned the characters of the record as well as the title *Saṁkīrṇajāti* assumed by the Pallava king Mahēndravarman I, whose inscriptions are also found in the region round Tiruchirāppaḷḷi, have led to the attribution of this record to his reign.[1]

An experiment on 'vīṇa'

The epigraph begins with an invocation to Lord Śiva and runs into seven sections each under an appropriate heading. Altogether there are 38 rows which are arranged in 16 sets of four *svaras* (in all 64 *svaras*) in each row. It is stated[2] that the record is a treatise on musical notation; but it is not so. It gives only the *sañcāras* of the seven *rāgas* viz., *madhyamagrāma*, *sadjagrāma*, *sadava*, *sadharita*, *pañcama*, *kaiśikamadhyama* and *kaisiki*.[3] The inscription is a notation on *sankīrṇajāti* or *miśra rāga* invented by the king, a disciple of one Rudrācārya. The music of the inscription was mainly intended to be played on the *vīṇa* and is the result of the experiment that the author of the

1. It has been recently maintained that the record may be attributed to the Irukkuvēḷs of Koḍumbāḷūr and that the inscription does not relate to the Pallavas since both Kudimiyamalai and Tirumayyam were beyond the southern limits of the Pallava kingdom (K.R. Venkataraman, 'A note on the Sittansavasal and Kudimiyamalai monuments' *TASSI*, 1956-7, 87-93). Another view is that this cave temple had Pāṇḍya affiliation and was excavated only in about A.D. 750.
   These views require further detailed study and consideration.
2. *Pudukkottai State Manual*, 1940, ii, part i, 57.
3. P. Sambamurthy, *Bulletin of the Institute of Traditional Culture*, Madras, 1973, 85-91.

inscriptions conducted on *yāḻ* (*parivādinī*) and the *vīṇa*. The musical instrument *Parivādinī* (probably a string instrument like *yāḻ*) is also found mentioned in the lable inscriptions in the caves at Tirumayyam (No. 31), Malayakōyil (No. 25) and also Kuḍimiyāmalai (No. 23).

Parivādinī

The Malayakkōyil record (No. 25) instructs to behold the method of learning the science of the *parivādinī* as enunciated by Guṇasēna. The divine qualities of the musical instrument are also referred to in the record. K.R. Venkatraman feels that Guṇasēna was the author of the *vidyā* (*i.e.*, the particular musical composition) and says that he was by no means *Guṇabhara*. Since *sēna* was a suffix to some of the names of south Indian monks of the *Digambara* order of Jainism, it is quite possible that Guṇasēna was a Jaina monk who was an adept in music.[1]

A fragmentary record (No. 30) from Tirumayyam, Pudukkottai district, palaeographically resembles that of the Kuḍimiyāmalai epigraph and may be attributed to the same period. This inscription in 'an unknown language' was ordered to be carved in the time of Māṟavarman Sundara Pāṇḍya and his record of the seventh year was incised on it.[2] A certain order is noticeable in the arrangement of the notes in seven sections with sub-sections. Since the inscription is fragmentary it is not possible to follow the method adopted in it.

Literary accomplishments of the king

An inscription (No. 25) of the king from Māmaṇḍūr, Cheyyar taluk, North Arcot district, furnishes some information about the literary accomplishments of the king. It mentions the play *Mattavilāsa-prahasana*, and also gives the titles *Śatrumalla, Nityāvinīta*, and *Satyasandha* of the king. The expression . . . . *magadijjuka* in *line* 6 of the record evidently stands for the well-known *Bhagavadajjukaṁ*, a farcial play, the authorship of which is assigned to Mahēndravarman I himself. It is usually believed that Mahēndravarman I wrote a commentary on *Dakṣiṇa-Citram*, a work on south Indian painting. The mention of *Varṇa-caturtha* in *line* 12 of the record would perhaps mean that the king was the inventor of a fourth colour in the painting.

The Chezjarla inscription (No. 18), though arranged to be the first among the inscriptions of the king (alphabetical order) may be assigned to the closing years of Mahēndravarman I. This inscription of the king in the Narasaraopet taluk of the Guntur district would indicate his sway over the southern part of the Telugu country. Perhaps this may be the result of the

1. K.R. Venkataraman, *op. cit.*, 92.
2. *IPS*, no. 240.

Pallava attempts to regain the Karamarāṣṭra area from the Cāḷukyas in the closing years of Mahēndravarman I's reign.

No. 314, an inscription engraved on a slab built into the outermost *prākāra* of the Ēkāmranātha temple at Kañchīpuram reads *Nṛpacūḍāmaṇi*, probably an epithet of Mahēndravarman I.

Inscriptions of Narasimhavarman I

The next king represented in the Section (III) is Narasimhavarman I, Mahāmalla, 'the conqueror of Vātāpi'. There are six inscriptions assignable to this king. Among them only one is dated. An inscription of the king from Bādāmi, Badami taluk, Bijapur district (No. 37) engraved on a rock behind the Mallikārjunadēva temple at the place seems to record the victory of Narasimhavarman I over the Cāḷukyas. Unfortunately the epigraph is much obliterated. The record which is dated in the 13th year of the king's reign mentions that he erected a pillar of victory at Vātāpi. The title *Mahāmalla* is also found mentioned in it. *Lines* 7 and 9 which are engraved in archaic Kannaḍa script (Cāḷukyan characters of the seventh century A.D.) provide a Śaka era date which is taken to be between Ś.560 and 569 *or* in other words between A.D. 637-8 and 646-7. Generally considering the other pieces of evidence available, the date of the record is taken to be Ś. 565 (=A.D. 643).

No. 41, a record of a Simhavarman of the Pallava family who performed the *daśaśvamedha* and *bahusuvarṇa* sacrifices, is assigned to Narasimhavarman I, on palaeographical grounds.[1] Probably Narasimhavarman I performed the horse sacrifice after his grand victory over the Cāḷukyas of Vātāpi. The incription is engraved on the three sides of a pillar which is presumed to have formed part of a monument.

Portrait sculpture of the king

No. 40, is a label inscription of Māmallapuram in Pallava-Grantha characters reading *Śrī Simhaviṣṇu Pōtrāthirājaṉ*. The inscription is engraved above a group of portraits representing a king seated on a cushioned stool and flanked by two standing figures of his queens. The portraits in this cave have been taken to represent Narasimhaviṣṇu 'the conquerer of Vātāpi' and his queens.[2] According to some scholars the male figure is that of Simhaviṣṇu

1. See also D.C. Sircar, 'Some performers of Aśvamedha', *Professor P. Sundaram Pillai Commemoration Volume*, 94. However, T.N. Subrahmanyam identified the Simhavarman of the present inscription with Simhavarman III of the Paḷḷaṅkōyil charter.

2. *SII*, xii, 9.

the father of Mahēndravarman I.[1] Recently it has been suggested that the statues represent Narasimhavarman II, Rājasimha and his queens.[2]

There is another epigraph (No. 39) at Māmallapuram, engraved on the sides of the stories of the rock-cut temple called Dharmarāja-ratha, assignable to this king. The record contains some seventeen labels in Sanskrit. The first sixteen labels are written in archaic Pallava-Grantha characters of about the seventh century A.D., comparable to those of the Bādāmi inscription of the king. They enumerate the surnames of the king, (probably Narasimhavarman I). *Śrī Narasimha*, the personal name of the king is found mentioned twice. Two labels are written in extremely florid and later characters having resemblance to the alphabet of the Kailāsanātha inscriptions of Narasimhavarman II, at Kāñcīpuram and that of the Śāḷuvaṅkuppam inscription of the same king. They give the name of the temple as *Atyantakāma Pallavēśvaragṛham* and the epithet *Raṇajaya*.

Tirukkaḻukkuṉṟam stone inscription

No. 42 is one of the early Pallava inscriptions in Tamil. The king is mentioned as he 'who took Vātāpi'. The Mūlasthāna temple on the Tirukkaḻukkuṉṟam hill, according to a record[3] of Cōḻa Rājakēsarivarman (Āditya I) from the same place existed even from the time of Skandaśiṣya, whose endowment to it was confirmed by Narasimhavarman I. The present record, however, refers only to an endowment and not to any confirmation or ratification by Narasimhavarman I. The Mūlasthāna temple has been identified with the central shrine of the Vēdagirīśvara temple.[4]

Mahēndravarman II

On the top of the niche in the south wing of the veranda of the rock-cut temple of Ādivarāhapperumāḷ, Māmallapuram, is engraved a label reading *Mahēndra Pōtrāthirājan.* The niche contains the standing figure of a king accompanied by his two queens. Probably he may be identified with Mahēndravarman II, son of Narasimhavarman I.

Inscriptions of Paramēśvaravarman I

Paramēśvaravarman I is represented in this volume by nine inscriptions. Of them, two are dated *viz.*, the Śiṟṟambākkam stone inscription (No. 44) and the Vuṇṇaguravapāḷem copper plates (No. 45) and two are in early archaic Tamil (Nos. 44 and 52). The Vunnagaravapāḷem and Kūram inscriptions are on copper plates (Nos. 45 & 46).

1. Gopalan, *Pallavas of Kanci*, 87 and others.
2. R. Nagaswami, *Mamallai* (Tamil), 85-6.
3. *EI*, ii, 277ff.
4. *ARE*, 1909, part ii, para 15.

The Kūram plates (No. 46) of Paramēśvaravarman I, in its historical portion describe only three kings *viz.*, Narasimhavarman I, Mahēndravarman II and Paramēśvaravarman I. It is significant to note that there is no mention of either Mahēndravarman I or Simhaviṣṇu in the record. It is stated in the grant that Narasimhavarman I repeatedly defeated the Cōḷa, Kēraḷa, Kaḷabhra and the Pāṇḍya and inflicted a crushing defeat on the Cāḷukya king (Pulakēśin II) in the battles at Pariyaḷa, Maṇimaṅgalam, Śūramāra, etc., and that he destroyed the city of Vātāpi. Perhaps this is the earliest reference to the battle fields in which the Pallava king fought against his Cāḷukya adversary. *Verses* 8 to 21 of the grant vividly describe the battle fought against Cāḷukya Vikramāditya I by Paramēśvaravarman I and say that he (Paramēśvaravarman I) 'made Vikramāditya (I)-whose army consisted of several lakhs to take to flight covered only by a rag'. The full, graphic and picturesque account of the victorious battle fought by the Pallava king, which is recorded in Sanskrit verses is itself an excellent example of contemporary Sanskrit composition. Barring the inscription at Śiṟṟambakkam (No. 44) of Paramēśvaravarman I, the present grant makes reference to the construction of a structural temple, obviously made of bricks.

The Vunnaguravapāḷem grant (No. 45) of the king happens to be the first of its kind among the Pallava records which offers a verifiable date. The exact date when the charter was written is Pauṣya śu.di.13, Sunday, while the grant was made on the occasion of the *ayaṇa* or *uttarāyaṇa-saṅkrānti* (*i.e. Makara-saṅkrānti*). The date corresponds to 22nd December, A.D. 687, while the *saṅkrānti* took place a day before the engraving of the document (*i.e.* on 21st December, A.D. 687). The 19th regnal year of the king falls between December A.D. 687 and December A.D. 688. Therefore Paramēśvaravarman I may be taken to have ascended the throne between December A.D. 668 and December A.D. 669. The style of the record closely resembles that of the Sanskrit charters of the early Pallavas, *viz.*, Chēndalūr, Udayēndiram (I), Ōmgōḍu (I), Uruvappaḷḷi, Ōmgōḍu (II), Pīkīra, Māṅgaḷūr and the Viḷavetti charters. Among the copper plates of the Pallavas of the line of Simhavarman III such similarity is noticed only between the present grant and the Rēyūru grant of Narasimhavarman II, the son and successor of the king. Curiously, it is not seen even in the Kūram plates of Paramēśvaravarman I who issued the present grant. The executor of the grant was named as Kuḷavarman, the chief of Nandakuṟṟa of the family of *Tāgi-Pallava*. The expression *Tāgi or Nāgi-Pallava* seems to point to the chief's descent from the Pallava family but the exact relationship between the two families cannot be determined without further evidence.

The stone inscriptions (No. 44) from Śiṟṟambākkam and Pūñjēri (No. 52) both in the Chingleput district are in archaic Tamil. The Śiṟṟambākkam epigraph (No. 44) records the construction of a temple by Kumāraṉ, the

son-in-law or nephew (*marumagan*) of Sōmāśiyār of Ālavāyil. It is engraved on a stone slab which is now used as a step at the entrance of the Celliyamman temple in the village. As the inscription speaks of the erection of a temple it seems likely that this inscribed slab was fixed originally into the walls of that temple. Ālavāyil is usually identified with Madurai. But if Ālavāyil is linked with the word *eḍuppitta* then it is possible that the temple was built at Ālavāy which might have been the early name of Śiṟṟambākkam.

The seven labels from Pūñjēri recording seven personal names that probably belonged to the artisan class are numbered as No. 52. One of the labels gives the name *Guṇamallaḥ* that recalls the titles of Mahēndravarman I. The epigraph is assigned to the period of Paramēśvaravarman I on palaeographical grounds.

The inscriptions (Nos. 48, 49, 50 and 57) from Māmallapuram, all in Sanskrit verses in praise of the king, are assignable to Paramēśvaravarman I, on palaeographical grounds. No. 48 consists of eleven verses praising the king *Atyantakāma* who built the temple for Śiva and called it *Atyantakāma Pallavēśvara-gṛham* after his surname. The inscription is found in the rock-cut Gaṇēśa temple. No. 49, a record in the Dharmarāja-*maṇḍapa* is a duplicate of No. 48. These two epigraphs would show that the cave temple now named Dharmarāja-*maṇḍapa* was originally a shrine dedicated to Śiva and was probably excavated by Paramēśvaravarman I. However, A.H. Longhurst has suggested[1] that the *maṇḍapa* belonged to Mahēndravarman I's time and the present inscription was incised in it by Paramēśvaravarman I who probably completed the monument. Nos. 50 and 51 bear an identical imprecatory verse which is also found in the inscriptions engraved in the Gaṇēśa temple and the Dharmarāja-maṇḍapa. Therefore it is possible that the Rāmānuja-maṇḍapa and the Varāha cave in which the inscriptions Nos. 50 and 57 occur respectively may have also been excavated during the time of Paramēśvaravarman I. This is amply borne out by their developed architectural features.

Inscriptions of Narasimhavarman II

Narasimhavarman II, better known as Rājasimha is the only ruler of the line of Simhavarman III who has left a number of inscriptions and a variety of titles that form one of the primary sources for a study of him. Nos. 53 to 69 are assignable to his reign.

No. 53, the Rēyūru grant, dated in the twelfth year of the king is his only copper plate grant. From the point of view of the neat and elegant execution of the characters, the present record may be compared to the Uruvappaḷḷi record though the latter epigraph is 200 years earlier than the

1. See *MASI*, no. 33, 10.

former one. There is a striking similarity between the present one and that of the Pīkīra, Uruvapaḷḷi, and Viḷaveṭṭi grants, particularly in the expression of the specific epithets used for describing the ruling king and his ancestors. The invocation and the *praśasti* portion of the grant is short and does not contain poetic passages. The *ājñapti* of the grant was one Īśvara, the chief of Nandakuṟṟa who was the son Sōmāditya who equalled Rājāditya in valour.[1] Kuḷavarman was the chief of Nandakuṟṟa in the reign of Paramēś-varavarman I and was the executor of the Vunnaguravapāḷem grant made by the king. The grant was issued on the full moon day of Vaiśākha in the twelfth regnal year of the king, and was so issued on the occasion of a lunar eclipse. A lunar eclipse occured on the full-moon day of Vaiśākha in the years A.D. 701, 702, 711 and 720, denoting the first regnal year of Narasimha-varman II corresponded roughly to A.D. 690, 691, 700 or 709. Of these, the year 690 may be taken as the year of accession of Rājasimha.

No. 68 is the Vāyalūr pillar record. The inscription is engraved in the form of a helix on a cubical pillar of the Pallava type found in the east *gopura*, the main outer entrance into the temple. The inscription gives in all, 46 names of the kings prior to Narasimhavarman II, including those of Simhavarman III, Simhaviṣṇu, Mahēndravaraman II and Paramēśvaravarman I. The first eight names which are mythological, get repeated in many Pallava records while describing their pedigree.

On the plinths of two platforms excavated on the western side of the second courtyard of the Shore temple, at Māmallapuram is engraved an inscription (No. 60) consisting of six verses in praise of Rājasimha or *Narēndrasimha Atyantakāma*. A close study of the palaeography of the record would show that the inscription is later in date than the 'Atyantakāma' and 'Kāñcīpuram' inscriptions and earlier than those of the 'Atiraṇachaṇḍa' group. The Shore temple at Māmallapuram and the Tāḷapurīśvara temple at Panamalai are representative of the type of architecture that prevailed in the time of Rājasimha. The names Rājasimha and Kṣatriyasimha of the deities in the shrines in the Shore temple complex is significant.

On the lintel of the Viṣṇu shrine in the same temple complex a label inscription (No. 319) is written in the characters of about the eighth century A.D. It reads : *Śrī Narapatisimhapallava-Viṣṇugṛham. Narapatisimha* was probably a synonym of *Narēndrasimha*, a title of Rājasimha.[2]

Nos. 54, 55, 56, 57, 58 and 59, all occur in the Kailāsanātha temple, Kāñchīpuram, which was constructed by Rājasimha himself. No. 58, an

1. T.N. Subrahmanyam takes the name of the chief as Rājāditya son of Sōmāditya, the lord of Nandakuṟṟa (See *TPC*, 76).
2. However, the king has been sought to be identified with Narasimhavarman I, the conquerer of Vātāpi, who is considered to be the author of the Viṣṇu shrine in the Shore temple complex (See N. Ramesan, *APGAS*, iii, 15-6).

inscription incised on a niche in the Kailāsanātha temple, states that Raṅgapatāka, the wife of *Kālakāla alias* Narasimhaviṣṇu built the temple for Śiva. The queen claims her superiority over Pārvati, the spouse of Śiva, in a verse which is in double *entendre.* Another record (no. 59) of the period of Rājasimha from the same place refers to a lady (name lost) who is acclaimed for her beauty, grace, etc. Probably she was the builder of the niche in which the record is engraved. She may be identified with Raṅgapatāka, whose beauty is well described in the previous record (No. 58). Yet another queen named Lōkamādēvi of Rājasimha is known from a record in the Kāmākṣi-amman temple, Kāñchīpuram. The record (No. 315) is engraved in characters of the ninth century A.D., and belongs to one Narasiṅgappōttaraiyar. Since there was no ruler of the name Narasiṅgappōttaraiyar in the period of this rocord, one has to conjecture that this epigraph, if it narrates an event of the reign of Pallava Narasimhavarman II, also known as Narasiṅgappōttaraiyar is a later copy of an earlier record.

No. 55 gives the name of the niche in the Kailāsanātha temple in which the label is engraved as Nityavinītēśvara, a title of the king.

Nos. 55 and 56 from the same Kailāsanātha temple give altogether 290 *birudas* (250+40) of the Pallava king. They reveal the varied accomplishments, tastes, talents and many facets of his personality. In fact, all the inscriptions of Rājasimha invariably give a number of epithets assumed by him. Nos. 55 and 56 surpass them in their total number of *birudas* mentioned. They are engraved round the innerside of the encloser of the Kailāsanātha temple and are in four tiers.

No. 67, an inscription engraved on two pillars in the Kandasvāmin temple at Tiruppōrūr (Chingleput district) also records exclusively the titles of Rājasimha. As Tiruppōrūr is not far from Māmallapuram it is possible that the pillars belonged to a structural temple of the time of Narasimhavarman II, built somewhere in the locality and might have been fixed in their present position in the Kandasvāmin temple at the place at a later date.

The lable inscriptions from Māmallapuram (Nos. 61 and also 316-8) record the *birudas Śrī Vāmāṅkuśa, Ekavīra, Mahāmalla* and *Śrībharaścitra-kārmukha.* Nos. 64, 65 and 66 come from Iḍayaṉpanḍal near Māmallapuram. Nos. 64 and 65 are identical records from the place, registering the construction of the Śiva temple called *Atiraṇacaṇḍa Pallavēśvara-gṛham* at the place by the king *Atiraṇacaṇḍa.* From the occurrence of the title *Kālakāla* and the similarity of characters of the records to those in the Kailāsnātha inscriptions of the king, the *Atiraṇacaṇḍa* has been identified with Narasimhavarman II, Rājasimha. The architectural style of the *maṇḍapa* which bears the inscriptions would also strengthen the view that it was excavated by Rājasimha.

No. 63 from Panamalai consists of a single verse in Sanskrit which is identical with the last verse in no. 54. Hence it may be concluded that the Panamalai cave was made by Rājasimha and that in his time the Pallavas ruled as far south as Panamalai (Villupuram taluk, South Arcot district). Another inscription of the king from the same place (No. 62) is in the Tāḷapurīśvara temple on the hill at the place. It is largely a *praśasti* of the king and like the one in the Shore temple at Māmallapuram, it has no reference to his building of the shrine.

Thus a general study and survey of Rājasimha's inscriptions would reveal the flourishing state of Sanskrit in the Pallava country, the abiding interest of the king in literary excellence, the prolific building activities of the king, his muti-sided accomplishments, his innate taste for assuming a variety of *birudas* and the interesting display of some four varieties of scripts.[1]

Mahēndravarman III

Though Mahēndravarman III, the elder son of Narasimhavarman II, appears to have predeceased his father, two of the inscriptions in this collection belong to him. No. 69, from the Kailāsanātha temple at Kāñchīpuram states that Mahēndravarman, the son of Rājasimha, and grandson of *Lōkāditya* built a temple for Śiva near the temple of Rājasimhēśvara and named it as Mahēndravarmēśvara-gṛha after him. The name of the temple is also engraved on the sides of the steps which lead to the entrance to the shrine. A granite slab containing the label *Mahēndraviṣṇu-gṛham* engraved on its lateral surface was found fixed in the northern end of the Okkapir̤andaṉ streset, Kāñchīpuram. The slab might have formed the lintel of a structural temple, probably of brick, and the inscription may be assigned preferably to Mahēndravarman III.

Paramēśvaravarman II

Paramēśvaravarman II, the son and successor of Narasimhavarman II is represented by a single Tamil inscription (No. 71) from Tiruvadi (South Arcot district). Considering the detailed contents of the inscription in 55 lines the record may be assigned to Paramēśvaravarman II. The significance of the word *Kālkaḍutaṭṭam* at the end of the record is, however, not clear. Perhaps it may be some sort of an imprecation.

Inscriptions of Nandivarman II

After Paramēśvaravarman II, the Pallava throne passed on to Paramēśvara *alias* Pallavamalla, a prince of a collateral branch of the Pallavas. From his accession onwards, the lithic records of the Pallava kings increase in number

1. R. Nagaswami, 'New Light on Mamallampuram' *TASSI*, (Silver Jubilee Volume), 1962, 1-50., R. Nagaswami arguing mainly on the basis of the various inscriptions of the king set forth the view that he was the sole author of all the monuments at Māmallapuram.

and Tamil, the language of their domicile becomes more or less official. Hence the inscriptions of Nandivarman II Pallavamalla and his successors form a separate group (Sections IV and V).

Vaikuṇṭhaperumāḷ temple label inscriptions

There are altogether 27 inscriptions ascribed to Nandivarman II (Nos. 72 to 96 and also nos. 320-1). A series of label inscriptions of the king which throw voluminious light on his selection and coronation as the king of Kāñcī, read differently, and interpreted and re-interpreted by several scholars come from the Vaikuṇṭhaperumāḷ temple at Kāñchīpuram (No. 93).[1] The record consists of explanatory labels below some thirteen panels of sculptures relating to the historical events leading to the selection and coronation of the king. Such a description of each panel of sculptures was not popular till then and is unique in Pallava records; perhaps this is the earliest one in the whole of south India. The 25 lines of this inscription are divided into thirteen sections, twelve of which have two lines each. Section *a* contains only one line. The expressions *ivvagaiyē* and *avvagaiyē* mark the beginning and end of the explanations of the series of the historical sculptures in the panel. The epigraph provides the earliest reference to the Muttaraiya chiefs, as it mentions one Kāḍakka Muttaraiyar. However, it is not possible to identity this Kāḍakka Muttaraiyar with any known member of that family.

Udayēndiram plates

No. 76 is the Udayēndiram copper plate grant of Nandivarman II. It consists of two distinct portions—a grant of the king Nandivarman II in the Sanskrit language and an endorsement made during the reign of Cōḷa Parāntaka I in Tamil. It appears that both the portions were written down by the same hand. The inscription is full of mistakes. The alphabet of the plates, both Grantha and Tamil is considerably later than that of the other Pallava grants and appears to be a subsequent copy of the original grant. The document need not be taken as a forgery, as has been suggested by the Editor, since it was accepted as an authentic one during the time of Cōḷa Parāntaka I. The Udayēndiram charter is the earliest one issued by king Nandivarman II. (21st regnal year). Like the Vaikuṇṭhaperumāḷ temple label inscriptions

1. A recent publication, 'Studies in Medieval Deccan' by N. Ramesan attempts to throw a different light on the problem of the accession of the Nandivarman II. According to the author, Nandivarman II was the son of Paramēśvaravarman II, probably by his second queen, who was probably a daughter of Hiraṇyavarman. This suggestion leads to complications in framing the genealogy of the later Pallavas. For one thing it is a matter for consideration, whether Hiraṇyavarman, who also belonged to the Pallava family on the male side and was therefore a *Bhāradvājagōtriya* could have given his daughter in marriage to Paramēśvaravarman II who also belonged to the same *gotra*. Moreover the arguments and reinterpretations put forth by the author in support of this view are not quite convincing.

(No. 93) which describe how the king was selected and anointed, the Udayēndiram charter furnishes details regarding the king's struggles to retain his position and status, and how he was helped by his general Udayacandra in stabilising his power and authority.

The present grant was made by the Pallava king as a mark of his gratitude to Udayacandra for his restoration. The charter refers to the beheading of the Pallava king Citramāya. *Citramāya* sounds more like a *biruda*, than a personal name. He may be identified with Skandaśiṣya of the Rāyakōṭa plates, evidently a contemporary of Nandivarman II, judged by the palaeography of the plates. It is also possible that this Skandaśiṣya *alias* Citramāya may be one among the two Pallava princes Jaya and Vṛddhi Pallavādhirājas whose cause it seem was espoused by the Cāḷukyas in the reign of Paramēśvaravarman II, after the death of Rājasiṁha. A number of battles fought and the kings overthrown by the Pallava general are referred to in the grant.[1] The *praśasti* portion in it generally repeats the achievements of the earlier rulers of the family.[2]

Kaśākkuḍi plates

The next copper plate grant issued by the king is no. 77, the Kaśākkuḍi plates is dated in his 22nd regnal year. The major portion of the inscription is in the Sanskrit language and the particulars are repeated with considerable additions in the Tamil portion of the grant. *Verse* 9 mentions that Nandivarman II was the son of Hiraṇya. *Verses* 10 to 16 trace the mythical genealogy of the Pallavas from Brahmā to Aśvattāman. Then came the kings Pallava and Aśokavarman, followed by a number of others *viz.*, Skandavarman, Kalandavarman, Kāṇagōpa, Viṣṇugopa, etc. But it is rather difficult to trace or derive a regular pedigree from the inscription. From *verse* 20 it becomes evident that Simhaviṣṇu, bore the surname *Avanisimha* and had a victory over the Malaya, Kaḷabhra, Māḷava, Cōḷa, Pāṇḍya, Simhaḷa and Keraḷa kings. It is stated in the record that Mahēndravarman I 'annihilated his chief enemies at Puḷḷaūra'. It is usually taken that the enemies who were annihilated by the Pallava king at Puḷḷalūr were the Cāḷukyas of Vātāpi under Pulakeśin II. But it seems likely that the enemies were Nallaḍi, a descendant of Kōccenganāṉ of the Cōḷa country, supported by a confederacy of chieftains under his leadership. The conquest of Ceylon by Narasimhavarman I to which the plates refer, is confirmed by the *Mahāvaṁśa* also. The plates, however, do not supply any historical information for the rule of Paramēśvaravarman I, Narasimhavarman II and Paramēśvaravarman II. *Verse* 27 says that Nandivarman II 'who was chosen by the subjects' (*vṛtah*

1. For a full discussion on the battle fields etc. See *KESIH*, under Nandivarman II.
2. It is stated that Nandivarman was the son and successor of Paramēśvaravarman II (*line* 36ff.). This is evidently an error of the scribe who probably while drafting the record used by mistake the word *putra*.

prajābhiḥi) was ruling the kingdom of Paramēśvaravarman II. He was the son of Hiraṇya by Rōhiṇi, and belonged to the branch (*varga*) of Bhīma. (*v.* 30). *Verse* 28 gives a list of rulers who were the predecessors of king Nandivarman II, *viz*., from Bhīmavarman, the younger brother of Simhaviṣṇu to Hiraṇyavarman, evidently the father of Nandivarman II.

Pullūr plates

The third copper plate charter (No. 81) is dated in the 33rd year of his reign (Pullūr plates), the plates aver that the rulers of Kēraḷa, Cōḷa, Pāṇḍya, Māḷava, Kaḷabhra, Bāṇa, Āndhra, Saindhava, Sāntavamkuravata, Gaṅga and the Kadamba kingdoms made obeisance to the king. The grant was made at the request of Avaṇicandra, the *Yuvarāja* of Vilvalapura, who was the son of Udayacandra, the general of Nandivarman II. He continued to be a Pallava subordinate under Dantivarman, the son and successor of Nandivarman II (See no. 107). The word *vattavaṉ* which is prefixed to the names of all the donees of the grant after the mention of their respective *gotras*, *sūtras* and the villages obviously is a Tamil form of the Sanskrit word *Vastavya* meaning 'a resident of'.

Taṇḍantōṭṭam plates

No. 89, the Taṇḍantōṭṭam plates, were issued in the fifty-eighth year of the king. The inscription must have originally consisted of some more plates, atleast two or three of which are missing at the beginning. *Verse* 6 says that Nandivarman II defeated a Gaṅga king and took back the neck ornament which contained in it the gem called *Ugrōdaya*. The Gaṅga adversary was obviously Śripuruṣa (A.D. 722-88). This battle against the Gaṅgas might have taken place after A.D. 765, since the Pullūr plates of the king dated in his thirty-third regnal year do not mention this important achievement. The grant records a comprehensive provision made for a composite village settlement of brāhmaṇas together with the temples, village officials and a doctor. It is also interesting to note that several Sanskrit names have been rendered into Tamil in the inscription (*e.g.*) Uḷuttirakanda (Rudrakanda), Kandakumāra (Skandakumāra), Kumārakaṇṇa (Kumāraskanda), Kumāraśēṭṭa (Kumāra-jyeṣṭā), Viṇṇakanda (Viṣṇuskanda), Kaṇavuḷutta (Gaṇarudra), etc.

Paṭṭattāḷmaṅgalam plates

The Paṭṭattāḷmaṅgalam grant of Nandivarman II (No. 90) dated in his 61st regnal year is the last of the copper plate grants of the king. The Sanskrit portion of the grant contains eleven verses. *Verse* 6 mentions that in the family of kings from Vīrakūrca and others, who had attained *svarga*, there arose Hiraṇyavarman who was succeeded by Nandivarman II. *Verse* 9 says that the Vallabha, Kaḷabhra, Kēraḷa. Pāṇḍya, Cōḷa, Tuḷu and Koṅgaṇa kings were waiting at the gates of Nandivarman II to get entrance.

Two stone inscriptions of the king, one from Mallām (Nellore district) and the other from Kuḷidikki (North Arcot district) throw valuable light on the political history of the Pallavas during the time. The Mallām inscription (No.75) dated in the 15th year of Nandivarman II registers some endowment to God Subrahmaṇya of Tiruvāṉmūr consisting of 55 *kaḻañcu* of gold and possibly some land, on the petition of the Āḷuva Araśar with the Cāḷukki Araśar as the executor (*anatti*). K.V. Ramesh identifies the Cāḷukki-Araśar with the Eastern Cāḷukya king Viṣṇuvardhana III and the Āḷuva-Araśar with Āḷuvarāśa II.[1] As this Mallām inscription refers to the subordination of the Eastern Cāḷukya king Viṣṇuvardhana III to Nandivarman II it is possible that some of the events such as the battle of Nelvēli, the victories over Udayaṇa and the Niṣada chief Pṛthvīvyāgara including the Eastern Cāḷukya Viṣṇuvardhana III mentioned in the Udayēndiram grant of the king (A.D. 752-3) would have taken place before A.D. 746-7, the date of the present record.

The Kuḷidikki inscription (No. 86), dated in the fifty-second year of the king provides an important and pointed reference to the Pallava-Rāṣṭrakūṭa conflicts then. This record is engraved on a hero-stone fixed near the Pālāṟu river which flows through the village. It records the heroic death of a certain chief named Gaṅgayadiaraiyar of Kaṟkāṭṭūr, who died when Veṉkuḷikōṭṭai was annihilated by the *Vallavaraiyaṉ paḍai* (*i.e.* the army of the Rāṣṭrakūṭa king) in an action against the *Perumānaḍigaḷ* (*i.e.* the Pallava king). The *kaṉṉāḍu* (hero-stone) was set up by the *Peruṅgaṅgar* (the great Gaṅga king). It is said that the hero proceeded to fight at the instance of Vāṇaraiyar (the Bāṇa chief).

Thus the hero-stone inscription mentions *Nandiccuvaravarman* (Nandivarman II), *Vallavaraiyaṉ* (Rāṣṭrakūṭa king—Dhruva), *Vāṇaraiyar* (the Bāṇa chief—Jayanandivarman who also figures in no. 91), a Gaṅga chief of Kaṟkāṭṭūr and also the Gaṅga king *Peruṅgaṅgar* (the great Gaṅga king—Śrīpuruṣa). Thus the present inscription reveals that by A.D. 784, an alliance existed among the Pallavas, the Gaṅgas and also the Bāṇas against the Rāṣṭrakūṭas.

Another record (No. 91) from Tiruvallam shows that the Bāṇas, continued their subordination to the Pallavas. Māvalivāṇarāya mentioned in the epigraph may be identified with the Bāṇa chief Jayanandivarman (A.D. 770-95). It is interesting to note that the village Kuḷidikki was situated in the Vaḍugavaḷi province which had been governed by the Bāṇa chief.

Nos. 74, 82 and 88 dated respectively in the 14th, 33rd and 56th regnal years of the king, come from Śāttamaṅgalam, Wandiwash taluk, North Arcot district. A Jaina teacher named Bhavanandi figures in two records (Nos. 74

1. K.V. Ramesh, *A History of South Kanara*, 66-7. Earlier the Caḷukki Araśar mentioned in the record was identified with the Western Cāḷukya king Kīrtivarman II and the Āḷuva Araśar with a member of the Āḷupa family.

and 88). There is a reference to *Kāmakōṭṭam* in the record no. 74 and presumably it is the earliest epigraphical reference to the term. In general, the later records mention the Dēvi shrines of a temple complex as *Kāmakōṭṭam*. (e.g. *Kāmakōṭṭamuḍaiyār*, *Kāmakōṭṭamuḍaiya Nācciyār* etc.) K.R. Venkataraman points out that *Kāmakōṭṭam* may also refer to the Jaina *Yakṣi* temple.

No. 84 from Agaḷūr in the same taluk refers to a chief named Kampayaṉār. He seems to be identical with his namesake who figures in another record, closely engraved in the same rock in which no. 84 is found recorded (No. 84, n.3). It is possible that the chief was a subordinate of Bāṇa Vijayāditya, the son and successer of Bāṇa Jayanandivarman. Both father and son owed allegiance to the Pallavas of Kāñcī.

No. 80 from Kāñchīpuram, dated in the 28th year of king's reign gives a clue to the authorship of the Muktēśvara temple at the place which bears the present inscription. The name of the temple Dharmma-Mahādēvīśvara-gṛham as mentioned in the record suggests that Dharma-Mahādēvi, the donatrix, probably a queen of Nandivarman II, was the builder of the Muktēśvara temple. The inscription also refers to the temple dancing girls to whom the present one contains the earliest reference in the Pallava period. It also mentions one Anantaśiva, who from his name appears to have been a Pāśupata. A person of the same name is also found mentioned in the Kūram grant of Paramēśvaravarman I as the *ācārya* who received his share for *dēvakarma* and *navakarma* in the temple.

Nos. 78, 95 and 96 come from Uttiramallūr, Kāñchīpuram taluk, Chingleput district. No. 95, an inscription in Sanskrit verse is composed in praise of an architect named Paramēśvara who constructed the temple (Sundaravarada Perumāḷ temple at the place). He also figures as the engraver of an inscription dated in the seventh year of the reign of Dantivarman, the son and successor of Nandivarman II (No. 101). It is possible that this architect Paramēśvara flourished from the closing years of Nandivarman II's reign down to the early years of Dantivarman's rule.

No. 73 is a record dated in the tenth year of Nandivarman II from Tiruveḷḷāṟai (Lalgudi taluk, Tiruchirappalli district). This is important as it is the earliest epigraph of the king in the south, that too before his power and status were not fully secured in his kingdom. The damaged inscription mentions *Vijayanalluḷāṉ*, perhaps a surname of the donor. The Paṭṭattāḷmaṅgalam plates of the king dated in the 61st year refers to one Viśaiyanalluḷāṉ of Ālappākkam, as the executor of the grant (No. 90). Also another record from the same place (Tiruveḷḷāṟai) refers to a certain Kambaṉ Araiyan as the younger brother (*tambi*) of Vijayanalluḷāṉ of Ālappākkam (No. 98). It seems probable that the three records refer to one and the same person, who might have been a Pallava subordinate in the Lalgudi area, even from the very beginning of the reign of the king. Probably the name Vijayanalluḷāṉ was taken as a surname by

certain chieftains, as is suggested by a few later inscriptions. An undated record (No. 94) from Uḷalūr (Chingleput district) mentions one Arituṭṭaṉ who hailed from the Siṅghaḷa country. He is referred to as the body-guard (*meykāppāṉ*) of the king(?) The record also furnishes the information regarding two Pallava officials *viz.*, *Koḍukkappiḷḷaigaḷ* and *Māṇikkapaṇḍāram kāppaṉ*.

No. 92 from Māmallapuram gives the highest known regnal year (65) of the king.

Inscriptions of Dantivarman

Dantivarman, the son and successor of Nandivarman II, is represented in the volume by 20 inscriptions (Nos. 97-113 and also 322-4).

No. 100 from Toṇḍūr, Gingee taluk, South Arcot district dated in the sixth year of the king provides an early example of a gift for the expiation of sin by a master who felt that it was he who was responsible for the death of the concerned person in his service. The record registers a gift by Viṇṇakōvaraiyar probably a chief of the locality, for the merit of certain persons who lost their lives on behalf of the chief. A record (No. 108) from Kiḷūr, Tirukkoyilur taluk in the same district refers to one Vāṇakōvaraiyar. It is not certain whether the terms *Viṇṇakōvaraiyar* and *Vāṇakōvaraiyar* were the same or different.

No. 110, dated in the 49th year of Dantivarman from Gudimallam Kālahasti taluk, Chittoor district, Andhra Pradesh refers to a Vijayāditya, as the chief ruling over the locality. An inscription from Agalur (No. 84, n.3) mentions one Kampaiyaṇār who destroyed Toṇḍūr at the instance of one Vijayāditya and died in action. The inscription is undated. It is likely that both the *Vijayādityas* were identical. If it is so, the latter record may preferably be assigned to the period of Dantivarman rather than to the period of Nandivarman II, though the Bāṇa chief was a contemporary of both the kings. Curiously the Toṇḍūr inscription of the king (No.100) mentioned above refers to the local chief Viṇṇakōvaraiyar making a gift to the local temple for the merit of his deceased soldiers who probably lost their life in a fight. If the Toṇḍūr mentioned in no. 84, n. 3, is identical with the Toṇḍūr from which no.100 comes, then it is possible that they point to one and the same clash and probably during the reign of Dantivarman.

No. 98 refers to the construction of a well named *Māṟpiḍugu Peruṅkiṇaṟu* by a chief named Kamban Araiyan, the younger brother of Viśaiyanalluḷāṉ of Ālappākkam. The well is designed in the form of a *svastika* and it is reached by a flight of steps from each of the four directions. *Māṟpidugu* was also the surname of the Telugu-Cōḍa king Puṇyakumāra.[1] The epithet is also taken by some of the Muttaraiyar chiefs of the Tiruchirappalli-Pudukkottai area.

1. *ARE*, 1936, 56.

Another record (No. 99) dated in the fifth year of the king from Kuṉṉāṇḍār-kōyil (Pudukkottai district) mentions one Māṟappiḍuviṉār (Māṟpiḍuguvaṉār) *alias* Pēradiaraiyar, whose identity is uncertain. A record of Nandivarman III dated in the sixth year of the king from Tiruveḷḷāṟai mentions one Māṟpiḍugu-Iḷaṅgōvēḷāṉ Śāttaṉ. The recurrence of the names *Māṟpiḍugu* in the regions far away to the south of the Telugu-Cōḍa territory deserves to be noted.

No.106 from Malayaḍippaṭṭi (Pudukkottai district) registers the scooping of the Tiruvālattūr hill at the place into a temple by a Muttaraiya chief Viḍēlviḍugu Muttaraiyaṉ *alias* Kuvāvaṉ Cāttaṉ. This chief may be the father of Cāttaṉ Paḷiyili found mentioned in an epigraph of Nṛpatuṅgavarman from Nārttāmalai (Pudukkottai district). Another Muttaraiya chief named Kāḍuveṭṭi Muttaraiyaṉ is referred to in No. 112. He may probably be identified with the chief Kāḍuveṭṭi Muttaraśaṉ who made a raid on Kōyāttūr in the reign of Bāṇa Vijayāditya Vīracūḷāmaṇi Prabhumēru noticed in a record from Pūṅgaṉūr.[1] Nos. 111 and 113 are from Tiruchchāṉūr, Chandragiri taluk, Chittoor district, Andhra Pradesh. The donor Cōḷaṉār Ulagapperumāṉār in No. 111 was evidently a Cōḷa chief under the overlordship of the Pallavas. The inscription furnishes an instance of the practice of setting up of the *tiru-iḷaṅkōyil* for the god of the central shrine.

No.113 mentions one donor Śīyagaṉ. If the name can be taken to be the same as Śīyagaṅgaṉ, then it may be viewed that he was parhaps a Gaṅga feudatory of the Pallava king. A record (No. 323) of the king, dated in the fourth year of his reign from Śīyamaṅgalam (North Arcot district) registers that a certain Aḍavi constructed a sluice with the approval of Śrī Gaṅgaraiyar Nērkuṭṭi Perumāṉār. No.117, an inscription of Nandivarman III, dated in his third regnal year registers that one Aḍavi, having obtained the sanction of Gaṅgaraiyar Nērkuṭṭi Perumāṉ constructed a *maṇḍapa* in front of the shrine at the place for the merit of his mother.

In both these inscriptions Aḍavi and Śrī Nērkuṭṭi Perumāṉār have been taken to be the names of two different persons. But it seems more probable that there is only one person involved in both the records. Hence the inscriptions may be summarised as follows : (No. 323)—Aḍavi Śrī Gaṅgaraiyar Nērkuṭṭi constructed the sluice with the approval of Perumāṉār (*i.e.* the king—Dantivarman); and (No. 117)—Aḍavi Śrī Gaṅgaraiyar Nērkuṭṭi constructed a *maṇḍapa* with the sanction of Perumāṉār (*i.e.* the king Nandivarman III).

Inscriptions of Nandivarman III

The records of Nandivarman III, in the volume range from the second to the twenty third year of his reign. There are 41 inscriptions of the king included in the volume, out of which the texts of 35 are published.

1. See *JIH*, xxix, 1951, 167.

The Vēlūrpāḷaiyam copper plate inscription (No. 121) of Nandivarman III is an important one. Though later in date, it makes ample references to the predecessor of the king.

Verse 7 of the grant mentions that Skandaśiṣya (son of Vīrakūrca, born through a Nāga princess) seized from king Satyasēna, the *ghaṭikā* of the twice born. The reference to the *ghaṭika* flourishing at this early period is interesting. *Verse* 9 says that Nandivarman I, brought under his control a powerful snake apparently called *Dṛṣṭiviṣa.* The existence of a Nāga family in the west is apparent from the reference to a Dṛṣṭiviṣa in whose family a Sinda chieftain ruling over parts of the Bellary district in the eleventh century A.D. is said to have been born.[1] It is not unlikely that the Dṛṣṭiviṣa was a historical person and perhaps identical with the Nāga chief Dṛṣṭiviṣa who was subdued by Nandivarman I. *Verse* 10 mentions that king Simhaviṣṇu, son of Simhavarman seized the country of the Cōḷas embellished by the river Kāvēri. *Verse* 13 states that Narasimhavarman II reorganised the *ghaṭikā* of the twice born and built a temple out of stone to god Śiva which was comparable to mountain *Kailāsa.* This is obviously an indirect reference to the Kailāsanātha temple at Kāñchīpuram which was built by Rājasimha. *Verse* 16 records that Nandivarman II married the Rāṣṭrakūṭa princess named Rēvā. *Verse* 18 says that his son Dantivarman got married to the Kadamba princess Aggaḷanimmaṭi and Nandivarman III was born to them. *Verse* 26 mentions that the grant was made at the request of Kumārāṅkuśa, the heroic jewel of the Cōḷa race. The *vijñapti* Kumārāṅkuśa, in all probability belonged to the family of the Rēṇāḍu Cōḷas. Thus the copper plates contain many pieces of historical information which are attested to, by other epigraphical evidences. It is significant to note that the plates do not refer to the king's victory at the famous battle of Teḷḷāṟu.

No. 122 dated in the tenth year of Nandipōttaraiyar, 'the victor of Teḷḷāṟu' comes from Tillaisthāṉam, Tanjavur taluk, Tanjavur district. The record gains an important place on account of its provenance and the king's title. Even though the Pallavas had control over the Cōḷamaṇḍalam from the time of Simhaviṣṇu, one does not come across any stone record of the Pallavas from Mahēndravarman I to Dantivarman in the heart of the Tanjavur district. The present record is the earliest one of its kind which mentions the title *Teḷḷāṟṟeṟiṇḍa* of the king. No other record prior to the tenth regnal year of the king mentions this famous battle. Nor do the Vēlūrpāḷaiyam plates record the victory of the king in this battle. Therefore it is probable that the Teḷḷāṟu battle would have taken place some time between the sixth and tenth regnal years of the king (*i.e.* between A.D. 852 and 856). Though there are

1. *ARE,* 1913, no. 198.

two inscriptions[1] from the Cōḷa-maṇḍalam grouped under this king, they do not affect the suggestion that the Teḷḷāṟu battle took place some time between A.D. 852 and 856 and it enabled the Pallava king to gain the southern portions of the Pallava kingdom from the Pāṇḍyas.[2]

A hero-stone inscription (No. 141) from Śeṉṉivāykkāl (Lalgudi taluk, Tiruchirappalli district), dated in the twenty-first year which states in the beginning that Nandipōttaraiyar obtained the kingdom after defeating his enemies at Teḷḷāṟu (*Teḷḷāṟṟeṟinduṟājyamum-koṇḍa*) further confirms that this famous battle enabled Nandivarman III to regain the southern portions of the Pallava kingdom.

The contents and the palaeography of the above record have given room for much speculation among scholars.[3] On the evidence of palaeography, the record has been assigned to the tenth century A.D. It would then be a later copy of the original record. The mention of a Bāṇa chief (Māvali) outside the Bāṇa territory during that period deserves particular mention. The inscription also refers to the cavalry of the Sevuṇas, probably deputed by the Rāṣṭrakūṭas to help Nandivarman III.

No. 132, a record dated in the seventeenth year of the king from Tiruvallam (North Arcort district), registers that at the request of Māvali-Vāṇarāyaṉ *alias* Vikramāditta-Vāṇarāyaṉ the village of Viḍēlviḍugu Vikramāditta-caturvēdimaṅgalam was granted to the temple at the place by the order of Kāḍupaṭṭit-Tamiḻappēraraiyaṉ. The Bāṇa chieftain mentioned in the inscription may be identified with Bāṇavidyādhara (*c.* A.D. 850-96). He is referred to in another inscription (No. 144) of the king, dated in his 23rd regnal year from Guḍimallam as the ruler of the Vaḍugavaḷi-West province. Yet another record (No. 330) from Avilāla (Chittoor district) dated in the 21st year of the king records the gift of income derived from certain taxes for the upkeep of a tank at the place by Vikramāditya Mahābali Vāṇarāya

1. There are two records (Nos. 116 and 119) dated respectively in the third and sixth years of the king's reign from the south. No. 166 from Kunnāṇḍārkōyil (Pudukkottai district) dated in the third regnal year mentions the king's name *Nandippōttaraiyar*. He has been identified with Nandivarman III in *SII*, xii. There is no positive internal evidence in the epigraph that supports this identification. It is preferable to assign this record to Nandivarman II, since no record of the former is found in the territory south of the river Kāvēri perior to his tenth regnal year. The date portion of the record No. 119 from Tiruvellārai is very much damaged. However, the editor in a foot note restores it as 6. Moreover, it lay to the north of the river Kāvēri and it is the only inscription of Nandi-varman III available so far in the area prior to his tenth regnal year.
2. It is more important to note here that only two later records of the king from the Toṇḍaimaṇḍalam area *viz.*, no 125 from Tiruvāḍi (South Arcot district) and no. 135 from Kāñcīpuram (Chingleput district) mentions the title *Teḷḷāṟṟeṟinda*.
3. For a full discussion on the subjeet See *KESIH*, under Nandivarman III.

at the request of the queen Atippirasādi *alias* Vijayakaṉār. The Bāṇa chief may be the same as the one referred to in the above records.

No. 135 from Kāñchīpuram, dated in the 18th year of the king mentions a certain Viḍēlviḍugu Tamiḻappēraraiyaṉ as the executor of a grant. He may be identified with Kāḍupaṭṭi-Tamiḻappēraraiyaṉ who figures as the executor of another grant in the Tiruvallam inscription (No. 132) of the king mentioned earlier. A chieftain with the same name figures in the same capacity as an executor in the Bāhūr plates of Nṛpatuṅgavarman (No. 155) dated in his eighth year. It is difficult to say if the word *Tamiḻappēraraiyaṉ* stands for a personal name or a title. If it stands for the name of a person it is possible he was the same as the one referred to in the records of the seventeenth and the eighteenth years of Nandivarman III, the immediate predecessor of Nṛpatuṅgavarman. If it was a title it is not necessary to presume that the persons referred to were the same. The identity of the petitioner Aṉuttara-Pallavaraiyaṉ of the record is not certain (No. 135). A certain Sāttandai Śuttamallaṉ *alias* Anuttviap-Pallavaraiyaṉ is known from no. 347, a record of Aparājitavarman from Nenmali (Chingleput district). Probably both the persons belonged to one and the same family, if they were not identical.

No. 133 from Tiruvallam mentions a certain Viṉaiyādityaṉ, son of Mōṉaiyār of Iḷaiyaṉūr. The Mōṉaiyār of the present inscription may be equated with the Muṉaiyaraiyars who exercised sway around the Tirumuṉaip-pāḍi-nāḍu to the south of the river Peṇṇār adjoining Milāḍu (South Arcot district). The presence of a Muṉaiya chief in the capacity of a donor in the Bāṇa territory is interesting.

Two similar inscriptions (Nos. 130 and 134) respectively from Kīḻūr (Tirukkoyilur taluk, South Arcot district) and Tiruvaṇṇāmalai (Tiruvannamalai taluk, North Arcot district) mention one Vāṇakōvaraiyar, evidently a chief of a branch of the Bāṇas in the Tirukkoyilur area. *Vāṇakovaraiyar*, may be a title taken by the chiefs of *Vāṇagappāḍi* or *Vāṇakōppāḍi*. No. 134 is the only Pallava record so far known from Tiruvaṇṇāmalai. The above two are dated in the seventeenth regnal year of the king.

Two records (Nos. 124 and 129) from the same place (Kīḻūr) dated in the eleventh and sixteenth years of the king's reign throw some light on the feudal vassals of Nandivarman III. No. 129 mentions a certain Teṉṉavaṉ Iḷaṅgōvēḷār *alias* Maṟavam Pūdi, evidently a Koḍumbāḷūr chief. His namesake figures in a number of inscriptions of Rājakēsarivarman (Cōḻa Āditya I). He may be identified with Bhūti Vikramakesari, the earliest known member of the family of the Koḍumbaḷūr chiefs.[1] No. 124 records a gift of gold by Pūdi Aṟindigai, the wife of Viḍēlviḍugu Iḷaṅgōvēḷār *alias* Śāttaṉ Maṟavan and the daughter of

1. See *EI*, xxxii, no. 10.

Vidēlvidugu Iḷangō-Adiaraiyaṉ *alias* Śāttam Pūdi Aṟindigai is referred to in an epigraph (No. 219) of Kampavarman as the wife of Vidēlvidugu Iḷaṅgōvēḷār of Koḍumbāḷūr in Kōṉāḍu, probably identical with Śāttaṉ Maravaṉ of the present record. The father of Pūdi Aṟindigai viz., Vidēlvidugu Iḷaṅgō-adiaraiyaṉ *alias* Śāttam Pūdi was the Muttaraiya chief who is mentioned in a record from Nārttāmalai (Pudukkottai district) as an independent ruler.[1]

Thus it is clear that there existed matrimonial alliance between the two families of the Koḍumbāḷūr and the Muttaraiya chiefs during the period. The epithet *Vidēlviḍugu* borne by them, clearly shows that both the chiefs were serving their Pallava overlord. No. 125 from Śendalai in the heart of the Muttaraiya territory indicates that the Muttaraiyars were under the Pallava yoke during the reign of Nandivarman III, though we find the emergence of the Muttaraiya chiefs Śāttan Pūdi, as an independent ruler. It may also be mentioned here that in an inscription of the king dated in the sixth regnal year, one Muttaraiya chief Māṟpiḍugu Iḷaṅgōvēḷāṉ Śāttaṉ is mentioned.

The chiefs of Paṅgaḷa-nāḍu family who ruled over portions of the present North Arcot district also rose into prominence in the reign of Nandivarman III. No. 114, records the construction of a *mukha-maṇḍapa* by Śelva-Vāṇarāyaṉ, son of Amaṉi-Gaṅgaraiyar who was ruling over Vittūr. Since the village Paḷḷi-koṇḍa, from which the epigraph comes was in Paṅgaḷa-nāḍu territory, Amaṉi (Avaṉı)-Gaṅgaraiyar of the present record might have been an earlier member of the family of the Paṅgaḷa-nāḍu chiefs.[2] Another record of the king from Kāvērippākkam (North Arcot district) also mentions a Paṅgaḷa-nāḍu chief named Ayyakki-Paṅgaḷa-aḍigaḷ.

An unpublished inscription (No. 325) from Maṇalūrpēṭ (Tirukkoyilur taluk, South Arcot district) dated in the fifth year of the king registers a gift by one Mahādēvaḍigal, the daughter of Vāṇakōvaraiyar Siddhavaḍavaṉār with the permission of her elder brother....yar Vayiramēgaṉār. The Vayiramēgaṉ of the present record is probably different from his namesake referred to as the son of Perunaṅgai or Śāmiyakkāṉ in two records of Aparājitavarman from Tiruvoṟṟiyūr.

There are four inscriptions (Nos. 137, 145, 146 and 147) from Tiruchche-ṉṉampūṇḍi, Tanjavur taluk, Tanjavur district, assignable to Nandivarman III of which only one (No. 137) is dated.

No. 145 registers a gift of gold to the temple at the place by Aḍigaḷ Kaṇḍaṉ Māṟampāvai, the queen of Nandippōttaraiyar (Nandivarman III). She is also found mentioned in No. 147 from the same place. The village

1. See *Manual of the Pudukkottai district*, ii, part ii, 1974.
2. A chief of Paṅgaḷa-nāḍu named Buvaṇi Gaṅgaraiyar is mentioned in a record of the tenth year of a Cōḷa Parakēsarivarmaṉ from Tiruchchātturai in the Thanjavur district (*ARE* 1930-1, para 8).

Śrīkaṇṭapuram mentioned in No. 145 was in all probability named after the Telugu-Cōḍa king Śrīkaṇṭa who occupied Kāñcī temporarily in the reign of Dantivarman. Likewise No. 140 mentions a piece of land called *Akkaḷanimmaḍippoṟṟipāḍi*, probably named after Akkaḷanimmaḍi, a Kadamba princess and queen of Dantivarman. It is also likely that the land was so named after Aggaḷanimmaḍi the daughter of Śrīkaṇṭa Cōḷa.

No. 115 from Kiḷiyaṉūr (South Arcot district) mentions the name of the temple at the place as Tigaittiṟal Viṣṇugṛham, constructed by the *Tigaitti-ṟalār*. Though the name *Tigaittiṟal* has been taken to refer to a village of that name, the probability of its denoting a person connected with the mercantile guild like *Tiśai-āyirattu-aññuṟṟuvar* seems to be more acceptable. A mercantile corporation named *Maṇigrāmattār* is found mentioned in an inscription in Tamil (No. 148) of the king from Takua-pa (Siam). The inscription ascertains the fact that even during the time of Nandivarman III, the Pallavas continued to have wide overseas contacts. The inscription gives positive proof for the established mercantile overseas activities during the period. The *Maṇigrāmmattār* mentioned in the record were a giant mercantile corporation like the other groups or guilds such as *Añjuvaṇṇam*, *Vaḷañjiyār* and *Tiśai-yarayirattu-annūṟṟuvar* etc. It appears that all these corporations would have maintained bands of armed mercenaries for their protection. *Sēnāmukham* mentioned in the present inscription was probably a body of soldiers who were hired or maintained by the corporation. The word *Nāṅgūr-uḍaiyāṉ* indicates that the individual was a native of Nāṅgūr (Sirkali taluk, Tanjavur district).

Inscriptions of Nṛpatuṅgavarman

The next king represented in the volume is Nṛpatuṅgavarman, the son and successor of Nandivarman III. There are 52 inscriptions grouped under this king of which five are noticed items (Nos. 149-195 and also Nos. 331-5).

No. 152 is the Chitrūr copper plate inscription issued in the sixth year of the reign of the king. After one Kāḷāryavarmma, it mentions only Narasimhavarman I without making any reference to Mahēndravarman I. It is stated in *verse* 7 that Narasimhavarman I created *śayyāgṛha* with stones for Lord Viṣṇu. This is taken to be an obvious reference to the central shrine in the Shore temple at Māmallapuram. N. Ramesan, the editor of the present copper plate inscription has put forth the following views after examining these plates :

(i) The construction in stone of the structural Shore temple at Māmallapuram was by Narasimhavarman I and not by Narasimhavarman II.

(ii) Pṛthvīmāṇikka was the queen, not of Nṛpatuṅgavarman, but of a Bāṇa chieftain named Parañjaya.

(iii) The latter Pallava line from Nandivarman II was the result not of any dynastic revolution or any election, but was a normal succession in the usual course. Nandivarman II was the son and successor of Paramēśvara-varman II through his second wife, the daughter of Hiraṇyavarman.[1]

(iv) The term *Viḍēlviḍugu Kāḍuveṭṭi-Tamiḻappēraraiyaṉ* is merely a title conferred upon the ministers of the king and it was held by several persons during their tenure of office.

However, as shown by K.R. Srinivasan[2] Rājasimha was really the author of the Shore temple complex including the Narapatisimha Viṣṇugṛham.

The next copper plate grant issued by the king is the Bāhūr plates (No. 155) dated in his eigth year. *Verse* 7 of the grant mentions some of the names of the kings of the Pallava family such as Vimalan and Koṅgaṇikan and immediately speaks of Dantivarman, the father of Nandivarman III, in *verse* 9, without mentioning kings from Mahēndravarman I to Nandivarman II. *Verse* 13 says that Nandivarman III married the princess Śaṅkhā of the Rāṣṭrakūṭa family. *Verse* 16 mentions that Nṛpatuṅgavarman supplied an army to the Pāṇḍya king who defeated his enemies on the banks of Aricit (Ariśil) river. The executor of the grant was Uttamaśīla Kāḍuveṭṭit-Tamiḻappē-raraiyaṉ and the petitioner was Mārttāṇḍaṉ, the head of the Vēśāli family of the Kuru race. The document was written down by one Nṛpatuṅgan. The *praśasti* was composed by a certain Nāgaya. From the present grant it is evident that the king was on friendly terms with his contemporary Pāṇḍya king (Varaguṇa II).

No. 167 from Tiruvādi (South Arcot district), mentions the Pāṇḍya king Varaguṇa-Mahārāja (Varaguṇa II), as a contemporary of and probably a subordinate under the king. The record is dated in the 18th rengal year of the king.

No. 160 from Tiruvālaṅgāḍu, Tiruttani taluk, Chingleput district dated in the 15th year of the king mentions one Arigaṇḍa-Perumāḷ who may be identified with his namesake figuring in No. 185, from Tirumukkūḍal as a son of Kāḍupaṭṭi Muttaraiyar. The latter also figures in a record (No. 112) from Piḷḷaipāḷaiyam, near Kāñcīpuram in the reign of Dantivarman. It may be presumed that Kāḍupaṭṭi-Muttaraiyar and his son Arigaṇḍa-Perumāṉār were local chieftains under the Pallavas during the time and probably incharge of the present Tiruttani and Kanchipuram taluks in the Chingleput district.

No. 190 from Uttaramallūr (Kanchipuram taluk, Chingleput district), dated in the 21st year of the reign of the king, mentions one Viśaiyanalluḻāṉ

1. This attempt by N. Ramesan to reconstruct a part of the history of the Pallavas though interesting is not convincing.
2. See *The Dharamaraja Ratha and its Sculptures, Mahabalipuram*, 87-9.

Kāḍavadi-araiyaṉ *alias* Pūdi Dīraṉ. He was in all probability a Muttaraiya chief of the Muttaraiyar-nāḍu under the king. Another record (No. 195) from the same place also refers to this chieftain. A third one from Kīḻūr (South Arcot district) mentions a donor named Viśaiyanalluḻāṉ Māyaṉ of Māyilaṅgai whose identity is uncertain.

There are two identical inscriptions (Nos. 172 and 173) from the same place (Kīḻūr) dated in the 21st year of the reign of the king. The chief mentioned in the epigraphs *viz.*, Vēṭṭavadaraiyar also figures in no. 176 from Tiruchcheṉṉampūṇḍi (Thanjavur district) and also in no. 184, from Tirukkōḍikkāval dated respectively in the 22nd and 24th regnal years of the king. No. 176 mentions the chief as Koṇḍanāḍuḍaiya Vēṭṭuvadaraiyaṉ and no. 184 as Koṇḍanāḍuḍaiya Vēttuvadi-araiyaṉ *alias* Mallaṉ Vēṅgaḍavaṉ. Another Pallava chieftain named Pūdi Kaṇḍaṉ of Kāvirapporkaṭṭiyūr figures in two records (Nos. 140 and 180) of the king from Lālguḍi (Tiruchirappalli district) dated respectively in his 2nd and 23rd regnal years.

Two hero-stone inscriptions (Nos. 188 and 189) from Āmbūr, Velur taluk, North Aroct district refer to the Noḷumba intrusions in the reign of the king. They refer to the deaths of the son and nephew (*marumagaṉ*) of a certain Akalaṅkattuvarāyar who was a servant (śēvagar) of Pirudi-gaṅgaraiyar. The Noḷamba king may be identified with Noḷamba Mahēndra I (whose latest date is Ś. 819=A.D. 897) son of Puḻalcōḻa. It is more reasonable to identify Pirudigaṅgaraiyar with the Paṅgaḷa-nāḍu chief than with the Western Gaṅga Pṛthvīpati I, since the modern Velur and Polur taluks of the North Arcot district were known as Paṅgaḷa-nāḍu in inscriptions. There was a line of chiefs known as Pṛthiaṅgaraiyar (Pirudi-gaṅgaraiyar etc.) who ruled over the region.

An inscription (No. 161) from Tiruvadi (South Arcot district) dated in the 16th year of the king mentions one Nandi-Niṟaimadi, as the son of Maṇṇaikkuḍi-Maṟamaḍakki Viḻuppēraraiyar. Udayacandra, the general of the Pallava king Nandivarman Pallavamalla claims to have defeated a Pāṇḍya king at Maṇṇai-kuḍi. If *Maṇṇaikuḍi Maṟamaḍakki* is taken as an epithet of Viḻuppēraraiyar in the sense of 'he who humbled the pride (of the enemies) at Maṇṇaikkuḍi', it may be presumed that one of the ancestors of this Viḻuppēraraiyar had taken some part in the Pallava campaigns during the time of Nandivarman II Pallavamalla. But there are villages actually by the names of Maṇṇaikkuḍi and Maṟamaḍakki in the Arantangi taluk of the Thanjavur district. It is also possible that only the native village and hamlet of this Viḻuppēraraiyar are mentioned (*i.e.* Viḻuppēraraiyar of Maṟamaḍakki in Maṇṇaikkuḍi).

No. 154 from Narttāmalai (Pudukkottai district) is of considerable interest for a study of the development of cave and temple architecture, particularly in the southern districts of Tamil Nadu. The inscription records that Śāttaṉ Paḷiyili, son of Viḍēlviḍugu Muttaraiyaṉ, caused the excavation

of the temple and that his daughter Paḷiyili-Śiṟiya Naṅgai, the wife of Mīṉavaṉ Tamiḻadiyarayiyan *alias* Pālaṉ Anantaṉ caused some additions to be made for the temple.

A queen of Nṛpatuṅgavarman named Vira Mahādēviyār is found mentioned in No. 178 from Tirukkodikkaval (Thanjavur district). The record refers to the performance of *hiraṇyagrabha* and *tulābhāra* ceremonies by the queen of Nṛpatuṅga Mahārāja. Though the place where the ceremonies were performed by the Pallava queen is not mentioned, it may be presumed that it was at Tirukōḍikkāval itself or some nearby place. The queen Vīramahādēviyār also figures in an inscription (No. 179) from Tiruvadi (South Arcot district).

No. 181, dated in the 24th year of the king from Guḍimallam makes it clear that Bāṇa Vidyādhara (A.D. 850-95) continued to be the feudatory of Nṛpatuṅgavarman also. No. 168 from Tiruvoṟṟiyūr (Chingleput district) refers to a chief named Viḍēlviḍugu Pallavaraiyar of Umbaḷa-nāḍu.

Inscriptions of Kampavarman

The next king represented in the volume is Kampavarman, brother of Nṛpatuṅgavarman. Nos. 196-234 and Nos. 336-42 are grouped under this king.

No. 217 from Uttiramallūr (Chingleput district) dated in the 15th year of Kampavarman mentions a donor named *Śeyya Aparājitavarmaṉ* (Jaya Aparājitavarmaṉ) who is referred to as *Perumānaḍigaḷ-aḍiyēṉ*. Though it is not ascertainable whether he was a member of the royal family, he may be Aparājitavarman, the last known ruler of the line of Nandivarman II.

No. 201 dated in the eighth year of the king from Chōḷapuram, Velur taluk, North Arcot district is an interesting epigraph and its mutilated Sanskrit portion contains a short genealogical account of the Gāṅgēya family-- Mādhava; his son was 'one renowned as the splitter of a stone pillar'; in this family was born a king 'whose names are given in the corrupt form of Atvivarman (which may be for Atrivarman, Agnivarman, Arivarman, etc.); another king (name lost); then Rājāditya. The record further mentions that after Pṛthvīgaṅgaraiyar had died, his son Rājāditya caused a temple of Īśvara and an *attagaram* to be built on the spot where his father had died.

Pṛthvīgaṅgaraiyar was a dynastic title and was borne by the member of the families of both the Gaṅgas and also the Paṅgaḷa-nāḍu chiefs. The name Rājādityaṉ Mahādēvaṉ indicates that Mahādēva was the son of Rājāditya who was a *Pṛthvīgaṅgaraiyar*.

As inscription (No. 209) of the king, dated in the 10th year of the king from Mēlappaṭṭi (North Arcot district) refers to one Pirudigaṅgaraiyar. Yet another inscription (No. 221) dated in the 17th regnal year of the king mentions

a chief named Pṛthvīgaṅgaraiyar. Curiously the three records (Nos. 201, 209, and 221) mentioned above are all from the Paṅgaḷa-nāḍu territory. It may be also noted that these inscriptions of the king are dated in between his eighth and seventeenth regnal years. The Mēlapaṭṭi inscription (No. 209) of the king records the fight and death of a certain *Kāvidi* 'who took Perunagar' who was a soldier of the Bāṇa chieftain when the army of the Pirudigaṅga-raiyar was stationed at Kāvaṉṉūr in the Mīyāṟu-nāḍu, a sub-division of Paḍuvūr-kōṭṭam. The Bāṇa chief referred to here may be identified with Bāṇa Vikramāditya I. A chief of Bāṇa descent Mādēvaṉār, son of Perumbāṇaṉ Śakkadi Araiyar is referred to in No. 212 from Kīḻputtūr (Kanchipuram taluk, Chingleput district).

Another inscription (No. 221) from Tippasamudram, refers to the digging of a channel called Viḻuppēraraiyaṉ from the river to the lake at Valivalak-kamaṅgalam by Pṛthiyaṅgaraiyar, a chief of the locality and his wife Ilāḍapperundēviyār for the merit and memory of their son Ayyakkuṭṭi-Aḍigaḷ. The name of the queen *viz.*, Ilāḍapperundēvi indicates that she was the daughter of a Lāṭa chief.

Two inscriptions (No. 213 and 214) from Kāvantaṇḍalam, Kanchipuram taluk, Chingleput district, assignable to Kampavarman furnish some information about a chief named Mānasarppa. No. 213 records the construction of a Viṣṇu temple in the village Caturvēdimaṅgalam by Mānasarppan. No. 214 refers to the same chief as hailing from Kuḷaṉūr in Vēṅgai-nāḍu. A third epigraph (No. 222) from the same place dated in the 18th year of the king refers to the temple at the place as Mānasarppa-Viṣṇugṛham. It seems that the Lakṣmīnārāyaṇa temple in the village was built by this chief.

The Mallām inscription of the king (No. 223) dated in his 20th regnal year records an act of head-offerring by a warrior as sacrifice to the goddess Durga. The *ūrār* of the place gifted some land to the son of the offerer who cut off his flesh from nine parts (*navakaṇḍam*) of his body and finally his head. They celebrated this event by beating drums and also by erecting a tomb. The prevalence of such practice of head offering is also known from some sculptural representations of the Pallava times.[1]

The destruction of a village (Olakkūr, Tindivanam taluk, South Arcot district) in a *kondaḷam* (confusion) caused by the elephants of the king is recorded in No. 234. It is not known for what reason this campaign (?) was undertaken by the king.

No. 202 from Tā-Vēḷūr (Chengam taluk, North Arcot district) dated in the eighth year of the king refers to a servant of the chief Vayiramēga-Vāṇa-kōvaraiyan. The chief may probably be the same as his namesake found

1. *Mahabalipuram Studies*, 4.

mentioned in Nos. 238 and 239 of Aparājitavarman dated in the latter's fourth regnal year.

No. 207 from Tiruvoṟṟiyūr refers to one Amarnidi *alias* Pallavadiaraiyar, evidently a Pallava subordinate chief. He was so named probably after the Śaiva saint Amarnidi Nāyaṉār.

Inscriptions of Aparājitavarman

There are eighteen epigraphs in the volume (Nos. 235-46 and also Nos. 343-8) which are assignable to Aparājitavarman. His latest known regnal year is 18. His kingdom covered only portions of the present Saidapet, Ponneri, Kanchipuram and Tiruttani taluks of the Chingleput district.

No. 245 and 246 from Tiruttaṇi (Tiruttani taluk, Chingleput district) mention one Nambi Appi. He is referred to in No. 245 as the builder of the Śiva temple at the place. The record is a Tamil verse in *veṇbā* metre and is said to have been composed by the king (*Perumānaḍigaḷ*) probably Aparājita-varman himself. The structure of the Vīraṭṭānēśvara temple (the Śiva temple referred to in the record) affords a definite landmark for studying the evolution of Pallava architecture.

No. 237 from Satyavēḍu, dated in the fourth year of the king's reign, records a gift to the temple by one Kumārandai Kuṟumbarādittaṉ *alias* Kāḍupaṭṭipperaraiyan of Cēra-nāḍu. Another record of the king (No. 240) from the same place, dated in the very next year refers to a certain Poṟṟi-Naṅgai, the wife of the same person. From the way in which this lady is introducted, it may be surmised that she should have been the wife of the local ruler.

Two inscriptions from Tiruvoṟṟiyūr (Nos. 238 and 239) refer to one Vayiramēgaṉ *alias* Vāṇakōvaraiyar. No. 238 mentions him, as the son of Peru-Naṅgai and No.239 as the son of Sāmi-Akkaṉ Hence Sāmi Akkaṉ may be considered to be identical with the former. Two more subordinates of the king *viz.*, Pallavādiaraiyan of Perumūr mentioned in No. 343 and Sāttandai Śuttamallaṉ *alias* Anuttirap-Pallavaraiyaṉ mentioned in No. 347 are also known.

Miscellaneous Inscriptions

Section VI contains altogether 25 inscriptions, the texts of which are published. Some of them belong to the Pallava period and come from the Pallava territory or are tentatively assignable to the Pallava kings. Discussion of some individual inscriptions among them is necessary to evaluate their importance for the study of the history of the Pallavas.

Darśi copper plate

No. 247 is the Darśi fragmentary copper plate inscription. The script of the plate *viz.*, middle Brāhmī of the southern variety, leaves

no doubt that it belongs to one of the early Pallava kings of the Sanskrit charters, whose grants are issued and dated from Pallakkaḍa, Daśanapura and Kāñcīpuram. The name of the king who issued the grant from his victorious camp at Daśanapura is lost, but the plate contains the name of the king's great-grandfather Śrī Vīrakūrcavarman. Krishna Sastri[1] identified this Vīrakūrca with Vīravarmaṉ who is found mentioned in the Ōṁgōḍu(I), Uruvappaḷḷi, Neḍuṅgarāya, Vēsanta, and also in the Ōṁgōḍu(II), Pīkīra and Māṅgaḷūr copper plate inscriptions. The laudatory verse on this king Vīrakūrca is the same as that in praise of Vīravarman in the Ōṁgōḍu(II), Pīkīra, Viḷavetti and Chūra grants of the kings of the line of *Yuvamahārāja* Viṣṇugopavarmaṉ. However, the same encomium is also used for Skandavarman II in the Uruvappaḷḷi and Neḍuṅgaraya copper plates issued by *Yuvamahārāja* Viṣṇugopavarmaṉ dated in the reign of Simhavarman II. The Udayēndiram plates of Nandivarman I, quotes the same for Skandavarman III. Hence Vīrakūrca need not necessarily be taken to be identical with Vīravarmaṉ. Moreover, Vīravarmaṉ and Vīrakūrca are two distinct names separately mentioned in the Vāyalūr inscription. Considering the fact that the plate was not issued from Kāñcī, but from Daśanapura, the place from where the Māṅgaḷūr plates were also issued, it is possible to surmise that he was an otherwise unknown member from some collateral line of the Pallavas.

No. 248 from Toṇḍūr, Tindivanam taluk, South Arcot district is in archaic Tamil and is assignable to the sixth century A.D. The inscription is engraved below the seated image of a goddess flanked by a lamp and canopied by an umbrella. The record states that this, (the image of goddess) was caused to be done by Pṛthvi-Vraṣabhāṅkurādi-araiśaṉ. The name of the king suggests some Pallava affinity. But the identity of the king is uncertain.

An inscription (No. 249) from Mēlachchēri (South Arcot district) engraved on a pillar in the rock-cut cave at the place is assignable on palaeographical grounds to the seventh century A.D. It states that the rockcut Śiva Temple called Śrī Śikhari-Pallavēśvaram was caused to be made at Simhapura by king Candrāditya who was a *sarvanātha*. The editor of the inscription in *SII*, xii, remarks that the cave temple may correspond to the 'Mahēndra style' of architecture and suggests that the king who bore this title or name (probably a Pallava prince) flourished in the time of Mahēndravarman I or Narasimhavarman I at the latest. T.N. Subrahmanyam[2] in his *Thirty Pallava Copper Plates* identifies this Candrāditya with Narasimhavarman I, who is described as Sōmāditya (a synonym of Candrāditya) in the Kūram grant of Paramēśvaravarman I. However, K.R. Srinivasan[3] makes it clear that 'the

1. *SII*, ii, 502.
2. *TPC*, 35-6.
3. *Cave Temples of the Pallavas*, 116-8.

cave temple in which the present inscription is found is aberrant and has nothing characteristically Pallava in it and was not excavated by a Pallava king...'. He also points out that there was a Candrāditya, son of Pulakēśin II known from two records of his queen Vijayamahādēvi who was a contemporary of Narasimhavarman II, and that if he was the same as the excavator of the Mēlachcheri cave, his presence in the Pallava country and his relationship with the Pallavas have yet to be explained. Curiously the cave provides 'the only example of a rock-cut cave temple in Toṇḍaimaṇḍalam where the *linga* and the *āvuḍaiyār* are cut of the same rock as the cave temple, a feature which is not found in Mahēndravarman caves nor even in the caves of the periods of Māmalla and Rājasiṁha.'

No. 250 from Māmallapuram engraved in the Pallava-Grantha characters assignable to the seventh century A.D. gives the oftquoted verse enumerating the ten incarnations of Viṣṇu. The ommission of Kṛṣṇa and the inclusion of the Buddha in his place at such an early period gives an idea of the religious trends in the period.

No. 252, an inscription from Hebbini, Mulbagal taluk, Kolar district (Karnataka State) in early Tamil Vaṭṭeḻuttu characters is assignable to the seventh-eight century A.D. The inscription is dated in the twelfth year of a certain Vijaya-Īccuvaraparumar (Īśvaravarman). Another one (No. 253) from Hanumantapuram, Dharmapuri taluk, Dharmapuri district assignable to the same period is dated in the seventeenth regnal year of Īccuvaraparumar. It is not certain, at present, if these two inscriptions can be attributed to the Pallava king Paramēśvaravarman I or II of that time. It may be pointed out here that so far no significant imperial Pallava record has been found in these two areas and the internal evidences are also meagre to come to any positive conclusion regarding the identification of the king.

One Naraśiṅgaparumar is known from two records (Nos. 254 and 255) from Kīḻmuṭṭugūr (North Arcot district), dated respectively in the third and eighteenth regnal years of the ruler. The slab on which these inscriptions are engraved contains in bas-relief an elephant and a bird, probably a goose, all flanked by two lamps. Besides, a *śrīvatsa* symbol is also seen. Since such devices are found on the banner of the Western Gangas the identification of the king Naraśiṅgaparumar mentioned in the inscription with the Pallava king of that name during the period is difficult.

No. 256 dated in the 24th year of a Narasimhavikramavarman is engraved on a stone set up near the village Baṅgavāḍi, in the Mulbagal taluk of the Kolar district (Karnataka State). The contents of the record are interesting. The record registers the death of Śeḻigar, a servant of Skanda-Bāṇādhirāja while recapturing the cattle that had been seized by three persons, Daḍiya, Bāṇarāja, and Mahēndravikrama. The names of the participants appear to

connect the incident with one of the many events leading to the battle of Soṟemaḍi.

Rāyakōṭa copper plates

No. 257 is the Rāyakōṭa copper plate grant of the Pallava king named Skandaśiṣya, dated in the fourteenth year of his reign. The copper plate inscription is palaeographically assignable to *c.* A.D. 750, making the king a contemporary of Nandivarman II. The *brahmadeya* village newly created by this Pallava king Skandaśiṣya lies adjacent to Udayacandramangalam, another *brahmadeya* created later by Nandivarman II Pallavamalla in *c.* A.D. 752 with a common boundary between them. This is a rare coincidence. Moreover, the *brahmadeya* village created by Pallavamalla, as recorded in the Udayēndiram plates of the king, was done in appreciation of the services rendered by Udayacandra, the general of the king, by bestowing the 'whole kingdom on his lord', after beheading Citramāya and others. Thus by comparing the details available from these two plates *viz.*, the Rāyakōṭa and Udayēndiram plates and also considering the nearness of their dates, it may be inferred that Citramāya was identical with the Skandaśiṣya of the present Rāyakōṭa plates. He may be one of the princes Jaya and Vṛddhi Pallavādhirājas who were the 'dear sons' of Mahēndravarman III and would have naturally fought for his right to inherit the Pallava kingdom after the sudden death of Paramēśvaravarman II. The grant was made at the request of one Mahāvali-vāṇarāja. The mention of a Bāṇa chief as the *vijñapti* makes it clear that he had some support for his claim among the feudal vassals of the period. The Bāṇa chief was perhaps Jaya Nandivarman himself who might have changed his allegiance to Nandivarman II, after the defeat and death of Skandaśiṣya at the hands of Udayacandra and assumed the name of his new overlord Nandivarman, in accordance to the medieval feudal practice.

The Hāldipūr plates (No. 258) of a certain Pallava chief Gōpāladēva *alias* Vikramāditya Satyāśraya Śrī Pṛthvīvallabha, born of the Kaikēya family are also assignable to this period (*i.e.* the first half of the eighth century A.D.) The plates were found in the village Hāldipūr, Honavar taluk, North Canara district. The grant is in Sanskrit and Kannaḍa languages and Nāgari and Telugu-Kannaḍa scripts. Though the chief calls himself a Pallava, it is evident from his title that he had Cāḷukya affinity; and the more interesting fact is that he was of Kaikēya descent. The Kaikēyas played an important role in the early history of the lower Deccan. Their matrimonial relations with the Gaṅgas and the Kadambas are also well-known. It is said in the grant that the gift village was in his continued enjoyment. Hence it is likely that the principality had been governed by his ancestors and by himself for a good time past. The seal of the plates bears in bold relief the figure of a rampant lion facing the proper right. The Uruvappaḷḷi and Pīkīra plates of early Pallava kings bear

on their seals the figures of such animals. However, nothing can be said definitely about this Gōapāladēva and the problem requires careful examination.

No. 259 is an inscription in Pallava-Grantha characters assigned to the second half of the eighth century A.D. from Kāñchīpuram. It records some gift to the temple of Paramēśvaravișṇugṛha by king Guṇabhūṣana. It also states that the verse was composed by a certain Manōdhīra. The temple Paramēśvara-viṣṇugṛha is evidently the Vaikuṇṭhaperumāḷ temple built by Paramēśvara *alias* Pallavamalla (Nandivarman II) in which the present inscription is found. A Manōdhīra is mentioned in the Vēlūrpāḷaiyam copper plates of Nandivarman III, dated in his sixth regnal year. Both of them may be identical. Hence the surname Guṇabhūsaṇa may be either of Dantivarman or Nandivarman III, preferably Dantivarman, as the date of the record on palaeographical grounds falls in his reign.

No. 250 from Tirumayyam (Pudukkottai district) which does not refer to any overlord, records the grant of a village as *uṇṇāḷigaippuṟam by* Perundēvi, the mother of Viḍēlviḍugu Viḻuppēradiaraiśaṉ *alias* Sāttan Māṟaṉ, evidently a Muttaraiya chief. The record is assignable to a period before the middle of the eighth century A.D. on palaeographical grounds. The title borne by the chief indicates his earlier subordination to the Pallavas, if not then.

A certain Kāḍavarkōṉ Śatti is found mentioned in a Tamil inscription (No. 261) from Taṇḍalam (North Arcot district), dated in his tenth year, roughly assignable to the second half of the ninth century A.D. He might have been a contemporary of Dantivarman. Another chief of Pallava descent named Abhimānasiddhi is mentioned in No. 262 from Kāñchīpuram and the record is also assignable to the same period as that of No. 261. It is likely that the Telugu-Cōḍa king Śrīkaṇṭha, during his temporary occupation of Toṇḍaimaṇḍalam, posted some of the junior members of the Pallava family to rule over Toṇḍaimaṇḍalam or the Telugu-Cōḍa interregnum in the imperial Pallava hegemony was exploited by these Pallava descendants to establish pockets of shortlived but independent principalities. Kāḷinārai, mentioned in No. 263 may be one such Pallava chief who built the Kaḷinārīśvara temple (now demolished) at Tirunāmanallūr (South Arcot district).[1] Another record No. 352 from Sumaṅgali (North Arcot district) is dated in the seventh year of one Kāḍupaṭṭi, assignable to the ninth century A.D. Yet another record from Nalaganampāḍu (Nellore district) assignable to the same period (No. 353) refers to a certain Bādirāju with the titles *Parama-mahēśvara, Paramēśvara,* and *Pallavāditya.* All of them are similar to the titles of the Pallavas of Kāñcī. All these strengthen the above view that the Telugu-Cōḍa interregnum caused more or less confusion in the Pallava territory, during the period. A record

1. *SII*, vii, no. 995.

from Uttiramallūr (No. 267) refers to no overlord, thus pointing to the unstable government and administration during the period. Much more interesting is that the records of the Muttaraiyar chiefs from the Pudukkottai area during the period also do not mention any Pallava overlord.

No. 268 from Nārttāmalai (Pudukkottai district) records the construction of the sluice of Animata-ēri at the place by Tamiḻadiyaraiyaṉ *alias* Mallaṉ Viḍamaṉ and a grant of land by the same chief. Mallaṉ Viḍamaṉ of the present record was evidently a Muttaraiya chief and may be the elder brother of Mallaṉ Anantaṉ mentioned in an inscription of the fifteenth year of Rājakēsarivarmaṉ (Āditya I) from Koḍumbāḷūr.[1]

A Bāṇa chief named Vayiramēgavarmaṉ flourished during the third and fourth quarters of the ninth century A.D. He figures in the following records:

No. 309	Dated in the third regnal year of Kampavarman	Chiṉṉayaṉpēṭṭai, Chengam taluk, North Arcot district
No. 202	Dated in the eighth regnal year of Kampavarman	Tā-Vēḷūr, Chengam taluk, North Arcot district
No. 311 & 312	Dated in the fourteenth regnal year of Kampavarman	Vīrāṇam, Chengam taluk, North Arcot district
No. 238 & 239	Dated in the fourth regnal year of Aparājitavarman	Tiruvoṟṟiyūr, Saidapet taluk, Chingleput district
No. 266	(No overlord is mentioned)	Maṇampūṇḍi, Tirukkoyilur taluk, South Arcot district
No. 264	Dated in his own second regnal year	Poyyaṉūr, Arkonam taluk, North Arcot district
No. 265	Dated in his own second regnal year	Kīḻpulam, Arkonam taluk, North Arcot district
No. 350	Dated in his own third regnal year	Kaḍambākkam, Tiruttani taluk, Chingleput district
No. 351	Dated in his own third regnal year	Perumpulivākkam, Arkonam taluk, North Arcot district

It is possible to conjecture from the above records that Vayiramēgaṉ was a member of the Vāṇakōvaraiyar family; he was christened so, evidently after the surname *Vayiramēgaṉ* of Dantivarman (this title of the king is found mentioned in No. 105) which was in turn a surname of Rāṣṭrakūṭa Dantidurga also, the maternal grandfather of Dantivarman. He served his Pallava overlords

1. K.G. Krishnan, 'Muttaraiyar', *Damilica*, i, Dec. 1970, 71.

during the reigns of Kampavarman and also of Aparājitavarman. No. 311 says that he was the ruler of the territory which included Vāṇakōppāḍi, Iḷāḍaippāḍi, Milāḍu and also the country which lay on the northern banks of the river Kāvēri. This resourceful chief some time after the fourth year of Aparājitavarman began to aspire for independence as No. 266 of the chief mentions no overlord. He soon became independent, his latest regnal year being 3. He was the son of Sāmi-Akkaṉ or Peru-Naṅgai. Amatti *alias* Kuṟumbakōlali and Śappakkaṉ *alias* Pātradāṇi were his mistresses.

It has been suggested[1] that Vayiramēga-Vāṇakōvaraiyaṉ was probably a son of the Pallava king Aparājitavarman and that he might have been given the title of Vāṇakōvaraiyaṉ for holding charge of the Bāṇa country. But it is evident from No. 325, a record of Nandivarman III, that Vayiramēgaṉ was a name prevalent among the Vāṇakōvaraiyar family itself. It is not known why he had left off the family name Vāṇakōvaraiyar in his independent records.

No. 269 from Lālguḍi, Tiruchirappalli district mentions Nandivarman III, as the Nandipōttaraiyar who fought at, and won (the battle of) Teḷḷāṟu. The inscription is dated in the 4+1 (*4vadiṉ edirāmāṇḍu*), evidently of a Pāṇḍya king who has been identified with Māṟañjaḍaiyṉ *alias* Varaguṇa Mahārāja II (acc. A.D. 862) whose inscription dated in the 4+9 year is found closely engraved below the present inscription.

No. 270 is the Amarāvatī pillar inscription (Amarāvatī, Sattenapalle taluk, Guntur district). The top of the pillar on which the inscription is engraved is broken off. The inscription reads upwards, from the bottom to top and consists of eleven complete verses and of a prose passage, the end of which is lost. The approximate date of the record on palaeographical grounds may be placed about A.D. 1100. The Pallava chief Simhavarman mentioned in the record was probably a feudatory under the Cōḷa king Kulōttuṅga I (A.D 1070-1120).

No. 271, a record of Cōḷa Kulōttuṅga III, is included in the volume as it refers to an inscription of Pallava Aparājitavarman dated in his fourteenth regnal year.

HERO-STONE INSCRIPTIONS OF THE PALLAVA TIMES FROM THE CHENGAM TALUK, NORTH ARCOT DISTRICT

Section VII on Chengam Hero-stone inscriptions contains 42 inscriptions that are assignable to the Pallava period and come mostly from the Chengam taluk, North Arcot district, Tamilnadu.

The recent discovery of a number of hero-stone inscriptions in this taluk by the Department of Archaeology of the Government of Tamil Nadu has not

1. *SII*, xii, no. 3, 53.

only thrown welcome light on the social conditions that prevailed then in that part of the country but also supplies new data on some aspects of the history of the area, during the days of the Pallavas of Kāñcīpuram. A few scholars have attempted to discuss the salient features of these important epigraphs, on the basis of the available evidence both literary and epigraphical.[1]

The editor of the *Cheṅgam Naḍukaṟkaḷ* (Tamil) has assigned these records to the Pallavas of Kāñcī. His main reasons for such assignment are that the records are palaeographically assignable to the period of the Pallavas (*i.e.* from the sixth century to about the ninth century A.D.). The names of the over-lord chiefs mentioned in the records are also found in the genealogy of the Pallavas of the line of Simhaviṣṇu, son of Simhavarman III, who ruled over the Pallava country which evidently included the Chengam area during the period. They could not be local chieftains since the Gaṅgas and Bāṇas are mentioned in them as the subordinate chiefs in the area.

The following characteristic features of the Chengam hero-stone inscriptions are to be noted: First the distribution of the these hero-stone inscriptions is confined to and concentrated in the north-western portions of Tamil Nadu. It is known that in the Kannaḍa country, adjacent to the Chengam area in the west such hero-stones belonging to the same period have been found in large numbers. Moreover, the language of the inscription (Tamil) engraved in the Vaṭṭeḻuttu characters bears a distinct Telugu-Kannaḍa influence over it as may be seen in words like *Adiyaraiśaru, Śēvagaru, paṭṭāru*, etc. The language of the inscriptions deviates from the general rule of philology *viz.*, the pronunciation of the personal, as well as village names. The spelling is not uniform and has numerous variants. For example the name Mahēndravarman has been spelt in different ways (e.g.) *Mayēndiraparumar, Maśindiramparumar, Mayindiraparumar* and *Ma-Indiraparumar* and *Narasimhavarman* as *Naraśiṅga, Naraiśiṅga* and so on. The word *toṟu* (cattle) found in the inscriptions from the area also occurs in many Telugu-Kannaḍa records of almost the same period in the adjacent Kannaḍa country.

Secondly the script used. The Vaṭṭeḻuttu script is used in these Tamil inscriptions invariably prior to No. 308 in the section. But from that onwards the character of the inscriptions changes suddenly and completely. For instance, No. 308 reads:...*śava Pallava Danti.. ḍugu vikkiramapanmar...* The mention of *Pallava* and the Tamil script of the record and also the clear drafting adopted mark the change and make the epigraph undoubtly assignable to the

1. Some of the writings are :
   1) R. Nagasmamy, 'Hero-Stones of Tamilnadu', *JIH*, li (1973), part ii, 265-70.
   2) Saa, Ganesan, 'Fresh Light on Pallava History', *Prof K.A.N. Sastri Felicitation Volume*, 474-8 and also for a number of papers on the subject see *Seminar on Hero-stones* (Ed.) R. Nagaswamy.

Pallava king Dantivarman. This point is to be studied with great care. Not only that; the records (Nos. 309 to 312) engraved in Tamil script mention the king's name as Kampavarman and the internal evidences also prove that the king mentioned was Kampavarman, son of Nandivarman III.

Thirdly, no records in the Pallava-Grantha script have been found so far in Chengam region while the same is used invariably in all other Pallava records outside this territory during the period upto the days of Rājasimha II and the language employed was largely Sanskrit. "It is noteworthy that very few among these (Chengam) inscriptions speak of any genuine warfare between dynasties so well known to us that the rest confine themselves to the prosaic pattern of cattle raids and their rescue".[1]

Fourthly, the records do not contain the *birudas* of the Pallava kings of Kāñcī, contrary to the practice in vouge in the other parts of the Pallava country. They do not also mention any other members of the royal family or the prominent chiefs under the Pallavas who are well known from the other Pallava inscriptions very near the area before the days of the inscriptions written in the Tamil script.

It is to be noted here that it was Nandivarman II Pallavamalla (acc. *c.* A.D. 731) who adopted the practice of giving regnal years in the lithic records and his stone-inscriptions begin with the words *Svasti Śrī, Kō-vijaya* etc. Curiously the Chengam inscriptions employ the same proforma even from the sixth century A.D. There are inscriptions of kings otherwise unknwon namely Sōmāsi Kō-Tirumāṉ, and Māndaparumar in this collection. They seem to have been independent rulers and are represented in the records with high regnal years *viz.* 21 and 11 years respectively. It is a matter for consideration how it was possible for them to be independent in the Pallava country when able Pallava kings of Kāñcī were ruling over the area which included the Changam taluk and further west.

Further there is no unanimity among the epigraphists regarding the palaeography and readings of the texts of the inscriptions. For instance the editors of a single inscription (Tā-Vēḷūr hero-stone inscription of Vijaya Narasimhavarman) have assigned the record to two different centuries, *viz.*, eighth and ninth. The readings of the regnal years quoted in the inscriptions in the *Cheṅgam Naḍukaṟkaḷ* have been contradicted by the Superintending Epigraphist, Archaeological Survey of India, Mysore in a paper of his based on the ink impressions of these inscriptions in the Office of the Chief Epigraphist to the Government of India.

Thus the Chengam hero-stone inscriptions are a class by themselves from the point of view of their provenance, palaeography and content and pose

1. K.G. Krishnan 'Hero-stone inscriptions of the Pallava times', *Seminar on Hero-stones*, 1-4.

many problems which require deep and objective study for the local history of the region. These distinguishing characteristics of the inscriptions may probably be due to the location of the area and its geographical surroundings. The material available is not yet full and the Department of Archaeology, Tamil Nadu as well as the Epigraphical Branch of the Archaeological Survey of India are still engaged in further collection of more such inscriptions from the area and the adjoining ones. When such evidence becomes available probably one may be able to form a clearer idea of the inscriptions and their historical and linguistic value. Until then our assumptions and conclusions regarding the identifications of the chiefs, families, places, the overlord-kings and chronological discussion will be only speculative. That is why these hero-stone inscriptions have found a separate section in the volume.

VALUE OF THE PALLAVA INSCRIPTIONS FOR THE STUDY OF THEIR ADMINISTRATIVE AND CULTURAL HISTORY

The genealogy and chronology of the Pallava kings both in the main and some of the collateral branches can be reconstructed only with the help of the copper plate inscriptions available for the dynasty. As said earlier, the early copper plates usually give four generations of rulers, the donor, his father, grandfather and great grandfather. Succession to the throne seems to have been hereditary. The eldest son and his descendants were considered to be the legal heirs to the throne. At times if the king had no issue, he chose his next brother to succeed him and anointed him as *Yuvarāja* (e.g. Simhavarman II seems to have chosen Viṣṇugopavarman, his brother and anointed him as *Yuvamahārāja*). When there was no legal heir in the main line and none had earlier been anointed *Yuvarāja* a member of one of the collateral branches was selected for the rulership. The method of such selection and the major participants in it are well indicated by a series of label inscriptions in the Vaikuṇṭha Perumāḷ temple, Kāñchīpuram, each engraved under a panel of sculptures representing scenes in the different stages in the selection and coronation of Nandivarman II Pallavamalla (A.D. 731) and may serve as an example illustrative of the procedure. The position and status of the king are suggested by the titles that they took (e.g.) *Mahārāja*, *Dharma-mahārājādhirāja* etc.

The equipment and qualities necessary for the king are mentioned indirectly in the inscriptions. It was expected that the successor to the throne must be of pure descent on both sides (both paternal and maternal sides) and should be efficient enough to administer the kingdom. In general, the king was to have a fair knowledge of the Vedas, the sciences of the horses and elephants etc. In fact, the Pallava dynasty produced some kings of high learning and accomplishments. Their artistic abilities, love of music and painting and inventiveness in architecture, may be gleaned from the titles some of the kings took, as suggested by a few of the titles assumed by Mahēndravarman I and Narasimhavarman II.

The Pallava kings had certain royal insignias such as the *Karivai* (Royal umbrella over the charriot), the *samudra-ghoṣa* (conch blowing with the sound of the roaring sea), the *Khaṭvāṅga-dhvaja* (the banner of *Khatvaṅga*) and the *Vṛṣabha-lāñcana* etc. These are all mentioned in the Vaikuṇṭhaperumāḷ temple label inscriptions. It was customary to confer an *abhiṣeka* name on the king and also invest him with the authority of issuing commands under the royal seal (e.g. *Viḍēlviḍugu*). The gem called *Ugrōdaya* fixed in a necklace was the chief neck ornament and the royal insignia of the Pallava kings. The Pallava kings added to their names the suffix *Vikramavarman*, *Pōttavarman*, *Pōtrāthirājan*, etc. But the contemporary inscriptions of a few other dynasties refer to the kings as *Kāḍuveṭṭi*, *Trairājya Pallava*, *Pallava*, *lord of Kāñcī*, besides calling them by their personal names. The Tamil literary works mention the Pallava kings as *Kāḍavarkōṉ-Toṇḍaiyarkōṉ*, etc. An inscription (No. 20) of Mahēndravarman I describes the king as *Toṇḍaiyantār-vēndan* (*i.e.* the king who had the garland of *Toṇḍai* flowers). It may be noted here that the Śangam classics mention garlands of different flowers for different families of rulers in the Tamil land.

Some of the Pallava kings had usually more than one queen. It seems that the Pallava queens also were held in great regard by the subjects. They took active interest in building activities, and at times in politics too. It is said that the earliest Pallava king Cūṭu-Pallava gained the authority by marrying a Nāga princess. Queen Cārudēvi of the Guṇayadeya plates governed as a regent to her minor son. The queen of Simhavarman III, evidently a Gaṅga princess, constructed a Jain temple in the Gaṅga territory. Narasimhavarman II Rājasimha's wife Raṅgapatāka's building of a niche in the temple of Rājasimhéśvara temple is also known. Nandivarman II's marriage with the Rāṣṭrakūṭa princess Reva was a dynastic one and of considerable significance in the history of the Pallavas. Another queen of his was the builder of the Muktēśvara temple at Kāñchīpuram. It is interesting that a later Kadamba ruler gave his daughter Aggaḷanimmaḍi in marriage to Dantivarman, son of Nandivarman II. Nandivarman III's wife Śaṅkhā, a Rāṣṭrakūṭa princess is highly praised in the Bāhūr plates of Nṛpatuṅgavarman, their son. Thus a number of examples can be cited to illustrate the high position held by the Pallava queens in the kingdom.

There was a *Yuvarāja* or the crown prince who received training in administration by being associated with his father in peace and war. When the father took the title of *Māharāja* the crown prince appears to have been called *Yuvamahārāja*, particularly when he was placed in charge of the administration of a province. It was he who succeeded to the throne on the death or retirement of his father. But if he predeceased his father, his younger brother succeeded to the throne. If the king had no issue, he preferred to choose his brother as the crown prince.

The sons of the king other than the eldest one who was chosen heir apparent, it seems, were appointed as provincial governors in various part of the kingdom. The early copper plate inscriptions mention the *Rājakumāra* as one of the officials of the Pallava kingdom. *Yuvamahārāja* Śivaskandavarman and also prince Simhaviṣṇu are two more examples to illustrate the part played by the *Yuvamahārājas* or crown princes in the Pallava family. A certain group of persons called *Kulamallas* (chief potentates of the family) are found mentioned in the Vaikuṇṭha Perumāl temple inscriptions. It seems they were Pallava princes who had Pallava blood in their veins. Their position may probably correspond to that of the *Kulaputras* in the Gupta inscriptions.

The inscriptions do not give much information about the manner in which the administration was carried on when the ruler was a minor. The Guṇapadēya copper plates suggest that the queen-mother Cārudēvi acted as regent when her son Buddhayāṅkura was a boy-king in the collateral branch. However, it is not known clearly as to who acted as regent when Nandivarman II Pallavamalla became the ruler of the Pallava kingdom at the tender age of twelve.

There existed a Royal Council in which different organizations, feudal elements and leading citizens were represented. However, any definite idea of the strength and functions of each element in the Council cannot be formed from the available inscriptions. A number of administrative officials and bodies in the Pallava kingdom are found mentioned in the inscriptions. They are (generally named as *vyāpṛtas*) : *Rājakumāra*, *Sēnāpati*, *Raṭṭikas*, *Mādhavikas*, *Dēśādhikas*, *Grāmāgrāma-bhōjakas*, *Vallabhas*, *Govallabhas*, *Rājavallabhas*, *Amaccas*, *Arakhādhikas*, *Gumikas*, *Āyuktas*, *Tūthikas*, *Neyikas* (*Neyōyikas*, *etc.*), *Sañcarantas*, *Gāmeyikas*, *Adhikṛtas*, *Mahāmāttras*, *Adhyakṣas*, *Rājapuruṣas*, *Vaiṣāyikas*, *Sāsanasañcārins*, *Niyuktas*, *Adhikaraṇas*, *Karaṇayuktas*, *Nilaikaḷam-adhikārar*, *Vāyilkēṭpōr*, *Māttras*, *Mūlaprakṛtis*, *Mahāsāmantar*, *Ubhaya-gaṇattār*, *Koḍukkappiḷḷais*, *Paṇḍāram-kāppār*, *māntrin*, *Kāṣṭakārin*, *Mahākāṣṭakarin*, *Amātyas*, *Mantri-maṇḍalam* besides the local authorities as *Vāriyapperumakkaḷ*, *Gaṇapperumakkaḷ*, *Āḷum-gaṇattār*, *Grāmattār*. *Nāṭṭār* *Nāṭṭu-viyavaṉ*, *Nāḍukappāṉ*, *Ūrār*, *Sabhaiyār*, *Maṇḍagam* (*or Kṣētra*) of the village, etc. The above terms occur in many Pallava inscriptions during different periods and it is difficult to interrelate them or explain their relative position in the administrative hierarchy as also the functions of some of them. Not only this; the temple and local administrative systems had their own personnel.

The Secretariat at the capital contained a number of officials among whom were the *Rahaśyādhikṛata* and *Mahākāṣṭakārin* mentioned earlier who were evidently the scribes of the royal edicts. Poets usually of high calibre also were in employment for composing *praśastis* of grants. They at times drafted and copied the verses from the earlier grants, whose copies must have been

available to them. They inserted them in the *praśastis* portions prepared by them. This may be the reason why the *praśastis* portions in many copper plate grants contain epithets and encomiums with reference to different rulers of the dynasty. This presupposes the organization and existence of a department of Archives for the preservation of the records of the government.

An idea of the military organization and the secret intelligence service in the Pallava kingdom may be had from these inscriptions which refer to the *sēnāpati*, the *sañcarantas*, soldiers and other officials of the war-office. However, not much information is available about the military organization under the Pallavas. It should have been efficient, but for it the Pallavas could not have survived for such a long period in the face of repeated foreign invasions. Their army appears to have consisted of the customary four units *viz.*, infantry, cavalry, elephants and charriots. For the existence of charriots, however, we have sculptural evidence in the historical panels in the Vaikuṇṭapperumāḷ temple, Kāñcīpuram. Besides there was a naval force. The Pallava army was so mighty and well organised that it enabled Narasimhavarman I to conduct two expeditions to invade Ceylon for his friend Mānavarman. The Chinese emperor named it as the army which cherished virtue in the reign of Narasimhavarman II. The march of the army, the fight description of arms and campaigns lead by the forces are all described in a few inscriptions like the Kūram plates, the Udayēndiram plates, the Kuḷidikki inscription, the Śeṉṉi-vāykkāl inscription, etc. The head of the army was evidently the *sēnāpati* (commander-in-chief). Sometimes the kings also took personal part in the wars along with the army. Consequently some of them were killed in action. Forts appear to have been in existence and well protected. Among them may be mentioned the forts at Nandipura, Veṇkuḷi and Kāñcīpuram itself. We have no information regarding the system of the recruitment of soldiers etc.

As the Pallava administration was largely feudal in character, the feudal chiefs supplied men and material during wars. Thus Nandivarman II with the assistance of Bāṇa Jayanandivarman invaded the Gaṅga kingdom and took again the necklace containing Ugrōdaya gem from him. The territory conquered was presented to the Bāṇa chief. Likewise after the battle of Śrīpuṟambiyam Aparājitavarman conferred portions of the Toṇḍaimaṇḍalam itself to Cōḷa Āditya I, which ultimately lead to his own destruction. The high office of *sēnāpati* was sometimes held by the feudal chiefs and prominent persons irrespective of their caste or creed. Thus Kadamba Viṣṇuvarman under Simhavarman II, Parañjōti (who later became cannonised as a Śaiva saint) under Paramēśvaravarman I, and Udayacandra (the lord of Vilvalapura) of the Pu-ca race under Nandivarman II, are some of the Pallava *sēnāpatis* known from inscriptions.

The kingdom consisted of a number of provinces over each of which ruled a chieftain who acknowledged the suzerainty of the king. These

provincial rulers appear to have been practically independent in their respective areas, though they were required to pay tribute to the king and probably supply arms to him during the periods of war. In the later period of the history of the Pallavas they were generally called the *araiyars, adiaraiyars Pēradiaraiyars*, etc. In fact provincial organization in the Pallava kingdom was a system of feudalised administration as in contemporary north India. A number of royal families owed allegiance to the Pallavas in different periods. Though some of the powerful kingdoms and kings were subdued repeatedly by the Pallavas, their subordination to the Pallavas was only temporary; their continued loyalty depended on the shifting political conditions. The Kadambas, Gaṅgas, Bāṇas, Telugu-Cōḍas, Noḷamba-Pallavas, Paṅgaḷanāḍu chiefs, Muttaraiyars, Koḍumbāḷūr-Vēḷirs, Vāṇakōvaraiyars, Malaiyamāṉs are some of the families which were fedual vassals of the Pallavas in different periods.

The kingdom consisted of a number of provinces, each province being sub-divided into convenient sub-divisions. The early records of the Pallavas mention Āndhrapatha, Dakṣiṇāpatha, Karma-rāṣṭra, Muṇḍa-rāṣṭra, Veṅgō-rāṣṭra, Karmāṅka-rāṣṭra, Aḍeyara-rāṣṭra, Śēndarakā-viṣaya, etc. as some of the territorial divisions of the kingdom. One may find that the drafting procedure followed in respect of the earlier records was very brief and even the practice of defining the boundaries of the gift village was thought to be extra-documentation. The later records especially the lithic ones, however, clearly give the details of the *kōṭṭam* (district), *nāḍu* (taluk), *ūr* (village), *cēri* (quarter), *puṟam* (hamlet), *taṉiyūr* (independent unit) in defining the location of a village. Some of the familiar territorial divisions mentioned in the later Pallava inscriptions are, Āmūr-kōṭṭam, Dāmaṟ-kōṭṭam, Eyiṟ-kōṭṭam, Kaḷattūr-kōṭṭam, Kāliyūr-kōṭṭam, Puliyūr-kōṭṭam, Ūṟṟukkāṭṭu-kōṭṭam, Veṇkuṉṟa-kōṭṭam, Maṇayiṟ-kōṭṭam, Paḍuvūr-kōṭṭam, Paiyūr-iḷaṅkōṭṭam, Palkuṉṟak-kōṭṭam, Puḻal-kōṭṭam, Tiruvēṅkaḍa-kōṭṭam, Īkkāṭṭuk-kōṭṭam, etc. (*kōṭṭams*); and Nāyaṟu-nāḍu, Mīyāṟu-nāḍu, Damaṉūr-nāḍu, Kākkaḷūr-nāḍu, Ōymā-nāḍu, Cōḻa-nāḍu, Mēṟpaḷugūr-nāḍu, Milāḍu, Māṅgāḍu-nāḍu, Palaiyaṉūr-nāḍu, Vēṇāḍu, Teṉṉāṟṟu-nāḍu, Puḻal-nāḍu, Śiṅgapura-nāḍu, Iṉṉambar-nāḍu, Indaḷūr-nāḍu, Kuḍavūr-nāḍu, Umbaḷa-nāḍu, etc. (*Nāḍus*). Some times, the territorial divisions were formed on either sides of a trunk road (e.g.) *Śiṅgapura-nāṭṭu-kīḻvaḻi*, *Vaḍugavaḻi*-12,000, *Vaḍugavaḻi-mēṟkku* etc. It was customary that the provinces governed by a certain family of rulers were known after their family name (e.g.) Vāṇakappāḍi (Vāṇakōppāḍi), Gaṅgavāḍi, Milāḍu, Ilāḍaippāḍi, Paṅgaḷa-nāḍu, Muttaraiyar-nāḍu, etc. Some provincial divisions such as Vilvalapura, Nandakuṟṟa, Vēśālippāḍi are difficult of identification in the present state of our knowledge.

For a study of the system of taxation and currency the inscriptions of the Pallavas supply much useful data. Many of them refer to eighteen kinds of

parihāras (exemption from taxes) besides customary duties and obligations which the subjects had to render to the provincial or central government. For example the Viḷavetti plates of Simhavarman of the collateral branch of the line of *Yuvamahārāja* Viṣṇugopavarman record eighteen kinds of exemptions from the taxes payable by the metal workers, leather workers, shops in general, *ājīvikas*, 'barbarians' and outcastes, mask actors, water diviners, weavers, gamblers, barbers and artisans and also on occasions of marriage. Some of the other copper plates also declare exemptions from the obligations of digging the land for salt, *araṭasamvināyika*, supply of bullocks, supply of boiled rice, water pots, etc., to the soldiers, tapping of paddy wine etc. Taxes and customary dues like, *ūrāṭci, śekku, taṟi, kūlam, taragu, kattikkāṇam, nāḍāṭci, nāṭṭuppaṇikkai, ulliyakkūli, brāhmanaraśakkāṇam, śeṅkoḍikkāṇam, kallālakkāṇam, viśakkāṇam, kuśakkāṇam, arikoḷi, neyvilai, puttagavilai, paṭṭigaikkāṇam, nallā, nallerudu, nāṭṭuvagai, kaiyāḷ. neḍumbuṟai, panambākku, karaṇattaṇḍam, atikaraṇattaṇḍam, nattūrccāṟṟu, ulaiyavayappallivattu, kōyil-vastu, upakaraṇattaṇḍam, aṟappuṟattaṇḍam, urikkāṇam, parikkāṇam, vīratakkakkāṇam, kaṇṇiṭṭukkāṇam, kālkōṭṭukkāṇam, āṭṭukkāṇam, nāvidakkāṇam, kuvaḷaikkāṇam, vaṇṇārakkāṇam, vaṭṭināḷi, pudanāḷi, maṉṟupāḍu, iḷampūṭci, iḍaipūṭci, nāḍukāval, ūḍupōkku, puravupoṉ, tirumugakkāṇam, taṭṭukkāyam, paraikkāṇam*, etc., are mentioned in the copper plate inscriptions. These taxes were collected directly by the officials of the central authority or by the local chiefs. If the officials came for collecting the taxes and dues they had to be fed and given shelter by the local people. The major part of the revenue acquired by the state was from agriculture. Hence great care was taken in matters of ownership of the land, sale transactions cercerning them, etc. Lands appear to have been serveyed and boundary stones marked on them, details of which are at times given in inscriptions. The survey of lands is mentioned as *sāmantu-śeydal*. When land grants were made to learned brāhmaṇas as *brahmadeyas*, to temples as *dēvadānas*, and to *vidyāsthānas* as *vidyābhōgas*, it was not unusual for the previous owners of the lands either to be retained as tillers or removed from them, probably after the payment of compensation. Expressions like, *Kuḍimīṅga-dēvadāna, Kuḍinīkki-dēvadāna, muṉpeṟṟāraimāṟṟi*, etc., are the technical terms in the Pallava inscriptions to indicate the above arrangements. The donees were at times exempted from the payment of specified taxes to the government or authorised to collect them for their own enjoyment. They were also exempted from the compulsory duties of receiving and feeding the government officials and soldiers who visited their settlements in the course of their tours.

Coins in the Pallava period were of different denominations and were called *mañcaṇḍi poṉ, kaḷañcu* etc., the value of each of which depended upon its weight. The standard of fineness of the coins was indicated by such technical expressions as *śempoṉ māṟṟu*, etc. The fineness itself was at times tested with the touch-stone meant for the purpose. These coins had symbols

and figures engraved on them. Probably the symbols represented the numbers and fractions thereof. There is reference in inscriptions to liquid and grain measures, sometimes named after the king or the local chief, queen, etc. Some of the cubic measures mentioned in inscriptions are *āḻākku uḻakku*, *kāl*, *kāḍi* etc. The existence of linear and area measurements for measuring lands is seen from their mention in a few inscriptions (*e.g.*) *kadam*, *nivartana*, *paṭṭi*, *vēli*, *mā*, *kuḻi*, etc.

An idea of local government in the Pallava kingdom can be formed from inscriptions. The well known bodies like the *ūr*, *sabhā*, *mahāsabhā*, *āḷuṁgaṇa*, several *vāriyams* or committees and communal and commercial guilds like the *nagarattār*, *maṇigrāmattār*, etc., which functioned excellently well under the Cōḷas had their beginnings in the Pallava period, as may be gleaned from the inscriptions at Uttiramallūr, Tiruvoṟṟiyūr, etc. ub-committees among these bodies like the *amṛta-gaṇāttar*, *vāriyapperumakkaḷ*, *gaṇapperumakkaḷ*, etc., are mentioned in these inscriptions. Besides, some officials peculiar to a region are also came to be known (*e.g.*) the *āṇi* of Tiruvoṟṟiyūr.

Justice in the kingdom was largely administered by the local authorities. The *ūr*, *sabhā* or any *ad hoc* committee constituted for the purpose, decided the cases that came before them. However, the king was the highest court of justice and references to the *Dharmāsana* whose jurisdiction was somewhat higher than that of the other local committees are interesting.

The inscriptions particularly, the copper plates are of extreme value for a study of religion of the kings and the religious conditions that prevailed in the Pallava kingdom. Especially the invocatory verse in the grants would clearly point to the prevalent religious trends and also the religion of the kings. The kings were usually tolerent to all religions though they had preference to certain gods whom they worshipped and the cult that they encouraged. In the early history of the Pallavas Śaivism was the dominant religious sect and the icon that was worshipped seems to have been Sōma-skanda *i.e.* Sōma (Śiva), and Umā (Pārvatī) with Skanda. Śiva in his aniconic form namely *liṅga* was slowly coming into prominence. The inscriptions of Rājasimha would suggest the popularity of the Sadāśiva aspect of Śiva. All the incarnations of Viṣṇu were known. Particularly his manifestations as Narasimha, Trivikrama, Rāma, etc. were well known and popular. Synchretic deities like Harihara (mentioned as Viṣṇuhāra) were also popular. Goddesses like Pārvatī, Lakṣmī, Gajalakṣmī flanked by two elephants, were also known and worshipped. The Mallām inscription of Kampavarman mentions Subrahmaṇya and the Kaśākkuḍi plates of Nandivarman II refer to Gaṇeśa. Thus many main gods of the Hindu pantheon are mentioned in the Pallava inscriptions. From the Pallava inscriptions one is able to form some idea about the installation of the deities. Ritual worship, was performed and

annual and periodical festivals celebrated. There are references to self-sacrifice particularly to Durgā by cutting off flesh from nine parts (*nava-kaṇḍam*) of one's body and finally the head. Even in those days the temples served as a good place for expounding epics like the *Mahābhārata* and religious literature like the *Purāṇas.* Among those connected with the temple and its working were the Māhēśvaras, Śivabrāhmaṇas, Bhaṭṭas, *Śraddhāmantar,* the servants of the temple like dancing girls, pipers, cleaners, garland makers etc.

Though much information is available from the literary and other contemporary epigraphs about the condition of Jains in the Pallava kingdom, only a few inscriptions give sufficient information about them. The earliest reference to the *ājivikas* in the Viḷaveṭṭi plates (No. 15) during which time a tax was imposed on them is interesting. An inscription (No. 315) in the characters of about the ninth century A.D. from Kāñcīpuram itself speaks of a certain *ācārya* of the *ājivaka darśana* who probably alleviated queen's affliction by a *brahmarākṣasa* and probably was endowed with some gift. The Paḷḷaṅkōyil plates of Simhavarman III help us to understand the condition of Jainism in the early Pallava period. It states that Simhavarman III granted a village named Śramaṇāśrama to Vajranandin well versed in sacred literature and belonging to the Nandi Saṅgha of Vardhamānēśvara tīrtha for conducting the worship of lord Jīna. Some of the stone inscriptions from Śāttamaṅgalam (South Arcot district) mention Jaina semi divines *Yakṣa, Yakṣi* and also a teacher named Bhava Nandi.

There is not much direct epigraphical evidence regarding the condition of Buddhism in the Pallava country. Probably Buddhism was decaying as gleaned from contemporary literary sources. It is interesting to mention here an inscription in the characters of the seventh century A.D. from Māmallapuram which makes the Buddha one of the incarnation of Viṣṇu.

The Pallava inscriptions particularly the copper plates are of considerable value for knowing about the condition of learning and literature in the Pallava kingdom. They refer to Vedic learning, the fourteen *Sāstras,* epics like the *Mahābhārata* and the *Rāmāyaṇa* and the encouragement that was given for their study. In this connection the Bāhūr plates of Nṛpatuṅgavarman are of considerable significance as they describe a *Vidyāsthāna* in the Pallava country. A number of Pallava inscriptions refer to scholars who had attained proficiency in Vedic learning as suggested by the suffixes to their names like *kramavit ṣaḍaṅgavit, trivedin caturvedin, daśapuri,* etc. Special mention has to be made here of the *ghaṭikā* which was a special type of educational institution where the proficiency of a student appears to have been tested. This organization seems to have participated in the selection and coronation of the kings. For example the *ghaṭikayār* are mentioned in

the Vaikuṇṭhaperumāḷ temple label inscriptions as having taken part in the selection and coronation of Nandivarman II Pallavamalla.

The Pallava period was an important one from the point of view of the socio-economic history of the Toṇḍaimaṇḍalam region. It saw the movements of peoples from one part of the kingdom to another, particularly from the north to the south; and such movements seem to have received royal encouragement. The kings made grants of lands, to brāhmaṇas whom they imported from the Guntur-Nellore area and encouraged them to settle in selected places in the Tamil part of their kingdom. The brāhmaṇas had specialised in different branches of the Vedas and Vedāngas. This movement and settlement of brāhmaṇas of the north in the Tamil country was one of the processes of the spread of Vedic learning and culture in the Tamil country during the period and the acculturisation of the area. In the Nedungarāya grant three *bhōjakas* from the west of the Pallava country were given a village as *caraṇika* gift. The Pallava kings not only established colonial kingdom in distant islands across the Indian Ocean, but also generously allowed the foreign people to settle in the country. For instance, we hear of Udayacandra of the Pu-ca race of Indo-China, who was the lord of Vilvalapura in the heart of the Pallava kingdom and held the high office of *sēnāpati* under Nandivarman II.

The Pallava inscriptions also refer to many communities and professionals such as weavers, goldsmiths, artisans, barbers, metal and leather workers, tradesmen and others who had a definite place in the socio-economic activities in the rural and urban areas in the kingdom. Trade was organised and probably controlled to a considerable extent by mercantile corporations which had widespread contacts not only with different parts of the Pallava kingdom but also with the outside world. For instance the Takua-Pa inscription of the time of Nandivarman III refers to one *Maṇigrāmattār*, probably one such organization which was engaged in trade operation with South East Asia.

Thus the value of the Pallava inscriptions for the study of Pallava history and institutions can hardly be exaggerated. But for them, material for the study of the authentic history of the northern parts of Tamil Nadu is poor. What was begun by the Pallavas, namely the engraving of inscriptions on stone and copper in a systematic way was continued in subsequent times and became more rich in their content, and varied in their nature under the Cōḷas.

APPENDIX I

THE DATING SYSTEM IN THE PALLAVA INSCRIPTIONS

Each dynasty has got a way of dating its epigraphs either on stone or on copper plates. As one of the successors of the Śātavāhanas in the Nellore-Guntur area, the early Pallavas also seem to have followed the dating system of the Śātavāhanas like Ikṣvākus of Vijayapurī. A common feature of the dating system of the Śātavāhanas and that of the Pallavas is the mention of the number of a particular fortnight or *pakṣa* in one of the three seasons *viz.*, *Grīṣma* (summer), *Varṣa* (rain) and *Hemanta* (winter) into which a year was divided. Thus each season was divided into eight *pakṣas* or fortnights. Besides the quoting of the rengal year of the overlord (king), the name of the season, the order of the *pakṣas* and also the *divasa* (day) were recorded in the inscriptions of the early Pallavas. The following example containing the details of dates quoted respectively in the inscriptions of the Sātavāhanas, the Ikṣvākus, and the early Pallavas will be of guidance to the study of the early Pallava dating method :

Śātavāhanas	*Ikṣvākus*	*Pallavas*
Samvatsara 10 plus 8, *Varṣe pakṣe dvitiye* 2 *divase prathame* 1 (*i.e.*)	*Samvatsare ṣaṣṭe* 6 *Varṣa pakṣe ṣaṣṭe* 6 *divase daṣame* 10	*Samvatsare aṣṭame* 8 *Varṣa pakṣe ṣaṣṭe* 6 *divase pañcame* 5
On the first day of the second fortnight of the *varṣa* season in the 18th regnal year of the king. (Nasik Cave inscription of Gautamiputra Śatakarni)	On the tenth day of the sixth fortnight of the *varṣa* season in the 6th regnal year of the king. (Nāgarjunakoṇḍa inscription of Vīrapuruṣadatta)	On the fifth day of the sixth fortnight of the *varṣa* season in the 8th regnal year of the king. (Hirahadagalli plates of (Śiva) Skandavarman I)

Such a dating method was followed in the early Pallava charters until the end of the period of the Prākṛt charters and the beginning of the Saṁskṛt charters period. However, from the time of Simhavarman II, the name of the month was also found mentioned. For example, the Uruvappaḷḷi plates of Simhavarman II, issued by *Yuvamahārāja* Viṣṇugopavarman reads thus : *Samvatsare ekādaśe, pauṣya māse, kṛṣṇa pakṣe daśamyām* (*i.e.*) 'On the fifth day of the dark fortnight of the month *Pauṣya* in the eleventh regnal year (of the king).

It is to be noted here that as the name of the month is recorded, it necessitated the specific mention of the 'dark' or 'bright' fortnight of the month and thereby dropping off the mention of the order of the fortnight.

Subsequently the week day was also added to the details of the given date in the record, probably from the seventh century A.D. onwards. Such a practice is generally helpful to find out the equivalent Christian era date for the given details of the date. But unfortunately it was not followed strictly in the Pallava inscriptions, though such a practice was not unknown to them; (e.g.) The Vuṇṇaguravapāḷem plates of Paramēśvaravarman I say, *Saṃvatsare ekannaviṁśatyem pauṣya mase, śukla pakṣe, triyodaśyām āditya dine* (*i.e.*) 'on Sunday, the thirteenth day of the bright fortnight of the month *pauṣya* in the 19th regnal year of the king' which corresponded to 22nd December A.D. 687.

However, not all the plates of the Pallava kings give the details of date which may be verifiable or not. A number of copper plate inscriptions of the kings of the family mention merely the regnal year of the king; (e.g.) Paḷḷaṅkōyil plates of Simhavarman III, Udayēndiram, Kaśākkuḍi, Taṇḍantōṭṭam and Paṭṭattāḷmaṅgalam plates of Nandivarman II, Vēlūrpāḷaiyam plates of Nandivarman III and the Chitrūr and Bāhūr plates of Nṛpatuṅgavarman.

The Pullūr plates of Nandivarman II mention besides the regnal year of the king, the day, probably corresponding to the current day, and the regnal year of the king in which the grant was made.

The above examples of the dating system prevalent in the Pallava kingdom all relate only to the copper plate charters. Coming to the dating system followed in the Pallava lithic records: It is only from the reign of Paramēśvaravarman I that dates are given, the only exception being the Bādāmi stone inscription of Narasimhavarman I which refers to the thirteenth regnal year of the king. (The Śaka year date found mentioned in the record is engraved in the Cāḷukya characters of the period and hence the occurrence of a Śaka year date in the inscription may be attributed to local influence). The records of the kings from Paramēśvaravarman I to Aparājitavarman are dated in the regnal years of the respective monarchs either in words or in numerals. In one or two instances the day is also given along with the regnal year.

The only stone record which contains the necessary details for a verifiable date is the Tiruchcheṉṉampūṇḍi inscription of Nṛpatuṅgavarman. The astronomical details mentioned in the inscription are : Dhanus, Jyeṣṭha and Friday in the 22nd regnal year of the king. Curiously the details correspond to 28th November, A.D. 867, 22nd December, A.D. 881 and also to A.D. 891, yielding A.D. 845, 859 and 869 as the probable date of Nṛpatuṅgavarman's accession.

Thus there was a steady development and enrichment of details in the dating of the inscriptions of the Pallavas. But it is strange that the Pallava kings did not use the Śaka era known during their period and followed by the neighbouring contemporary rulers like the Cāḷukyas and the Gaṅgas. The *Lokavibhāga* written in the Pallava kingdom is dated in Śaka 380 (=A.D. 458) which corresponded to the 22nd regnal year of king Simhavarman II. Thus

the use of the Śaka era was not unknown to the Pallavas. But they did not follow it like their successors, the Cōḻas. Likewise though the use of week day was also known to them as seen from the Vuṇṇaguravapāḷem plates of Paramēśvaravarman I, they did not follow the practice. Perhaps they were content with their own method of dating.

APPENDIX II

NOTES ON PALLAVA COPPER PLATES

S. No.	*General No.*	*Particulars*	*Date*	*History of the plates*	*Description of the plates and seal*	*Remarks on language, script, palaeography, orthography etc.*	*Historical pedigree given*
1	2	3	4	5	6	7	8
1	2	SECTION I Maidavōlu plates of Yuvamahārāja Śiva Skandavarman.	R.Y. 10 (of Yuvamahārāja Śiva Skandavarman's predecessor) fifth *tithi* of the sixth fortnight of summer=(*c.* A.D. 305)	The plates were found in 1899 while digging a field in the abandoned village north of Maidavōlu, Now they are kept in the Government Museum, Egnore, Madras.	The copper plates are eight in number held together by a ring which is 3¼′7 in diameter. The ends of the ring are secured in an elleptical seal. The seal bears a couchant Pallava bull in relief facing the proper right and below it a legend *Śivaskandavarnaṇaḥ* in an alphabet which appears to be slightly different from that of the inscription. The legend is written in Sanskrit.	*Language* : Prākṛt. *Script* : Brāhmi script of the southern class. The letters in the inscription resemble very largely those in the copper plates of Jayavarman of the Bhṛhat phālāyana gotra. The straight line in letters like *a*, *ka* and *r* resemble those from Nagarjunakoṇḍa. Compound consonants are usually expressed by two letters, unlike in many of the inscriptions of the later Sātāvahaṇas Ikṣvākus.	
2	3	Hirahaḍagaḷḷi plates of Dharma mahārājādhırāja Śiva Skandavarman	R.Y. 8, fifth day in the sixth fortnight of the rainy season =(*c*. A.D. 338)	The plates were purchased from one Channappa, a merchant of Hirahaḍagaḷḷi. They are now kept in the Government Museum, Egmore, Madras.	The plates, eight in number are held together by a single ring to which nearly a circular, somewhat battered seal about an inch in diameter is attached. The seal bears the figure of an animal facing the proper right which may be a bull. Below the figure is a legend '*Śivaskandavarmaṇaḥ*.'	*Language* : Prākṛt. *Script* : Brāhmi script of the southern class. The record shows more cases of the doubling of consonants and of conjuncts than do the Maidavōlu plates of the same king.	
3	4	Guṇapadeya plates of Queen Cārudēvi (also known as British Museum Plates).	R.Y.——(dated in the reign of Vijaya Skandavarman)	The original plates were secured by Sir Walter Elliot through Baktavatchaliah, from one Mādhava Rao who found them at Guṇapadeya. They are now in the British Museum, London.	The plates are three in number measuring 5-7/″8 and 2-1/16″. Number are marked on both sides of Plate ii, though usually only one of the sides bears the number. The seal bears the representation of a bull and over it was noticed a few indistinct symbols which may be taken for the sun, a crescent and perhaps one or more stars.	*Language* : Prākṛt. *Script* : Middle Brahmi script of the southern class. The characters are less ornamental and more irregular. The language of the record is later. It shows more cases of the doubling of consonants and of conjuncts. The record may be assigned to a period later than that of the Maidavōlu and Hirahaḍagaḷḷi plates.	**Vijay Sakandavarman (I)** ↓ **(His son) Buddhavarman** ↓ **(His son) [Buddyān] kura**

1	2	3	4	5	6	7	8
4	5	Omgōḍu (I) Plates of Skandavarman III	R.Y. 33. 13th day of the third fortnight of winter=(*c.* A.D. 433).	The plates were discovered in 1915 in the Narasaraopet taluk of the Guntur district. They had been recovered from the village Munsiff of Santarāvūru in Bapatla taluk of the Guntur district, however the exact history of their discovery is shrouded in darkness. At present they are preserved in the Govt. Museum, Egmore, Madras.	The plates are four in number measuring 8″ and 21/5″, held together by a ring which is 3″ in diameter and 1″ in thickness. The seal attached to the ring is almost circular and 1½″ in diameter which is completely worn out and bears no symbol. But it may be presumed to have had on it originally the recumbent Pallava bull. The first side of the first plate and the back side of the last plate do not bear any writing. The rest contain three lines of writing on each side. The size of letters range roughly from 1/16″ and 2/3″.	*Language* : Sanskrit. The characters closely resemble those of the Uruvappaḷḷi, Māṅgaḷūr and Pīkīra plates of Simhavarman of the collateral branch of the Pallavas. According to Krishna Sastri the record "must have been a copy of a grant of the 5th or 6th century A.D., put into writing of the 7th century A.D.". The numerals are marked on the right margin on the second side of each of the first three plates by a crescent like bar, and by an indistinct mark on the first side of the fourth plate.	Kumāraviṣṇu (I) ↓ Skandavarman (II) ↓ Vīravarman ↓ Vijaya Skandavarman (III)
5	6	Uruvapaḷḷi plates of Yuvamahārāja Viṣṇugōpavarman	R.Y. 11 Pauṣya, Kṛṣṇapakṣa, daśami (of the reign of Mahārāja Simhavarman II)-(*c.* A.D. 447)	No information is available as to the place of find of the original plates or the person in whose possession they were. The facsimile of the plates was recovered from Sir Walter Elliot's collection.	The plates are five in number. The writing commences on the innerside of first plate and ends on the inner side of the fifth plate. They are marked by numerals. The seal bears the representation of a lion. According to Fleet the relief on the seal is a dog. Others have taken it to be the representation of a lion or bull.	*Language* : Sanskrit. The script is generally of the box-headed variety, though there are a few exceptions and resembles that of the Pīkīra and Māṅgaḷūr plates.	Skandavarman II ↓ Vīravarman ↓ Skandavarman III ↓ Yuvamahārāja Viṣṇugōpavarman
6	7	Neḍuṅgarāya *or* Śiṅgarāyakoṇḍa plates of Yuvamahārāja Viṣṇugōpavarman	R.Y. 12 Jyēṣṭa, ba, 13 (of the reign of Mahārāja Simhavarman II)=(*c.* A.D. 448)	The plates were received from Dr. N. Venkataramanayya, University of Madras, by the Department of Epigraphy.	The plates are five in number.	*Language* : Sanskrit. *Script* : Pallava-Grantha. The script which is box-headed resembles that of the Uruvappaḷḷi plates.	Skandavarman II ↓ Vīravarman ↓ Skandavarman III ↓ Yuvamahārāja Viṣṇugōpavarman
7	8	Vēsanta plates of Simhavarman II	R.Y. 19 Magha śuklapakṣa daśami=(*c.* A.D. 455)	The copper plates which were obtained while digging for foundations for a compound wall, are now preserved in the Andhra Pradesh Government Archaeological Museum, Hyderabad.	The plates are held together by a ring which is mounted by a seal. The seal is worn out and though some traces of very faint marks of a legend or a symbol appear, still nothing is clearly visible. The plates measure 17 cms × 7 cms. The diameter of the ring is 7 cms and its thickness is 0.7 cm. The seal measures 3.5 cms in diameter. The plates are numbered.	*Language* : Sanskrit. The writing in the plates is more ornate and clear and is similar to that in the Uruvappaḷḷi plates. The calligraphy is excellent and the letters are engraved for more boldly and clearly. The characters are classified as box-headed but of the false variety. It is noticed that there is a tendency to incise the letters with ornamental flourish rather than in curls as in the Uruvappaḷḷi plates.	Vīravarman ↓ Skandavarman III ↓ Simhavarman II

1	2	3	4	5	6	7	8
8	9	Śakrepaṭna plates of Simhavarman II	R.Y. 41 Prauṣṭapada (Bhādrapada) bahula, daśami =(*c*. A.D. 477)	The plates were unearthed while digging a pit in a village near Śakrepaṭna.	The plates are five in number, each measuring 20 cms by 6.3 cms held together by a copper ring measuring about 1 cm in diameter with a circular seal binding it. It is presumed that the seal might have contained the couchant originally Pallava bull; however, it is not possible to make out the figure, since half of the seal and a portion of the ring are broken. The plates are numbered on the left margin on the reverse side of the plates.	*Language* : Sanskrit. The characters resemble those of the Māṅgaḷūr, Pīkīra and Vēsanta grants and exhibit closer affinity towards the Pīkīra grant. The doubling of the consonant following *r* is observed; and the use of class nasal instead of *anusvāra* is another feature to be noticed. The text is free from errors and the *śandhi* rules have been observed in most cases,	Skandavarman II ↓ Vīravarman ↓ Skandavarman III ↓ Simhavarman II
9	10	Udayēndiram plates of Nandivarman I	R.Y. 1 Viśākha, Śuklapakṣa, pañcamī=(*c*. A.D. 495)	The plates were discovered in 1850 from the Udayēndiram village.	The plates are three in number. The seal of the holding ring contains in bas relief a standing bull, facing the proper left and a much worn and illegible inscription round the margin.	*Language* : Sanskrit. *Script* : Grantha. Since the characters of this grant belong to the seventh century this has been considered to be a later copy of the original grant which obviously must have belonged to about the sixth century A.D. There is a Tamil endorsement at the beginning (front side of the first plate) dated in the 26th regnal year of Cola Parāntaka I (*Madiraikoṇḍa Kō-Parakēsarivarman*).	Skandavarman III ↓ Simhavarman II ↓ Skandavarman IV ↓ Nandivarman I
10	11	Cēndalūr plates of Kumarāviṣṇu III	R.Y. 2 Kārttigai, śuklapakṣa pañcami	The plates were found buried in a pot full of paddy bulk when a ryot of Cēndalūr village was digging his house-site for laying foundations.	The plates are five in number. The circular ring holding the plates is secured with an almost circular seal bearing in relief an indistinct symbol. Around its margin is a legend too much worn to be made out.	*Language* : Sanskrit. *Script* : Archaic Grantha. The alphabet of the plates is more archaic than that of the Kūram and Kāśākkuḍi plates, but resembles that of the Pīkīra, Māṅgalūr and Uruvappaḷḷi grants. Plates 1, 1b, 3b and 4b bear on the left margin numerical symbols 1, 2, 3 and 4 while plate 5 is not numbered.	Skandavarman IV ↓ Kumāraviṣṇu II ↓ Buddhavarman ↓ Kumāraviṣṇu III
11	12	SECTION II Oṁgōḍu (II) plates of Simhavarman	R.Y. 4 Vaiśākha, śuklapakṣa, pañcamī	The plates were discovered in 1915 in the Narasaraopet taluk of the Guntur district They were recovered from the village Munsiff of Santarāvūra in the Bāpaṭla taluk of the same district.	The plates are five in number each measuring 6-7/8″ by 2″ and held together by a plain ring with no seal. The first and last plates are blank on their outerfaces. The plates are not numbered.	*Language* : Sanskrit. *Script* : Early Telugu Kannaḍa. The script of the plates is much more developed than those of the Uruvappaḷḷi, Māṅgaḷūr, Pīkīra and Oṁgōḍu I and belong to a period at least a hundred years later. From palaeographical considerations it may be said that the present grant is a copy of an earlier and original one probably of the 5th cent. A.D., put into writing in the 7th cent. A.D. This view is further strengthened by the occurrence of numerous mistakes committed by the engraver.	Vīravarman ↓ Skandavarman III ↓ Yuvamahārāja Viṣṇugōpa ↓ Simhavarman

1	2	3	4	5	6	7	8
12	13	Pīkīra plates of Simhavarman	R.Y. 5 Āśvāyuja Śukla pakṣa tritiyai	The plates were originally sent by the village Munsiff of Nelattūr, Ongole Taluk, now in the Prakasam district to the Deputy Tahsildar of Addanki and formed part of the unclaimed property of a dead *Bairāgi*. They are now in the Govt. Museum, Egmore, Madras.	The five copper plates measure each 7″ in length, and 1 3/4″ inbreadth. The circular seal securing the ring of the plate is 1¼″ in diameter and bears an relief on a counter sunk surface, an animal (very much worn) facing the proper left and resembling the one in the Uruvappaḷḷi plates.	*Language* : Sanskrit. *Script* : Archaic Pallava-Grantha. The script of the plates is of the nail headed variety and may be compared with that of the Uruvappaḷḷi and Māṅgaḷūr plates. Plates 1, 2b and 4b are marked on the left margin with the numerical symbols 1. 2 & 4 while plates 3b & 5 are not numbered.	Vīravarman ↓ Skandavarman III ↓ Yuvamahārāja Viṣṇugōpa ↓ Simhavarman
13	14	Māṅgāḷūr plates of Simhavarman	R.Y. 8, Caitra, Śukla pakṣa pañcamī	Nothing is known about the place of find of the original plates. The facsimile of the plates was found in the collection of Sir Walter Elliot.	The plates are obviously seven in number and the inscription commences on the inside of the first plate and ends on the inside of the seventh plate. The seal connecting these plates seems to bear no device as observed in the specimen.	*Language* : Sanskrit. *Script* : Early southern variety.	Vīravarman ↓ Skandavarman III ↓ Yuvarāja Viṣṇugōpa ↓ Simhavarman.
14	15	Viḷavetṭi plates of Simhavarman	R.Y. 10 Śravaṇa, Śukla pakṣa pañcamī	The plates were discovered at Vavvēru, a village one and half miles to the west of Buccireḍḍipāḷem in the Kovur taluk of the Nellore district. They were received by K. Ramakotesvara Rao, Editor of *Trivēṇi* (Madras). They are now in the Govt. Museum, Madras.	The five copper plates measure each 22.6 × 7 cms held together by a circular ring, the ends of which are soldered into the bottom of a circular seal bearing in relief the figure of a couchant bull facing the proper left and seated on a stand.	*Language* : Sanskrit. *Script* : Box headed variety. The characters are box-headed (southern), the boxes being smaller than those of the grants of Vākāṭaka Prevarasena. The style of writing is slightly more developed than in the Uruvappaḷḷi plates. A tendeney noticed is to draw in squares (to incise the letters) with a slight ornamental flourish rather than in curves (*e g.*) *ka, da. pa, ma, ya, ra,* & *sa*. This is well pronounced in the secondary form of *ya*. The secondary form of *ma* occrus four times and that of *ta* only once. The document is elegantly executed and rules of *śandhi* are observed in almost all cases. The employment of Tamil letter for *ḷa* in *Viḷavetṭi* is noteworthy.	Vīravarman ↓ Skandavarman III ↓ Yuvamahārāja Viṣṇugōpa ↓ Simhavarman
15	16	Cūra plates of Viṣṇugōpavarman	R.Y.—	These plates were submitted by a Muslim of Narasaraopet taluk to the Deputy Collector of the division.	The three copper plates are strung on a circular ring bearing an oval seal. The plates are very much worn out and slightly damaged too. The oval seal is slightly broken and on its face bears in relief the figure of a couchant bull facing the proper right.	*Language* : Sanskrit. *Script* : Early Telugu Kannaḍa. The grant largely resembles the grants recorded in the Uruvappaḷḷi, Pīkīra and Māṅgaḷūr Copper plate inscriptions. On palaeographical grounds the record may be assigned to the seventh century A.D. Probably the record may be a later copy of an earlier inscription of the fifth century A.D.	Skandavarman III ↓ (Mahārāja) Viṣṇugōpavarman ↓ Simhavarman ↓ Viṣṇugōpavarman

1	2	3	4	5	6	7	8
		SECTION III					
16	17	Pallaṅkōyil plates of Simhavarman III	R.Y. 6 =(*c.* A.D. 546)	This is one of the sets of copper plates unearthed in the village of Pallaṅkōyil about 4 miles from Tiruturaipūṇḍi on the way to Mannargudi in Thanjavur district. The set is now in the possession of Mr. S. Rajam of M/s. Murray and Co. Madras.	The plates are five in number, strung by a copper ring, together with a circular seal. The seal bears an emblem of a couchant bull facing the proper right which is flanked by lamps. At the top there is an umbrella with a fly-whisk either side. The legend running round these figures reads : *Śrī Siṁhavarmaṇaḥ - pātraskhalita-vṛttīnām-śāstramā* [*nasām*]. *i.e.* Of Simhavarman of those that flowed out of the vessel and whose minds dwelt in the *śāstras*. The plates are in a good state of preservation.	*Language* : Sanskrit and Tamil. *Script* : Pallava-Grantha. This is the first one to be recovered from the Tamil country written in the nail headed type, both in Grantha and Tamil portions. Both the Grantha and Tamil scripts closely resemble those of the Kūram plates of Paramēśvaravarman I. However, the present one is palaeographically earlier than the Kūram grant. The whole inscription is engraved in a decorative script. In the Sanskrit portion, the doubling of consonants is generally followed. The *anusvāras* are usually written in the form of a dot *or* small circle. The language is chaste and crisp.	Simhavarman ↓ Simhaviṣṇu
17	45	Vunnaguruvapāḷēm plates of Paramēśvaravarman (I)	R.Y. 19, Pauṣya, śu. di. 13, Sunday = 22, Dec. A.D. 687.	The plates were shown to Shri P.S. Sastri by the son of the village Munsiff of Vunnaguravapalem in the Podili taluk of the Nellore district. The transcript and the photographs were prepared while the originals are beyond reach.	These are three copper plates strung on a copper ring mounted by a bronze seal. The seal bears the representation of a recumbent Pallava bull with its head towards the proper left and the face slightly turned towards the front. There appears to be a crescent and a *liṅga* above the head of the bull and above it, is seen a crude representation of a deity seated on a throne. Below the bull the legend *Śrī-Nadi* (apparently standing for *Śrī-Nandi*) is engraved. T.N. Subramaniam takes this legend as *Śrī Nadī*.	*Language* : Sanskrit. *Script* : Telugu-Kannaḍa alphabet (7th century A.D.) The script generally resembles that of the Rēyūru grant. It is noted that many of the consonants following ***r*** are generally duplicated. The rules of *śandhi* have not been observed in all cases. The writing exhibits a general tendency to use the class nasal ; and the *anusvāra* has been changed to class nasal in *śandhi*. The size of the letters is smaller than that in the Rēyūru grant, although they are almost as neatly and carefully engraved. The style of the record closely resembles that of the Sanskrit charters of the Early Pallavas.	Mahēndravarman I ↓ Narasimhavarman I ↓ Mahēndravarman II ↓ Paramēśvaravarman I
18	46	Kūram plates of Paramēśvaravarman	R.Y.—	The original plates were purchased from the *Dharmakarta* of Kūram, in the Kancipuram taluk of the Chingleput district and are now preserved in the Govt. Museum, Egmore, Madras.	The plates are seven in number measuring 10-1/8″ by 3¼″. They are strung on an elliptical ring measuring 4″ by 4¾″ in diameter and 3/8″ in thickness. The seal is about 2½″ in diameter and bears the Pallava bull seated on a pedestal, facing the left and is surmounted by the moon and a *liṅga*. The legend is much worn out and could not be deciphered. About one half of the seventh plate is completely lost. The plates are in a bad state of preservation.	*Language* : Sanskrit and Tamil. *Script* : Grantha and Tamil. The *puḷḷi* occurs frequently in the Tamil portion, though not regularly and is represented by a vertical stroke over the letters.	Narasimhavarman I ↓ Mahēndravarman II ↓ Paramēśvaravarman I

1	2	3	4	5	6	7	8
19	53	Rēyūru plates of Narasimhavarman (II)	R Y. 12, Vaiśākha, full-moon, lunar eclipse. =A.D. 702-3.	This set of copper plates deposited in the archives of the Raja of Kalahasti in Chittoor district, Andhra Pr desh, was discovered by the late Sri Veturi Prabhakara Shastri.	The set consists of five plates held together by a ring with a seal. The plates measure 8′ ×2.5″ and are 1/16″ in thickness. The seal bears in relief a lotus flower with five petals carved at the bottom and surmounted by a couchant Pallava bull with hump, whose head facing the front is placed towards the proper right. The animal is flanked by two fly whisks and is fastened by a double chord. At the top of the seal, above the animal, is noticed a crescent. There is no legend on the seal. The emblem represented on the seal is the best of its kind on account of its fine workmanship surpassing many others. The writing on the inscribed plates is in an excellent state of preservation.	*Language* : Sanskrit. *Script* : Telugu-Kannaḍa (8th century A.D.) In the aspect of the neat and elegant execution of the characters, the present one may be compared with that of the Uruvappaḷḷi record, though the latter epigraph is 200 years earlier. The rule regarding the re-duplication of the consonant preceded by *r* is implicity obeyed in all cases. The text is faulty and the composition contains syntactical and other mistakes. The script employed here is the highly developed southern alphabet which has assumed the distinct shape of Kannaḍa-Telugu. The subject is treated briefly and directly. The invocation and the *praśasti* are short without the intervention of poetic passages. There is a striking similarity between the present one and that of the Pīkīra, Uruvappaḷḷi and Viḷaveṭṭi grants, particularly in the expression of the specific epithets used for describing the ruling kings and his ancestors.	Mahēndravarman II ↓ Paramēśvaravarman I ↓ Narasimhavarman II
20	76	SECTION IV Udayēndiram (II) plates of Nandivarman II	R.Y. 21=*c*. A.D. 752	The copper plates were found in 1850 in a subterranean chamber in the brahmana street at the village Udayendiram, Gudiyattam taluk, North Arcot district, where they are preserved.	The five plates are strung on a ring having a circular seal. The diameter of the seal is 3¼″ and that of the ring 4½″ to 4-7/8″ and 3/8″ in thickness. The seal bears in high relief, on a counter-sunk surface, the recumbent Pallava bull, which faces the proper right and is placed on a pedestal between two lamps. A figure seated on a pedestal over the bull is not clear. It appears that the original seal of the Pallava plates is lost. In the present state of our knowledge about their history, we may find that the seal of the plates has got close resemblance to that of the Unnaguravayapāḷem and Rēyūru seals.	*Language* : Sanskrit and Tamil. *Script* : Grantha and Tamil. The set of plates consists of two distinct portions—a grant of the king Nandivarman II in Samskṛt and an endorsement made during the reign of Cōḷa Parāntaka I. It appears that both the portions were written down by the same hand. The inscription is full of mistakes. The alphabet of the plates, both the Grantha and Tamil is considerably more modern than that of the other Pallava grants and appears to be a later copy of the original.	Simhaviṣṇu ↓ Mahēndravarman I ↓ Narasimhavarman I ↓ Paramēśvaravarman I ↓ Narasimhavarman II ↓ Paramēśvaravarman II ↓ Nandivarman (II)

1	2	3	4	5	6	7	8
21	77	Kāśākkuḍi plates of Nandivarman II	R.Y. 22=*c.* A D. 753-4.	The original plates were discovered in 1879, at Kāśākkuḍi four kilometer from Karaikkal by Mr. M. Jules de la Fow of Pondi-cherry. They are now deposited with the Govern-ment Museum, Egmore, Madras.	They consist of eleven plates, strung on a ring. The ring contains a seal with the figure of a Pallava bull which faces the left and is surmounted by a *liṅga*.	*Language* : Sanskrit and Tamil. *Script* : Pallava Grantha and Tamil. The Grantha and the Tamil characters of the present grant resembles those of the Kūram plates of Paramēśvaravar-man I. In the Tamil portion the *puḷḷi* is only occasionally used, and the *śandhi* rule is observed only in some cases. The particulars of the grant are repeated with considerable additions in the Tamil portion.	Simhaviṣṇu — —Bhimavarman b/o. Simhaviṣṇu Simhaviṣṇu → Mahēndra-varman I → Narasimha-varman I → Mahēndra-varman II → Paramēśvara-varman I → Narasimha-varman II → Paramēśvara-varman II Bhimavarman → Buddhavarman → Adityavarman → Govindavarman → Hiraṇyavarman → Nandivarman
22	81	Pullūr plates of Nandivarman II	R Y. 33, day 333=*c.* A.D. 764-5.	The plates were found while excavating the *ardha-maṇḍapa* of the dilapidated Viṣṇu temple in the village of Pullūr, Polur taluk, North Arcot district in 1939. They are now deposited with the Indian Museum, Calcutta.	These are a set of nine copper plates and are strung together with a copper ring besides a circular seal which is compl tely worn out, except for the faint traces of a couchant bull facing the proper right. It seems that portions of the first side of the seventh plate have been erased and re-written.	*Language* : Sanskrit and Tamil. *Script* : Grantha and Tamil. The script used for writing the record is of an ornamental variety though not highly florid. In the Grantha script the symbol for medial *ā* and also for *ō* is not written in the form of a downward stroke on the right of the consonant but as a zig-zag line going upwards and slanting to the right with its upper and slightly thickened. The use of *puḷḷi* though not uniform is noteworthy.	
23	89	Taṇḍantōṭṭam plates of Nandivarman II	R.Y. 58=*c.* A.D. 789.	The plates were discovered while digging a foundation in the premises of a Śiva temple in the village of Taṇḍantōṭṭam, Kumbha-konam taluk, Thanjavur district, together with idols about 100 years ago.	The plates are fourteen in number each measuring about 11¼″ × 3¾″ and are strung together by a ring. The ring is somewhat oval in shape, with diameters measuring 6½″ and 7¾″ whose ends are secured at the bottom of a circular seal 3″ in diameter. It bears in relief a couchant Pallava bull facing the proper right. Along the margin of the seal is a Grantha legend which is however, illegible. It seems that some two or three plates are missing at the beginning.	*Language* : Sanskrit and Tamil. *Script* : Grantha and Tamil. The plates are full of orthographical errors. The letter *kṣa* is often written as *tṣa.* The *puḷḷi* is often marked in the Tamil portion. The names found in the last sheet seem to have been added subsequently and written in compara-tively later characters, or at least in a different hand. Several Sanskrit names seem to have been rendered into Tamil.	Hiraṇyavarman ↓ Nandivarman (II)

1	2	3	4	5	6	7	8
24	90	Paṭṭattāḷmaṅgalam plates of Nandivarman II	R.Y. 61=*c.* A.D. 792.	The plates were found in an excavation at Paṭṭattāḷ-maṅgalam, a hamlet of Koṟṟaṅguḍi in Tirutturaip-pundi taluk of Thanjavur district about 80 years ago.	The plates are five in number measur ing 10″ by 3½″ which were originally strung together on a ring with a massive seal 3″ in diameter. The seal bears a couchant Pallava bull whereas the other signs and the legend are badly obliterated. The plates are in a good state of preservation.	*Language* : Sanskrit and Tamil. *Script* : Grantha and Tamil. The writing is neatly executed. It is noticed that there is an admixture of Grantha letters in the Tamil portion and Tamil letters in the Sanskrit portion in some places. The *rēpha* and the *puḷḷi* are invariably marked in the epigraph. The rules of *śandhi* are followed both in the Sanskrit and the Tamil portions.	Hiraṇyavarman ↓ Nandivarman II
25	121	Vēlūrpāḷaiyam plates of Nandivarman III	R.Y. 6=*c.* A.D. 852.	The plates were discovered in 1911 by Sri V. Venkayya in the village Velurpalaiyam about 7 miles north-west of Arkonam in North Arcot district and are now deposited in the Govern-ment Museum, Egmore, Madras.	The plates are five in number and vary in length from 9-5/8″ to 9¾″ and 3-1/2″ in breadth. They are strung on an oval shaped ring measuring 7″× 6¼″. The ends which are secured in the massive bottom of a circular seal which measures 3¼″ in diameter. The seal bears on depressed surface an elongated figure of a Pallava bull in recumbent posture facing the proper right flanked by lamp-stands. Above the bull are recognised the figures of a goddess (*Lakṣmi* ?) and *svastika* and a parasol between two *cauris.* Right round the margin of the seal is a defaced legend in Pallava-Grantha characters of which the syllables... ... *vanātasya Nan*[*tipā*] *nmas*[*ya*] *bhū*[*pa**]-*tēḥ* [/*] *viśva*·[*vi*]*śva*[*in*]*bharāpāla śrīḥ* are visible.	*Language* : Sanskrit and Tamil. *Script* : Grantha and Tamil. The writing on the plates discloses two different hands, the first of which is somewhat less deeply cut and slanting, whereas, the second is more vertical and deeply cut. The *virāma or* the *puḷḷi* in the Tamil portion is marked almost regularly throughout, by a zig-zag line resembling the final *m* of the Grantha *or* the usual dot. In the Sanskrit portion Tamil letters are used.	Nandivarman I ↓ Simhavarman ↓ Simhaviṣṇu ↓ Mahēndravarman I ↓ Narasimhavarman I ↓ Paramēśvaravarman I ↓ Narasimhavarman II ↓ Paramēśvaravarman II ↓ Nandivarman II ↓ Dantivarman ↓ Nandivarman III
26	152	SECTION V Chitrūr plates of Nṛpatuṅgavarman	R.Y. 6=*c.* A.D. 875.	The plates were purchased from the late M. Somase-khara Sarma by the Depart-ment of Archaeology and Museums, Andhra Pradesh. It was originally recovered from the possession of a *brahmana* in Chittoor district.	They consist of seven in number strung on a ring The seal bears the recum-bent Pallava bull facing the proper right which is flanked by a lamp-stand and a *khaṭvaṅga.* Just above the bull is represented the *Śivaliṅ*	*Language* : Sanskrit and Tamil. *Script* : Pallava-Grantha and Tamil. While the Grantha portion is uniform in writing, the Tamil section exhibits two different scripts. In the Tamil portion Grantha letters are used often especially while mentioning the *gōtra* and *sūtra* of the donee. Abbrevia-tions are used in writing the names of *gōtra* and *sūtra* The *puḷḷi* is marked regularly in the Tamil portion.	Narasimhavarman I ↓ Mahēndravarman II ↓ Paramēśvaravarman I ↓ Narasimhavarman II ↓ Paramēśvaravarman II ↓ Nandivarman II ↓ Dantivarman ↓ Nandivarman III ↓ Nṛpatuṅgavarman

1	2	3	4	5	6	7	8
27	155	Bāhūr plates of Nṛpatuṅgavarman	R.Y. 8=*c.* A.D. 877.	These copper plates were discovered by M. Jules de La Fon in 1879, at a depth of about one metre, in the middle of a structure of bricks, at six metres south of the temple of Bāhūr to the south of Pondicherry and now preserved in the Bibliothegue Nationale, Paris.	The plates are five in number measuring 91.5 mms in height 201.9 mms in breadth, 4.1 mms in thickness. They were obviously held together by a ring measuring 13.5 mms in diameter. But the ring and the seal have not been recovered.	*Language* : Sanskrit and Tamil. *Script* : Grantha and Tamil. Grantha letters are occasionally used in the Tamil portion also and the Tamil syllable *ṟai* occurs in a Sanskrit verse (*l.* 34). In the Sanskrit portion *virama* is expressed by a vertical dash and in Tamil portion it is represented either by a dash *or puḷḷi*. In the Sanskrit portion the end of a verse is marked by various signs of punctuation. In the Tamil passage the signs employed to denote the punctuation are : // o - and : //- The *śandhi* rules are not followed in all cases and *viśarga* is also dropped in some cases. The doubling of the consonants after *r* is generally followed with exceptions. On the other hand the Tamil portion is on the whole correct, except a few slips in some places.	Dantivarman ↓ Nandivarman III ↓ Nṛpatuṅgavarman
		MISCELLANEOUS					
28	247	Darsi fragmentary plate	R.Y. — (*c.* 6th cent. A.D.)	This fragmentary plate was found lying in a tobacco field at the village of Darsi, in the Nellore district and now is deposited in the Govt. Museum, Egmore, Madras.		*Language* : Sanskrit. *Script* : Middle Brāhmi of the southern variety.	
29	257	Rāyakōṭa plates of Skandaśiṣya.	R.Y. 14 (*c.* A.D. 750).	These copper plates are found in the collections of Sir Waltor Elliot. He got it from Captain Campbel of Rayakkotta.	The plates, three in number are held together with a ring. The seal bears the relief of a couchant Pallava bull facing proper left. The legend running round the figure is illegible.	*Language* : Sanskrit and Tamil. *Script* : Grantha and Tamil. The palaeography of the present inscription lies between the few Kīḻmuṭṭugūr inscriptions of Narasiṁhavarman as the upper limit and the two Ambur inscriptions of Nṛpatuṅgavarman as the lower. The record may be assigned to *c.* A.D. 750.	

1	2	3	4	5	6	7	8
30	258	Haldipur plates of Gōpāladēva.	R.Y.=(*c.* 8th cent. A.D.)	The plates were discovered while digging a garden in the village of Haldipur in Honavar taluk of the North Kanara district.	The plates are three in number and strung together on an almost circular ring. On the seal is shown in bold relief the figure of a rampant lion facing the proper right. The Uruvappaḷḷi, and Pīkīra plates bear on their seals the figures of the same animal.	*Language* : Sanskrit and Kanarese. *Script* : Nāgari and Telugu Kannaḍa. The Kannaḍa portion of the grant which is in prose may be considered among the oldest specimens of the language. Along with the Grantha letters the engraver has used the Telugu-Kannaḍa letters *ḷa* and *ṛa* in some cases.	Caṇḍamahāsēna ↓ Vikramāditya Satyāśraya ↓ Śri Pṛthvivallabha ↓ Pallavaraja Gōpāladēva

LIST OF INSCRIPTIONS

A. ACCORDING TO PLACES

Findspot/Particulars	*King*	*R.Y.*	*General Number*
(1)	(2)	(3)	(4)
	ANDHRA PRADESH		
Chittor District			
Chandragiri taluk			
Avilala	Nandivarman II	21	330*
Tiruchchanur	Dantivarman	51	111
	-do-	—	113
Kalahasti taluk			
Gudimallam	Dantivarman	49	110
	Nandivarman III	23	144
	Nrpatungavarman	24	181
Guntur District			
Bapatla taluk			
Chura (plates)	Visnugopavarman (coll.)	—	16
Kondakur taluk			
Gunapadeya(plates)	(Skandavarman I)	—	4
Narasaraopet taluk			
Chezjarla	Mahendravarman I	—	18
Maidavolu (plates)	(Simhavarman I)	10	2
Ongale taluk			
Chendalur (plates)	Kumaravisnu III	2	11
Omgodu (plates I)	Skandavarman III	33	5
Omgodu (plates II)	Simhavarman (coll.)	4	12
Pikira (plates)	-do-	5	13

(1)	(2)	(3)	(4)
Palnad taluk			
Manchikallu	Simhavarman I	—	1
Sattenapalle taluk			
Amaravati	Simhavarman (Misc.)	—	270
Vesanta (plates)	Simhavarman II	19	8
Krishna District			
Mangalur (plates)	Simhavarman (coll.)	8	14
Nellore District			
Atmakur taluk			
Reyuru (plates)	Narasimhavarman II	12	53
Gudur taluk			
Mallam	Nandivarman II	15	75
	Kampavarman	20	226
Kanigiri taluk			
Nalajananipadu	—	—	353*
Podili taluk			
Vunnaguravapalem	Paramesvaravarman I	19	45
Darsi (plates)	—	—	247
Nedungaraya (plates)	(Simhavarman II)	12	7
Uruvappalli (plates)	-do-	11	6
Vilavetti (plates)	Simhavarman (coll.)	10	15
	KARNATAKA STATE		
Bellary District			
Hiragadagalli (plates)	Sivaskandavarman I	8	3
Bijapur District			
(*Bijapur taluk*)			
Badami	Narasimhavarman I	13	37

(1)	(2)	(3)	(4)
Kolar District			
(Mulbagal taluk)			
Bangavadi	Narasingaparumar	24	256
Hebini	Iccuvaravarman	12	252
North Canara District			
(Honavar taluk)			
Haldipur (plates)	Gopaladeva	—	258
Shimoga District			
(Chikmagalur taluk)			
Sakrepatna (plates)	Simhavarman II	41	9
	PONDICHERRY		
Bahur (plates)	Nrpatungavarman	8	155
	TAMILNADU		
Arcot, North District			
Arkonam taluk			
Chitrur (plates)	Nrpatungavarman	6	152
Kaverippakkam	Nandivarman III	13	126
	Nrpatungavarman	15	158
	-do-	1	169
	-do-	25	186
	Kampavarman	6	197
	-do-	17	220
Kilpulam	Vayiramegavarman	2	265
Mahendravadi	Mahendravarman I	—	24
Mudur	—	—	355*
Perumpulivakkam	Vayiramegavarman	3	351*
Poyyanur	-do-	2	264
Takkolam	Aparajitavarman	6	345*
Tandalam	*Kadavarkon* Satti	10	261
Cheyyar taluk			
Brahmadesam	Kampavarman	20	225
Dusi	-do-	25	338*

(1)	(3)	(4)	(4)
Mamandur	Mahendravarman I	—	26
Sumangali	Kadupatti	7	352*
Ukkal	Kampavarman	10	210
	-do-	15	215
Chengam taluk	(Section VII and also no. 202)		
Gudiyattam taluk			
Kalinjur	Kampavarman	—	339*
Kilmuttugur	Narasingaparumar	3	254
	-do-	18	255
Kulidikki	Nandivarman II	52	86
Melapatti	Kampavarman	10	209
Rayakota (plates)	Skandasisya (Misc.)	14	257
Tiruvallam	Nandivarman II	62	91
	Nandivarman III	17	132-3
Udayendiram (plates I)	Nandivarman I	1	10
Udayendiram (plates II)	Nandivarman II	21	76
Polur taluk			
Kappalur	Dantivarman	3	322*
	Kampavarman	—	340*
Odalavadi	—	...	369*
Pullur (plates)	Nandivarman II	33	81
Venmani	...	...	373*
Tiruvannamalai taluk			
Malayanur	...	...	367*
	...	...	368*
Tiruvannamalai	Nandivarman III	17	134
Vellore taluk			
Ambur	Nrpatungavarman	26	188-9
Colapuram	Kampavarman	8	201
	-do-	23	228

(1)	(2)	(3)	(4)
Pallikkonda	Nandivarman III	2	114
Sadupperi	Nandivarman II	52	87
Tippasamudram	Kampavarman	17	221
Virinchipuram	Nandivarman II	9	72
	-do-	47	321*
	...	...	375*
Walajapet taluk			
Panchapandavanmalai (near Arcot)	Nandivarman II	50	85
Punganur	Nrpatungavarman	17	331*
Wandiwash taluk			
Agalur	Nandivarman II	50	84
Kodungalur	Kampavarman	32	233
Madam	-do-	26	232
Marudadu	Nrpatungavarman	12	157
Pallankovil (plates)	Simhavarman III	6	17
Sattamangalam	Nandivarman II	14	74
	-do-	33	82
	-do-	56	88
	Kampavarman	6	198
Siyamangalam	Mahendravarman I	...	29
	Dantivarman	4	323*
	Nandivarman III	3	117
Valuvur	Nrpatungavarman	6	153
Vandavasi	Nandivarman III	6	120
Vedal	Nandivarman II	14	320*
Arcot, South District			
Cuddalore taluk			
Tiruvadi	Paramesvaravarman II	3	71
	Nandivarman III	...	123
	Nrpatungavarman	16	162
	-do-	18	167
	-do-	22	179

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	Nandivarman III	15	128
Melaichchery	Candraditya (Misc.)	...	249*
Tiruvadikunram	...	...	364*
Tondur	Dantivarman	6	100
Kallakkurichchi taluk			
Sirunavalur	Nandivarman III	6	326*
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Olakkur	Kampavarman	...	234
	...	...	248
Perumandur	Nandivarman III	19	138
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	Nandivarman III	4	118
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	-do-	16	129
	-do-	17	130
	Nrpatungavarman	3	150-1
	-do-	18	165
	-do-	21	172-3
Manlurpet	Nandivarman III	5	325*
	-do-	13	327*
	-do-	18	328*
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Chingleput taluk			
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Kalattur	Nandivarman III	14	127
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Kilkottaiyur	...	...	365*
Kirappakkam	Kampavarman	17	336*
	...	...	366*
Kuram (plates)	Paramesvaravarman I	...	46
Mamallapuram	Narasimhavarman I	...	39-40
	Mahendravarman II	...	43
	Paramesvaravarman I	...	47-51
	Narasimhavarman II	...	60-1
	-do-	...	316-9*
	Nandivarman II	65	92
	...	...	250
	...	...	361-3*
Padur	Nandivarman III	18	136
Paiyanur	Nandivarman II	37	83
Punjeri	Paramesvaravarman I	...	52
Saluvankuppam	Narasimhavarman II	...	64-6
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Tirupporur	Narasimhavarman II	...	67
Tirukkalukkunram	Narasimhavarman I	...	42
Ulalur	Nandivarman II	...	94
Vallam	Mahendravarman I	...	36
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	-do-	18	315*

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	Dantivarman	17	107
	Nandivarman III	18	135
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Kuram	Narasimhavarman I	...	38
	Dantivarman	12	104
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	Nrpatungavarman	17	164
	-do-	21	174
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	-do-	9	208
	-do-	10	211
	-do-	15	216-7
	-do-	18	223
	-do-	21	227
	-do-	23	229
	-do-	...	342*
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	-do-	16	161
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	-do-	5	240
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	Nrpatungavarman	18	168
	Kampavarman	7	200
	-do-	9	207
	-do-	1	219
	-do-	19	224
	Aparajitavarman	4	238-9
	-do-	5	344*
	-do-	6	241
	-do-	7	242
	-do-	8	243
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(1)	(2)	(3)	(4)
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	Aparajitavarman	3	235
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	-do-	2	191
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Chinnanagapundi	Narasimhavarman (Misc.)	2	349*
Kalambakkam	Aparajitavarman	8	346*
	-do-	16	348*
	Vayiramegavarman	3	350*
Mathavalam	Nrpatungavarman	41	335*
Nemali	Aparajitavarman	10	347*
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	-do-	...	246
Tiruvalangadu	Nrpatungavarman	11	156
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Kannigaipper	...	...	354*
Pattaraiperumbudur	Aparajitavarman	5	343*
Perattur	Kampavarman	...	341*
Sirrambakkam	Paramesvaravarman I	1	44
Sivanvayal	Narasimhavarman I	...	41
	Kampavarman	1	337*
	...	...	356, 372*
Tinnanur	Dantivarman	9	324*
	Nrpatungavarman	21	332-3*
Vengal	...	...	374*
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(*Dharmapuri taluk*)			
Hanumantapuram	Iccuvaraparumar	17	253
Madras District			
Tiruvallikkeni	Dantivarman	12	105

(1)	(2)	(3)	(4)
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Kunnandarkoyil	Dantivarman	5	99
	Nandivarman III	3	116
	...	...	360*
Malaiyadippatti	Dantivarman	16	106
Narttamalai	Nrpatungavarman	7	154
	...	...	268
Rasalippatti	Nandivarman II	25	79
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Tirumayyam	Mahendravarman I	...	30-1
	...	...	260
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Kumbhakonam taluk			
Tandantottam (plates)	Nandivarman II	58	89
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	Nrpatungavarman	22	178
	-do-	24	184
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Tiruvaigavur	Nandivarman III	22	143
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Kandiyur	Nrpatungavarman	21	171
Sendalai	Nandivarman III	12	125
Tillaisthanam	-do-	10	122
Tiruchchennampundi	Nandivarman III	18	137
	-do-	...	145-7
	Nrpatungavarman	18	166
	-do-	22	175-7
	-do-	2	194
	-do-	25	334*

(1)	(2)	(3)	(4)
Tirutturaipundi taluk			
Pattattalmangalam (plates)	Nandivarman II	61	90
Tiruchirappalli District			
Lalgudi taluk			
Lalgudi	Nrpatungavarman	2	149
	-do-	23	180
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B. ACCORDING TO KINGS

King	*R.Y.*	*Findspot/Particulars*	*General Number*
(1)	(2)	(3)	(4)
SIMHAVARMAN I			
	...	Manchikallu, Palnad, Guntur, A.P.	1
	10	Maidavoluplates issued by Yuvamaharaja Sivaskandavarman	2
(SIVA)SKANDAVARMAN I			
	8	Hiragadagalli plates	3
	...	Gunapadeya plates issued by Queen Carudevi	4
SKANDAVARMAN III			
	33	Omgodu (I) plates	5
SIMHAVARMAN II			
	11	Uruvappalli plates issued by Yuvamaharaja Visnugopavarman	6
	12	Nedungaraya plates issued by Yuvamaharaja Visnugopavarman	7
	19	Vesanta plates	8
	41	Sakrepatna plates	9
NANDIVARMAN I			
	1	Udayendiram plates (I)	10
KUMARAVISNU III			
	2	Chendalur plates	11
SIMHAVARMAN III			
	6	Pallankoyil Plates	17

(1)	(2)	(3)	(4)
MAHENDRAVARMAN I			
	...	Chezjarla, Narasaraopet, Guntur, A.P.	18
	...	Dalavanur, Gingee, South Arcot	19-20
	...	Kanchipuram, Kanchipuram, Chingleput	21
	...	-do-	314*
	...	Kudimiyamalai, Kulattur, Pudukkottai	22-3
	...	Mahendravadi, Arkonam, North Arcot	24
	...	Malayakkoyil, Tirumayyam, Pudukkottai	25
	...	Mamandur, Cheyyar, North Arcot	26
	...	Mandagappattu, Villupuram, South Arcot	27
	...	Pallavaram, Saidapet, Chingleput	28
	...	Siyamangalam, Wandiwash, North Arcot	29
	...	Tirumayyam, Tirumayyam, Pudukkottai	30-1
	...	Tiruchirappalli, Tiruchirappalli, Tiruchirappalli	32-5
	...	Vallam, Chingleput, Chingleput	36
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	13	Badami, Badami, Bijapur, Karnataka	37
	...	Kuram, Kanchipuram, Chingleput	38
	...	Mamallapuram, Chingleput, Chingleput	39-40
	...	Sivanvayal, Tiruvellore, Chingleput	41
	...	Tirukkalukkunram, Chingleput, Chingleput	42
MAHENDRAVARMAN II			
	...	Mamallapuram, Chingleput, Chingleput	43
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	1	Sirrambakkam, Tiruvallore, Chingleput	44
	10	Vunnaguravapalem, Podili, Nellore, A.P.	45
	...	Kuram, Chingleput, Chingleput	46
	...	Mamallapuram, Chingleput, Chingleput	47-51
	...	Punjeri, Chingleput, Chingleput	52

(1)	(2)	(3)	(4)
NARASIMHAVARMAN II, RAJASIMHA			
	12	Reyuru, Atmakur, Nellore, A.P.	53
	18	Kanchipuram, Kanchipuram, Chingleput	315*
	...	-do-	54-9
	...	Mamallapuram, Chingleput, Chingleput	60-1
	...	-do-	316-9*
	..	Panamalai, Villupuram, South Arcot	62-3
	...	Saluvankuppam, Chingleput, Chingleput	64-6
	...	Tirupporur, Chingleput, Chingleput	67
	...	Vayalur, Chingleput, Chingleput	68
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	3	Tiruvadi, Cuddalore, South Arcot	71
NANDIVARMAN II, PALLAVAMALLA			
	9	Virinchipuram, Vellore, North Arcot	72
	10	Tiruvellarai, Lalgudi, Tiruchirappalli	73
	14	Sattamangalam, Wandiwash, North Ar cot	74
	14	Vedal, Wandiwash, North Arcot	326*
	15	Mallam, Gudur, Nellore, A.P.	75
	21	Udayendiram (plates)	76
	22	Kasakkudi (plates)	77
	24	Uttaramallur, Kanchipuram, Chingleput	78
	25	Rasalipatti, Kulattur, Pudukkottai	79
	28	Kanchipuram, Kanchipuram, Chingleput	80
	33	Pullur (plates)	81
	33	Sattamangalam, Wandiwash, North Arcot	82
	37	Paiyanur, Chingleput, Chingleput	83
	47	Virinchipuram, Vellore, North Arcot	321*

(1)	(2)	(3)	(4)
	50	Agalur, Wandiwash, North Arcot	84
	50	Pancapandavamalai, Walajabad, North Arcot	85
	52	Kulidikki, Gudiyattam, North Arcot	86
	52	Sadupperi, Velur, North Arcot	87
	56	Sattamangalam, Wandiwash, North Arcot	88
	58	Tandantottam (plates)	89
	61	Pattattalmangalam, (plates)	90
	62	Tiruvallam, Gudiyattam, North Arcot	91
	65	Mamallapuram, Chingleput, Chingleput	92
	...	Kanchipuram, Kanchipuram, Chingleput	93
	...	Ulalur, Chingleput, Chingleput	94
	...	Uttaramallur, Kanchipuram, Chingleput	95-6
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	2	Vayalaikkavur, Kanchipuram, Chingleput	97
	3	Kappalur, Polur, North Arcot	322*
	4	Siyamangalam, Wandiwash, North Arcot	323*
	4	Tiruvellarai, Lalgudi, Tiruchirappalli	98
	5	Kunnandarkoil, Kulattur, Pudukkottai	99
	6	Tondur, Gingee, South Arcot	100
	7	Uttaramallur, Kanchipuram, Chingleput	101
	9	Tinnanur, Tiruvellore, Chingleput	324*
	9	Uttaramallur, Kanchipuram, Chingleput	102
	10	-do-	103
	12	Kuram, Kanchipuram, Chingleput	104
	12	Tiruvallikkeni, Madras	105
	16	Malaiyadippatti, Kulattur, Pudukkottai	106
	17	Kanchipuram, Kanchipuram, Chingleput	107
	17	Kilur, Tirukkoyilur, South Arcot	108
	21	Uttaramallur, Kanchipuram, Chingleput	109

(1)	(2)	(3)	(4)
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	...	Tiruchchanur, Chandragiri, Chittoor, AP.	113
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	3	Kiliyanur, Tindivanam, South Arcot	115
	3	Kunnandarkoil, Kulattur, Pudukkottai	116
	3	Siyamangalam, Wandiwash, North Arcot	117
	4	Kilur, Tirukkoyilur, South Arcot	118
	5	Manalurpet, Tirukkoyi'ur, South Arcot	325*
	6	Sirunavalur, Kallakkurıchi, South Arcot	326*
	6	Tiruvellarai, Lalgudi, Tiruchirappalli	119
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	10	Tillasthanam, Tanjavur, Tanjavur	122
	...	Tiruvadi, Cuddalore, South Arcot	123
	11	Kilur, Tirukkoyıur, South Arcot	124
	12	Sendalai, Tanjavur, Tanjavur	125
	13	Kaverippakkam, Arkonam, North Arcot	126
	13	Manalurpet, Tirukkoyilur, South Arcot	327*
	14	Kalattur, Chingleput, Chingleput	127
	15	Dalavanur, Gingee, South Arcot	128
	16	Kilur, Tirukkoyilur, Sonth Arcot	129
	17	-do-	130
	17	Mangadu, Sriperumpudur, Chingleput	131
	17	Tiruvallam, Gudiyattam, North Arcot	132-3
	17	Tiruvannamalai, Tiruvannamalai, North Arcot	134

(1)	(2)	(3)	(4)
	18	Kanchipuram, Kanchipuram, Chingleput	135
	18	Manalurpet, Tirukkoyilur, South Arcot	328*
	18	Padur, Chingleput, Chingleput	136
	18	Tiruchchennampundi, Tanjavur, Tanjavur	137
	18	Tiruvorriyur, Saidapet, Chingleput	329*
	19	Perumandur, Tindivanam, South Arcot	138
	19	Tirukkodikkaval, Kumbakonam, Tanjavur	139
	20	Kuram, Kanchipuram, Chingleput	140
	21	Avilala, Chandragiri, Chittoor, A.P.	330*
	21	Sennivaykkal, Lalgudi, Tiruchirappalli	141
	22	Tiruppalatturai, Tiruchirappalli, Tiruchirappalli	142
	22	Tiruvaigavur, Papanasam, Tanjavur	143
	23	Gudimallam, Kalahasti, Chittoor, A.P.	144
	...	Tiruchchennampundi, Tanjavur, Tanjavur	145-7
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	3	Kilur, Tirukkoyilur, South Arcot	150–1
	6	Citrur (plates)	152
	6	Valuvur, Wandiwash, North Arcot	153
	7	Narttamalai, Kulattur, Pudukkottai	154
	8	Bahur (plates)	155
	11	Tiruvalangadu, Tiruttani, Chingleput	156
	12	Marudadu, Wandiwash, North Arcot	157
	15	Kaverippakkam, Arkonam, North Arcot	158
	15	Paramesvaramangalam, Madurantakam, Chingleput	159
	15	Tiruvalangadu, Tiruttani, Chingleput	160

(1)	(2)	(3)	(4)
	16	Paramesvaramangalam, Madurantakam, Chingleput	161
	16	Tiruvadi, Cuddalore, South Arcot	162
	16	Uttaramallur, Kanchipuram, Chingleput	163
	17	Kuram, Kanchipuram, Chingleput	164
	17	Panganur, Walajabad, North Arcot	331*
	18	Kilur, Tirukkoyilur, South Arcot	165
	18	Tiruchchennampundi, Tanjavur, Tanjavur	166
	18	Tiruvadi, Cuddalore, South Arcot	167
	18	Tiruvorriyur, Saidapet, Chingleput	168
	1.	Kaverippakkam, Arkonam, North Arcot	169
	20	Pillaippakkam, Sriperumpudur, Chingleput	170
	21	Kandiyur, Tanjavur, Tanjavur	171
	21	Kilur, Tirukkoyilur, South Arcot	172–3
	21	Kuram, Kanchipuram, Chingleput	174
	21	Tinnanur, Tiruvellore, Chingleput	332–3*
	22	Tiruchchennampundi, Tanjavur, Tanjavur	175–7
	22	Tirukkodikkaval, Kumbakonam, Tanjavur	178
	22	Tiruvadi, Cuddalore, South Arcot	179
	23	Lalgudi, Lalgudi, Tiruchirappalli	180
	24	Gudimallam, Kalahasti, Chittoor, A.P.	181
	24	Perunukkavur, Kanchipuram, Chingleput	182
	24	Puduppakkam, Kanchipuram, Chingleput	183
	24	Tirkkodikkaval, Kumbakonam, Tanjavur	184
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	25	Tiruchchennampundi, Tanjavur, Tanjavur	334*
	25	Uttaramallur, Kanchipuram, Chingleput	187
	26	Ambur, Vellore, North Arcot	188–9
	26	Uttaramallur, Kanchipuram, Chingleput	190

(1)	(2)	(3)	(4)
	2	Pillaippakkam, Sriperumpudur, Chingleput	191
	41	Mathavalam, Tiruttani, Chingleput	335*
	...	Achcharavakkam, Chingleput, Chingleput	192
	...	Pillaippakkam, Sriperumpudur, Chingleput	193
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	6	Sattamangalam, Wandiwash, North Arcot	198
	6	Uttaramallur, Kanchipuram, Chingleput	199
	7	Tiruvorriyur, Saidapet, Chingleput	200
	8	Colapuram, Vellore, North Arcot	201
	8	Ta-Velur, Chengam, North Arcot	202
	8	Uttaramallur, Kanchipuram, Chingleput	203-6
	9	Tiruvorriyur, Saidapet, Chingleput	207
	9	Uttaramallur, Kanchipuram, Chingleput	208
	10	Melapatti, Gudiyattam, North Arcot	209
	10	Ukkal, Cheyyar, North Arcot	210
	10	Uttaramallur, Kanchipuram, Chingleput	211
	11	Kilputtur, Kanchipuram, Chingleput	212
	...	Kavantandalam, Kanchipuram, Chingleput	213
	14	-do-	214
	15	Ukkal, Cheyyar, North Arcot	215
	15	Uttaramallur, Kanchipuram, Chingleput	216-8
	1	Sivanvayal, Tiruvellore, Chingleput	337*
	1	Tiruvorriyur, Saidapet, Chingleput	219
	17	Kaverippakkam, Arkonam, North Arcot	220

(1)	(2)	(3)	(4)
	17	Kirappakkam, Chingleput, Chingleput	336*
	17	Tippasamudram, Vellore, North Arcot	221
	18	Kavantandalam, Kanchipuram, Chingleput	222
	18	Uttaramallur, Kanchipuram, Chingleput	223
	19	Tiruvorriyur, Saidapet, Chingleput	224
	20	Brahmadesam, Cheyyar, North Arcot	225
	20	Mallam, Gudur, Nellore, A.P	226
	21	Uttaramallur, Kanchipuram, Chingleput	227
	23	Colapuram, Vellore, North Arcot	228
	25	Uttaramallur, Kanchipuram, Chingleput	229
	25	Anur, Chingleput, Chingleput	230
	25	Dusi, Cheyyar, North Arcot	338*
	25	Uttukkadu, Kanchipuram, Chingleput	231
	26	Madam, Wandiwash, North Arcot	232
	32	Kodungalur, Wandiwash, Aorth Arcot	233
	...	Kalinjur, Gudiyattam, North Arcot	339*
	...	Kappalur, Polur, North Arcot	340*
	...	Olakkur, Tindivanam, South Arcot	234
	...	Perattur, Tiruvellore, Chingleput	341*
	...	Uttaramallur, Kanchipuram, Chingleput	342*
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	3	Mangadu, Sriperumpudur, Chingleput	235
	3	Puduppakkam, Kanchipuram, Chingleput	236
	4	Satyavedu, Ponneri, Chingleput	237
	4	Tiruvorriyur, Saidapet, Chingleput	238-9
	5	Pattaraipperumbudur, Tiruvellore, Chingleput	343*
	5	Satyavedu, Ponneri, Chingleput	240
	5	Tiruvorriyur, Saidapet, Chingleput	344*
	6	Takkolam, Arkonam, North Arcot	345*

(1)	(2)	(3)	(4)
	6	Tiruvorriyur, Saidapet, Chingleput	241
	7	-do-	242
	8	Kalambakkam, Tiruttani, Chingleput	346*
	8	Tiruvorriyur, Saidapet, Chingleput	243
	10	Nemali, Tiruttani, Chingleput	347*
	12	Tiruvorriyur, Saidapet, Chingleput	244
	16	Kalambakkam, Tiruttani, Chingleput	348*
	—	Tiruttani, Tiruttani, Chingleput	245
	18	-do-	246

LIST OF HERO-STONE INSCRIPTIONS OF THE PALLAVA TIMES FROM THE CHENGAM TALUK, NORTH ARCOT DISTRICT

King	*R.Y.*	*Village*	*General Number*
(1)	(2)	(3)	(4)
Somasi Ko-Tiruman	21	Kottaiyur	272
Singavinnaparumar	34	Koraiyaru[1]	273
—	—	-do-	274
—	—	-do-	275
Singavinnaparumar	33	Narasinganallur	276
Mayendiraparumar	27	Toraippadi	277
Nasindiramparumar	14	Karungalippadippatti	278
Mayindiraparumar	18	Dandampattu	279
Mayindiraparumar	32	Mottakkal	280
Mayendiraparumar	32	-do-	281
Masindiraparumar	33	Kottaiyur	282
Mayendiraparumar	33	Kottaiyur	283
Mayindiraparumar	34	Eduttanur	284
Maindiraparumar	38	Se-Kudalur	285
Masindiraparumar	39	Sattanur	286
—	—	Kannakkandal	287
—	—	Edakkal	288
—	—	Tenmudiyanur	289
—	—	Pondai	290
Mandaparumar	11	Kadaladi[2]	291
-do-	11	Melpunjai	292

1. Harur taluk, Dharmapuri district
2. Polur taluk, North Arcot district

(1)	(2)	(3)	(4)
Naraisingaparumar	7	Tandarampattu	293
-do-	7	-do-	294
-do-	11	Sattanur	295
Mayendiraparumar	11	Periyakolappadi	296
Iccuvaravarman	—	-do-	297
Parameccuvaraparumar	9	Melpallippattu	298
Naraisingaparumar	2	Ta-Velur	299
-do-	10	Talaiyuttu	300
-do-	12	Pondai	301
-do-	12	-do-	302
-do-	12	Toraippadi	303
Narasingavikramaparumar	30	Sattanur	304
—	6	Manikkal	305
Nandipanraraiyar	2	Talaiyuttu	306
Nandiccuvaravikrama-parumar	44	Kil Iravandavadi	307
Danti..dugu vikramapanmar	—	Hinchur	308
Kampaparumar	3	Chinnayyanpettai	309
-do-	6	-do-	310
Kampapottaraiyar	14	Viranam	311
-do-	14	-do-	312
—	—	Ilangunni	313

LIST OF MISCELLANEOUS INSCRIPTIONS

King	*R.Y.*	*Findspot/Particulars*	*General Number*
(1)	(2)	(3)	(4)
(Part I-Section VI-Texts published)			
—	—	Darsi (plates)	247
—	—	Olakkur, Tindivanam, South Arcot	248
Candraditya	—	Melaichcheri, Gingee, South Arcot	249
—	—	Mamallapuram, Chingleput, Chingleput	250
—	—	Tirugokarnam, Alangudi, Pudukkottai	251
Iccuvaravarman	12	Hebini, Mulbagal, Kolar, Karnataka	252
Iccuvaraparumar	17	Hanumantapuram, Dharmapuri, Dharmapuri	253
Narasingaparumar	3	Kilmuttugur, Gudiyattam, North Arcot	254
-do-	18	-do-	255
-do-	24	Belngavadi, Mulbagal, Kolar, Karnataka	256
Skandasisya	14	Rayakota (plates)	257
Gopaladeva	—	Haldipur (plates)	258
Gunabhusana	—	Kanchipuram, Kanchipuram, Chingleput	259
—	—	Tirumayyam, Tirumayyam, Pudukkottai	260
Kadavarkon Satti	10	Tandalam, Arkonam, North Arcot	261
Abhimanasiddhi	—	Kanchipuram, Kanchipuram, Chingleput	262
—	—	Tirunamanallur, Tirukkoyilur, South Arcot	263
Vayiramegavarman	2	Poyyanur, Arkonam, North Arcot	264
-do-	2	Kilpulam, Arkonam, North Arcot	265
-do-	—	Manampundi, Tirukkoyilur, South Arcot	266
—	—	Uttaramallur, Kanchipuram, Chingleput	267
—	—	Narttamalai, Kulattur, Pudukkottai	268

(1)	(2)	(3)	(4)
(Pandya Varaguna II)		Lalgudi, Lalgudi, Tiruchirappalli	269
Simhavarman	—	Amaravati, Sattenapalle, Guntur, A.P.	270
(Cola Kulottunga III)		Tiruppulivalam, Kanchipuram, Chingleput	271
(PART II-Sections I & II-Noticed Items)			
Narasimhavarman	2	Chinnanagapundi, Tiruttani, Chingleput	349
Vayiramegavarman	3	Kalambakkam, Tiruttani, Chingleput	350
-do-	3	Perumpulivakkam, Arkonam, North Arcot	351
Kadupatti	7	Sumangali, Cheyyar, North Arcot	352
—	—	Nalajanampadu, Kanigiri, Nellore, A.P.	353
—	—	Kannigaipper, Tiruvellore, Chingleput	354
—	—	Mudur, Arkonam, North Arcot	355
—	—	Sivanvayal, Tiruvellore, Chingleput	356
—	—	Siruvakkam, Kanchipuram, Chingleput	357
—	—	Kanchipuram, Kanchipuram, Chingleput	358
—	—	Rajendirapattanam, Vriddhachalam, South Arcot	359
—	—	Kunnandarkoyil, Kulattur, Pudukkottai	360
—	—	Mamallapuram, Chingleput, Chingleput	361-3
—	—	Tiruvadikunram, Gingee, South Arcot	364
—	—	Kilkottaiyur, Chingleput, Chingleput	365
—	—	Kirappakkam, Chingleput, Chingleput	366
—	—	Malayanur, Tiruvannamalai, South Arcot	367-8
—	—	Odalavadi, Polur, North Arcot	369
—	—	Ponneri, Ponneri, Chingleput	370
—	—	Sirudavur, Chingleput, Chingleput	371
—	—	Sivanvayal, Tiruvellore, Chingleput	372
—	—	Venmani, Polur, North Arcot	373
—	—	Vengal, Tiruvellore, Chingleput	374
—	—	Virinchipuram, Vellore, North Arcot	375

SECTION I

Inscriptions of the Early Pallavas of Prākṛt and Samskṛt Charters

No. 1

MAÑCHIKALLU STONE INSCRIPTION OF SIMHAVARMAN (I)

Provenance : Mañchikallu, Palnadu Taluk, Guntur District, Andhra Pradesh.
Reference : *EI*, xxxii, 87-90 and Plate; *SI*, i (second edn.), no. 63(B), 456-7.
Language : Prākṛt.
Script : Brāhmi of the southern class.
Date : R.Y.— : (About the close of the third century A.D.).
: (acc *c*. A.D. 295).

TEXT[1]

१. सिद्धम् ।। भारदाय-सगो[त्तेन][2]. . . [ध]रेण[3]पलवाणं सी[ह]-
२. वंमण अप्पणो वेजयिके···[ल[4]-व]र्धं(र्ध)न्तिके संन्ति(ति)-सथि[5]-
३. यायणं का[तू]ण[6] भग[वतो]···[7] [जीवशि]वसमिस तेथि[का]-
४. न कुर्त्तका(को)पहारकादि कातं [।*] कि[हन्थि?]देवकुलस भट्ट[ा]···[8]
५. ······[स] पाद[मूले]···········

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1. See facsimile in *EI*, xxxii.
2. About four *akṣaras* damaged here cannot be restored with certainty.
3. This epithet ending in *dhara* of the king cannot be satisfactorily restored.
4. The faint traces of the letters suggest the reading धमंबल.
5. There are two Telugu-Kannada letters after this. But they are late and have nothing to do with the inscription under study.
6. The term *Kātūṇa* may be compared with the term *Kattuṇa* in a label inscription in the Tiruchirāppaḷḷi Cave (See *ARE*, 1937-38, no. 140; *Ibid*, part ii, 78 and Plate) also *JIH*, xxxviii, part ii, 409-12 for an article on the Tiruchirāppaḷḷi Cave Inscriptions by the author and his *South Indian Palaeography*, appendix i, 303).
7. The damaged letters may be सिरि.
8. The word *bhaṭṭāraka* was probably prefixed to the name of the deity in the *dēvakula* or temple in question. कुर्त्तक=Pāli कुत्तक.

ABSTRACT

Records the presents of woollen carpets and other (presents) by (king) Simhavarman of the Pallava (family) and of Bhāradvāja-gotra, surnamed... *dhara*, made in favour of the *tairthikas*[1] of Jīvaśivasvāmin after the performance of *śānti* and *svastyayana* for his own victory (and) the increase of his merit and prowess.

Also mentions *Bhaṭṭā*[*raka*] and the temple of Kihatti (*Kihatti-devakula*).

1. Probably priests of the temple.

No. 2

MAIDAVŌLU PLATES OF YUVAMAHĀRĀJA ŚIVASKANDAVARMAN

Provenance : Maidavōlu, Narasaraopeta Taluk, Guntur District, Andhra Pradesh.

Reference : *EI*, vi, 84-8 and Plate; *SI*, 433-6; *TPC* (Tamil), 357-60; *SII*, xii, Plate vii (for seal).

Language : Prākṛt.

Script : Brāhmi of the southern class.

Date : R.Y. 10, fifth *tithi* of the sixth fortnight of summer : (About the first half of the fourth century A.D.) (*c.* A.D. 305).

TEXT

First plate : First side

दिठं [।।*]

First plate : Second side

१. [सिद्धं।।*][1] [कां*]चीपुरातो युवमहाराजो[2]

२. भारदायसगोत्तो[3] पलवानं[4]

Second plate : First side

२

३. सिवख[–]दवम्मो धंञकडे

४. वापतं आनपयति[।*]

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1. Traces of the letters still remain.
2. म which has peculiar form and consists of an upper curve and of loop that starts from its upper right corner and reaches below the line.
3. स has two equal curves one below the other but not connected with it.
4. TNS read this : पालवानं.

Second plate : Second side

५. अम्हेह्नि दानि अम्हवेजयिके[1]

६. [धं]मायुबलवधनिके य[2]

Third plate : First side

३

७. बम्हनानं अगिवेससगोत्तस

८. पुवकोटुजस अगीवेससगोत्तस

Third plate : Secnd side

९. गोनंदिजस अंधापतीय[3]-गामो

१०. [विरिप]रं अम्हेहि उदकादिं[4]

Furth plate : First side

४

११. संपदतो (।*) एतस गामस

१२. विरिपरस सवबम्हदेय-

Fourth plate : Second side

१३. प[रिहा]रो वितराम (।*) अलोन- [ख]ादकं

१४. अरठसं[5] [वि]नायिकं अपरंपराबलीव- [दं*][6]

Fifth plate : First side

५

१५. अभडपपेसं अकूरचोलक-

१६. विनासिखट (।*) संवासं (।*) एतेहि

1. ज has an angle and a circle.
2. Read च.
3. Read अंधापथीय.
4. Omit अम्हेहि.
5. TNS : Is it थ ?
6. Hultzsch read this बलिवदं.
For a detailed discussion on the exemptions, see *Suc. Sat.*, 186 ff; also 410, n.l.

Fifth plate : Second side

१७. अनेहि च सवबम्ह-

१८. देय-मजादाय

Sixth plate : First side

६

१९. सवपरिहारेहि परिहारितो (।*)

२०. परिहरथ परिहरापेथ च[1] (।।*)

Sixth plate : Second side

२१. जो अम्हसासनं अतिछि-

२२. तून पीला बाधा करेज्वा[2] [वा][3]

Seventh plate : First side

७

२३. [त]कारापेज्जा वा तस अम्हो

२४. सारीर[ं] सासनं करेजामो (।*)

Seventh plate : Second side

२५. स[ं]वछरं दसमं २० गिम्हा-

२६. परवो छठो ६ दिवसं पंचमि ʋ̇[4] (।*)

Eighth plate

८

२७. आनती सयत्ति दत्ता

२८. पट्टिका (।।*)

---

1. TNS reads : this वेथच.
2. ज्जा is read by Hultzsch and Buhler; but it looks exactly like the ordinary form of जो.
3. The scribe at first left out कारापेज्जा and engraved वात (of वातस) but eventually the two *akṣaras* were struck out.
4. The Āndhra-Drāviḍa-Karṇāṭaka region very probably reckoned the *amānta* (month starting from *Śukla pratipad* and ending with the *amāvāsya*). (D.C. Sircar, *SI*, 436, n. 4).

ABSTRACT

Records a royal order issued from Kāñcīpura[1] by Yuvamahārāja Śivaskandavarman of the Pallava family and of Bhāradvāja-gotra addressed to his *vyāprata* (official) at Dhaññakaḍa[2] conferring a gift of the village Viripura[3] in Āndhrāpata[4] as *brahmadeya* with all immunities prescribed on two *brahmaṇas viz.*, Puvakoṭuja and Gonandija (Gonandyārya) both of the Āgnivésya-gotra The village was exempted from 'digging the land for salt, *araṭasamvināyika*, upply of bullocks, entrance of soldiers, supply of boiled rice, water pots,... cots and dwellings.'

The imprecatory portion of the charter states that the transgressors of she royal edict shall be liable to bodily punishment. The (prince) himself was the executor of the grant.

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1. It is generally taken that the Kāñcīpura from where the charter was issued was the same as the present Kāñcīpuram in the Chingleput district, Tamil Nadu. But T.G. Aravamudan suggests that the Kāñcīpura mentioned in this and other early Pallava records has to be sought for in the Nellore-Guntur region, probably in and around Cinna and Pedda Ganjam on the Madras-Vijayawada railway (See *TASSI*, referred to above).
2. Dhānyakaṭaka (Amarāvati).
3. May be identified either with the modern village of Vripalla in the Narasaraopeta taluk in the Guntur district or with the Viripara to the south of Dharanikot.
4. The usage of *Āndhrāpata* indicates that it is a geographical division like *Dakṣiṇāpata*.

(Śiva) Skandavarman I

No. 3

HIRAHADAGALLI PLATES OF SIVASKANDAVARMAN (I)

Provenance : Hirahaḍaḍagaḷḷi, Bellary district, Andhra Pradesh.

References : *EI*, i, no. 1 and Plate; *Ibid.* ii, no. 40; *Luder's List*, no. 1209; *SI*, 437-42; Ibid, (second edn.), 461-66; *TP*, (Tamil), 363-8.

Language : Prākṛt.

Script : Brāhmi of the southern class.

Date : R.Y. 8, fifth day in the sixth (fortnight) of the rainy season (about the middle of the 4th century A.D.).
: (*c.* A.D. 338).

TEXT

Seal

शिवस्कन्द[वर्मणः]

First plate : *First side*

दिठं [।।*]

First plate : *Second side*

सिद्धम् ।।

१. कांचिपुरा[1] अग्गिट्ठोम[2]वाजपेयस्समेधयाजी धम्महा-
२. राजाधिराजो भारद्दायो पल्लवाण सिवखंदवमो
३. अम्हं विसये सवत्थ राजकुमारसेनापति-

Second plate : *First side*

४. रट्ठक[3]माडबि[क][4]देसाधिकतादीके गामागामभोजके

1. Bühler : कांची को was originally engraved.
2. Bühler : अग्गित्थोम: but the superscript is certainly ट.
3. Bühler : रट्टिक.
4. The letter looks like नु which is Bühler's reading.

५. वल्लवे गोवल्लवे अमच्चे अरखाधिकते[1] गुमिके तूथिके-
६. नेयिके अन्ने वि च अम्हपेस[ण]प्पयुत्ते संचरंतक-
७. भडमनुसाण[कढ सो][2] [।*] परिहारं वितराम एत्थ दाणि

Second plate : Second side

८. [आ]पिट्टिवत्थवाण चिल्लरेककोडुंकभोजकबम्हपाणं अप्प-
९. ण कुलगोत्तस धमायुबलयसोवधनिके विजयवेजयीके
१०. च कातूणं अप्पतिहतसासनस्स अनेकहिरोगोकोडी[3]
११. गोहलस्सतसहरसप्पदायिनो महाराजबप्पसामीहि[4]

Third plate : First side

३

१२. वाडक चिल्लरेककोंडुके पुव्वदत्तं[।*] गोलसमजस पत्तीभोगो[5]
१३. आत्तेयसगोतस अगिसमजस पतीभागा ४
१४. माढरस पतीभागा बे २ जामातुकस अगिल्लस पती-
१५. भागो १ हारित सगोतस कालसमय पतीभागा ३

Third plate : Second side

१६. भारदायसगोत्तस कुमारसमस पतिभागा ३[6] कोसिक-
१७. सगोतस कुमारनंदि कुमारसमकोट्टसम सत्तिस्स च
१८. चतुण्हं भातुकाण चत्तारि पत्तिभागा ४ कस्सवसगोत्त-
१९. स भटिस पतीभागो १ भारदायस खंदकोंडिस

---

1. Bühler reads : आरण.
2. Sircar reads : भडमनुसे आणवेति.
   TNS reads : भडमनुसाणकढळे.
3. हिरोगो is possibly a mistake for हिरण.
4. Read स्वामिनो.
5. Bühler reads : पति°.
6. Bühler reads : कोसिका was originally engraved.

Fourth plate : First side

४

२०. पतिभागा बे २ खंदढस पतीभागो १ बप्पस

२१. [प]त्तीभागो[1] १ दत्तजस पतिभागा बे २ नंदिजस

२२. पतिभागा ३ वत्ससगोतस रुदसमय पती-

२३. भागो १ दामजस पतीभागो १ सालसमजस पती-

२४. [2]भागो १

Fourth plate : Second side

२५. परिमितस पतीभागो १ नागनंदिस पतीभागो १ गोलिस

२६. पतिभागो १ खंदसमस पतिभागो १ सामिजस पतिभागो १[।*]

२७. एतेसि बम्हणाणं अगिसमजपमुखाणं सातहनिरट्ठे-

२८. गामे चिल्लरेक कोडुंके दखिणसीमं पुव्वदत्तं [।*]

Fifth plate : First side

५

२९. अम्हेहि वि आचन्दतारकालीक[3] कातूणं उदकादिं संप-

३०. दत्तो एतं बम्हणाणं चिलेरेककोडुंकवाडकं [।*]

३१. अकूरयोल्लक[4] विनेसि खट्टावासं अदूधदधिगहणं

३२. अरट्ठसंविनयिकं अलोण[गु]लच्छोभं अकर-वेट्ठी

Fifth plate : Second side

३३. को[-]जल्लं अपारंपरबलिवद्दगहणं अतणकट्ठगह-

३४. णं अहरितक साकपुफगहणं एवमादीकेहि अट्ठा-

---

1. Bühler reads : पत्ति.
2. These *akṣaras* are engraved below यालस्या of the previous line.
3. Bühler reads : कालिक.
   TNS reads : कालोळ.
4. Bühler reads : अनर:
   Hultzsch reads : अकूरचोल्लक.
   For a detailed discussion on these exemptions, see *Suc. Sat.*, 192f.

३५. रसजाति परिहारेहि विसयवासीहि[1] अपि-

३६. ट्टीवासीहि चिल्लरेक कोडुंकवासीहि च परिहरितवं

Sixth plate : First side

६

३७. हरिहापेतव्व च त्ति [।*] अपि च आपिट्टीय अगिसमज

३८. पमुखाण बम्हणाणं खलस निवतणं घरस्स निवत-

३९. णं अद्धिका चात्तारि ४ कोलिका बे त्ति २ [।*] एव नात्तूणं

४०. अथ कोचि वल्लभमदेन[2] पिला बाधा करेय्य कारवेज्जा[3]

Sixth plate : Second side

४१. वा तस खु अम्हे निगहंवारण[4] करेप्याम ति [।*] भूयो च

४२. वरिस सत सहस्सातिरेक समकाले अम्हं पल्लव-

४३. कुलमहंत्ते भविस्सभडे अन्ने च नो

Seventh plate : First side

७

४४. वसुधाधिपतये[5] अभत्थेमि जो सककाले उपरि-

४५. लिखितमेजाताये अणुवट्टावेति तस

४६. वो सम्मो ति [।*] यो चसि विग्घे वट्टेज

Seventh plate : Second side

४७. स च खु पञ्चमहापातक संजुत्तो नराधमो

४८. होज ति[।*]दता पट्टिका वाससतसहस्साय

४९. सव ८ वास ६ दिव ५ [।*] सयमाणतं [।*]

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1. TNS reads : किसयवासीहि.
2. TNS reads : मंदन.
3. ज्जा looks like जो.
4. Bühler reads : निहगवारणः
   Sircar reads : निगहवारणं.
5. Bühler reads : वसुधाधिपे-भये but his भ is certainly त.

Eighth plate

८

५०. कोलिवाल भोजकस रहसाधिकत भट्टिस-

५१. म्मस सहत्थलिखितेण पट्टिका कड[1] त्ति [।*]

५२. स्वस्ति गोब्र[ा]हणलेखकवाचक श्रोतृभ्य इति [॥*]

ABSTRACT

Records an order issued from Kāñcīpura by the Pallava king Dharma-Mahārājādhirāja Śivaskandavarman of the Bhāradvāja-gotra who performed the *agniṣṭoma, vājapeya* and *aśvamedha* sacrifices, confirming and enlarging a grant made formerly by the great king Bappa, to certain specified brāhmaṇas of Cillareka koḍumbika in the Sātāhaniraṭṭha, residing at Āpiṭṭi.[2] The gift consisting of a garden situated in the Cillarekakoḍumbika and is declared free from—supplying food, water, fire wood, cot, (etc., to the officers); from giving milk and curd; from the troubles (by the officials); from digging the land for salt; from tapping palm-wine; from supplying oxen; from supplying grass, wood, vegetables, flowers, etc. With these and other immunities of eighteen kinds, the grant was addressed to the *Rājakumāra* (lords of provinces), the *senāpati* (general), *raṭṭikas* (rulers of the districts), *māḍhavikas* (custom house-officers), *Deśādhikas* (perfects of countries), *grāmāgrama-bhojakas* (the free-holders of the villages), *Vallabhas* (herdsmen), *Govallabas* (cowherds), *amaccas* (ministers), *arakkhādhikas* (guards), *gumika, tūthika, neyika* and all others employed in service, *cañcarantakas* (spies) and warriors. The writer of the grant was the *Rahasādhikata* (privy-councillor) Bhaṭṭiśarman, the *bhojaka* of the village of Kolivāla. The king himself was the executor of the grant.

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1. Bühler reads : कद.
2. The village Āpiṭṭi has been identified with the village Appikaṭlā in the Guntur district; but to locate the place in the Bellary district is more suitable.

No. 4

GUNAPADEYA PLATES OF QUEEN CARUDEVI

Provenance : Guṇapadēya, Kondakur Taluk, Guntur District, Andhra Pradesh.

References : *EI*, i, no. 1, 2; Ibid, viii, no. 12 and Plate; *IA*, ix, 100ff.; *SI*, 443-5; Ibid, (second edn.), 467-9: *TPC* (Tamil), 372-4.

Language : Prākṛt and Sanskṛt.

Script : Middle Brāhmī of the southern class.

Metres : *vv* 1-2-Anuṣṭubh.

Date : R.Y. . . . : (Latter half of the fourth century A.D.)

TEXT

सिद्ध(ं*)॥[1]

१. सिरिविजय खन्दव[म्म]महाराजस्स संव्वच्छ(छ?)रा*[2][।*]

२. युवमहाराजस्य भारद्दायस्स प[ल्लवा]-

३. णं सिरिविजयबुद्धवम्मस्स देवी**[3]

४. कुरजनवी[चारु]देवी का(?)*वीय*[4]

Second plate : First side

२

५. राजतलाकहे[ट्वे] पाणिय–[कू*]-

६. पादुत्तरे पासे[ग्रा]तुकस्स कसित[व्वं*]

७. छेत्तं दालूरे कूलिमहातरकदेवकुलस्स

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1. In the left margin of the plate.
2. The figure of the date is totally lost.
3. Hultzsch read this as : [बु]द्धि[यं]कुर-जनवी
4. Hultzsch read this as : क[डके]वीय[ापतं]
   Sircar suggests the following reading :
   कांचिये वियापतं

Second plate : Second side

३

८. भगवन्नारायणस्स अम्हं आयुबलवद्धनी-

९. यं कातून भूमी निवत्तणा चत्तारि ४ अम्हेहिं

१०. सम्पदत्ता[।*]त्तं नातूण गामेयिका आयुत्ता

११. सव्व[प]रिहारेहि परिहरथ परिहरापेथ [।*]

Third plate

१२. बहुभिर्व्व[सु]धा दत्ता बहुभिश्च[ानुपा] लिता [।*]

१३. यस्य यस्य यदा भूमि[1] तस्य [तस्य] तदा फलम्[।।*] १

१४. स्वदत्ता(ं*) परदत्त[ा]वा ये हरत्ति[2] वसून्धराम्[।*]

१५. गवां शतसहस्रस्य हन्तुः पिबति दुष्कृतम्[।।] २

१६. आणत्ति रोहण[ि]गुत्ता[3]त्ति।।

ABSTRACT

Records on order by Cārudevi, the queen of *Yuvamahārāja* Vijaya Buddhavarman of the Pallava family and of the Bhāradvāja gotra and the mother of [Buddyaṅ]kura, to the officials of Ka[ṭaka],[4] making a gift of four *nivartanas* of land, situated on the northern bank of the *rāja-taṭāka* to the god Nārāyaṇa of the Kūḷi-Mahātaraka temple at Dālūra. The grant was made by the queen for the increase of her power and length of life. The village authorities (*grāmeyika* and *āyukta*) were required to provide the field (to be ploughed by a person named Ātuka) with all immunities.

The record is dated in some year of the reign of *Mahārāja* Vijaya Skandavarman. The *ājñapti* of the grant was *Rōhiṇigupta*.

1. Read : भूमिस्तस्य
   TNS reads : भूमि: तस्य.
2. Read : यो हरति (*or* हरते) वसु.
   TNS reads : सरति *or* हरते.
3. Reading गुत्ता is doubtful. त्ता looks like त्वा.
   TNS reads : गुत्तेति.
4. According to Hultzsch the grant-land must have been situated in Ka[ṭaka,] to the officer in charge of which place the order was addressed.

No. 5

ŌMGŌDU (I) PLATES OF VIJAYA SKANDAVARMAN (III)

Provenance : Ōmgōdu, Ongole Taluk, Guntur District, Andhra Pradesh.

References : *ARE*, 1916, para. 3, 113; *EI*, xv, 249-52 and Plate; *TPC* (Tamil), 277-82.

Language : Sanskrit.

Script : Southern class.

Date : R.Y. 33, day 13, third fortnight of winter : (c. fifth century A.D.)

TEXT

First plate : Second side

१. स्वस्ति विजयताम्ब्रापस्थानात्[1] भारद्वाजसगोत्रस्त[2] पल्लवानामश्व-

२. मेधयाजिनः महाराजस्य श्रीकुमारविष्णोः प्रपौत्रस्योत्सा-

३. हप्रभुमन्त्रशक्ति सम्पन्नस्य स्ववीर्याधिगतराज्यस्य महाराजस्य

Second plate : First side

४. श्रीस्कन्दवर्म्मणः पौत्रस्य अनेकसमरलब्ध विजययशः प्रताप-

५. स्य प्रतापोपनत राजमण्डलस्य श्रीवीरवर्म्मणः पुत्रस्य शी-

६. लवतोनुमताचारालंकृतस्य सत्यप्रतिज्ञस्य अनेक गोहिरण्य भूम्यादि-

Second Plate : Second side

७. दानैरहरहराभिवर्द्धमान धर्म्मसंचयस्य देवद्विज शुश्रूषाभिरत-

८. स्य सर्व्वशास्त्रार्त्थनिर्ण्णय तत्वज्ञस्य[3] महाराजस्य श्रीविजय-

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1. The *virāma* of the letter त् is expressed by its comparatively shorter size. It is entered below the level of the line.
2. Almost throughout the record complete words are separated by spaces, as in some of the Āndhra inscriptions.
3. Read तत्त्वज्ञस्य.

९. स्कन्दवर्म्मणः वचनेन कर्म्मराष्ट्रे अधिकृताः आयुक्तकाः

Third plate : First side

१०. ओं[1]गोडुग्रामाश्च वक्तव्याः अस्मै काश्यपाय द्विवेदाय षडङ्ग-

११. पारगाय गोलशर्म्मणे एषः ओं[1]गोडुग्रामः सात्विकेन[2]

१२. दानेन देवभोगहलवर्ज्जः ब्रह्मदेयीकृत्य अष्टादशविधपरि-

Third plate : Second side

१३. हारैस्सह सम्प्रत्तः तस्मात्[3] सर्व्वपरिहारैः परिहर्त्तव्यः योस्मच्छासन-

१४. मतिक्रामेत्तदनुरुपं दण्डमर्हति [।।*] विजयसंवत्सरेत्रय-

१५. स्त्रिंशे ३० ३हेमन्तपक्षे तृतीये ३ त्रयोदश्यां लिखितमिदं शासनं ।।[4]

Fourth plate : First side

१६. अत्र च द्वै श्लोकावुदाहरन्ति[5] [।।*] स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां [।*]

१७. गवां शतसहस्रस्य हन्तुः पिबति दुष्कृत [म्][6] [।।*] ब्रह्मस्वं तु विषं घोरं

१८. न विषं विषमुच्यते [।*] विषन्द्वेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिक [म्][6] ।।।२

ABSTRACT

Records a royal order issued orally by the king *Mahārāja* Vijaya Skandavarman from his victories camp of Tāmbrāpa[7] addressed to the officers

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1. Written in Telugu-Kannaḍa character.
2. Read सात्त्विकेन
   According to Monier Williams it was an offering or oblation (without pouring water). The inscription omits the usual reference to the pouring of gold and water, a necessary accompaniment of a *dāna*.
3. The final त is written below the line.
4. The punctuation after the word शासनं is marked by an indistinct symbol, which may correspond to of the later Pallava stone inscriptions, but appears to be joined at the bottom.
5. TNS reads : °वुदंहरन्ति.
6. A final म् may have been written in the place of the usual *anusvāra*; but it is very indistinct both in the original and in the impression.
7. A place that may have to be looked for somewhere in the northern part of the Nellore district like Palakkaḍa, Mēnmathura and Daśanapura.

(*adhikrtas* and *ayuktas*) of Karmma-rāṣtra[1] and to the residents of Omgoḍu, conveying the *sātvika*-grant of the village Oṁgoḍu[2] with eighteen kinds of exemptions made to the learned Colaśarman of the Kāśyapa gotra, who was a student of two *Vēdas* and well versed in six *aṅgas*. The village was converted as a *brahmadēya* excluding the temple lands and given to the donee.

The charter mentions in chronological order Mahārāja Kumāraviṣṇu who is described as a Pallava king of the Bhāradvāja-gotra and a performer of the *Aśvamēdha* sacrifice, his son Mahārāja Skandavarman who acquired his kingdom by his own prowess, his son Vīravarman, victorious in many battles and his son Vijaya Skandavarman, the donor.

1. The territorial division Karmma-rāṣṭra comprised the northern part of the Nellore and the southern part of the Guntur districts.
2. The gift-village Ōmgōḍu, has been sought to be identified with the town Ongole itself, formerly the headquarters of the Ongole taluk of the Guntur district and presently the headquarters of the newly formed Prakasam district.

Simhavarman II

No. 6

URUVAPPALLI PLATES ISSUED BY YUVAMAHARAJA VISNUGOPAVARMAN

Provenance :

References : *IA*, v, no. 12, 50-3 and Plates; *TPC* (Tamil), 283-90

Language : Sanskrt

Script : Early southern class (generally box-headed)

Date : R.Y. 11, Pauṣya, Kṛṣṇapakṣa. dasami : (*c.* Fifth century A.D.) =(*c.* A.D. 447).

TEXT

First plate : First side

१. जितंभगवता [।।] श्रीविजयपलक्कदस्[1]थानात् परमब्रह्मण्यस्य स्व-

२. बाहुबलार्जितोर्जितक्षात्रतपोनिधेः विहितसर्व्वमर्य्यादस्य-

३. स्थितिस्थितस्यामितात्मनो महाराजस्य श्रीस्कन्दवर्म्मणः

४. प्रपौत्रस्यार्च्चितशक्तिसिद्धिसम्पन्नस्य प्रतापोपनत राज-

First plate : Second side

५. मण्डलस्य महाराजस्य वसुधातलैक वीरस्य श्रीवीरवर्म्मणः पौ-

६. त्रस्य देवाद्विजगुरुवृद्धोपचायिनो विवृद्धविनयस्यानेक गोहि-

७. रण्यभूम्यादिप्रदानैः प्रवृद्धधर्म्मसञ्चस्य प्रजापालन-

८. दक्षस्य लोकपालानां पञ्चमस्य लोकपालस्य सत्यात्मनो महा-

Second plate : First side

९. त्मनो महाराजस्य श्रीस्कन्दवर्म्मणः पुत्रस्य भगवद्भक्तिसद्भाव-

१०. संभावित सर्व्वकल्यान (ण) स्य प्रजासंरञ्जन[2] परिपालनोद्योगसत-

1. Read : पलक्कडस्थानात्.
2. Read : संरक्षण.

११. त सत्रव्रतदितक्षितस्य[1] अनेकसमरसाहसावमर्द्द ल-

१२. ब्धविजय यश (शः) प्रकाशस्य कलियुगदोषावसन्न धर्म्मोद्धरण नित्यस-

Second plate : Second side

१३. न्नद्धस्य राजर्षिगुणसर्व्वसन्दोह विजिगीषोर्द्धर्म्म विजिगीषोर्भगवत्पादा-

१४. नुद्धया (ध्या) तस्य बप्पभट्टारकमहाराजपादभक्तस्य परमभागवतस्य

१५. भारद्वाज सगोत्रस्य स्वविक्रमाक्रान्तान्यनृप श्रीनिलयानाम् यथ (था)-

१६. वदाहृताश्वमेध (धा) नाम् पल्लवानाम्धर्म्मयुवमहाराज (जस्य) श्रीविष्णुगोपव-

Third plate : First side

१७. र्म्मणो वचनेन मुण्डराष्ट्रे उरुवुपल्लिये ग्रामेयकाः (का) वक्तव्याः [।।] एतस्मिन्ग्राम-

१८. सीमे द्विशतं सिमनिवर्त्तनानि [।] एतेषां निवर्त्तनानाम् अवधयः [।] अप-

१९. रं (र) दिशि के (क?) ण्डुकूरग्रामस्य सीमावधिः [।] दक्षिणं (ण) दिशि सुप्रयोगनदी

२०. अवधिः [।] पुव्वा (र्व्व) न्दि (दि) शि अवधिः [।] पूर्व्वदक्षिणा (पो) त्क (त्त) रं महापथपाश्वे (र्श्वे) शिला [।]

Third plate : Second side

२१. एतस्याः (स्या) उत्तरंगत्वाचिञ्च (ञ्चा) वृक्षः [।] ततः (त) उत्तरं गत्वा कु (क?) रुपूरग्रामस्य क (के?) ण्डुकू-

२२. रग्रामस्य च पथि शिला [।] ततः उत्तरं गत्वा शिलोपलयम् (।) ततः उत्तरं ग-

२३. त्वा क (कु?) रुपूरग्रामे ब्र (ब्रा) ह्मणानाम् हलक्षेत्रस्यावधौ शिला [।] उत्तरां (र) दि-

२४. शि अवधिः शिलोपलयश्वृतो महाचिञ्च (ञ्चा) वृक्षः (।) ततः अपरदिशं गत्वा

Fourth plate : First side

२५. कोण्डमुरुवुदु (डु?) ग्रामस्य सीमान्तमवधिः [।।) एवं चतुर्णाम् सीमावधीनाम् मध्धे (ध्य) सी-

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1. The letters are clear in the original; the emendation must be either व्रतादितक्षितस्य or more probably व्रतदीक्षितस्य.
2. Perhaps *śilōpalaya* is equivalent to the Kannaḍa *guḍḍe* a heap of stones above a grave, used very commonly in the Kannaḍa country as a landmark.

२६. मस्य तद्वि(द्द्व)शत(तं)निवर्त्तनानि क(के?)ण्डुकूरे विष्णुवर्म्मसेनापतिकृतविष्णु-
हारदेवकु-

२७. लाय दवभोगं कृत्वा अष्टादशजातिभिः परिहारैरुपेता(तं) अस्मदायुर्बल-

२८. वर्द्धनीयमस्माभिः सम्प्रदत्तं(।।) तदवगम्य तस्मिन्विषये सर्व्वायुक्तकाः सर्व्वनै(नि)
य्यो(यु) काः(क्ता)

२९. राजवल्लभाः सञ्चरन्तकाश्च तत्सीमम् सर्व्वपरिहारैः परिहरन्तु परिहारयन्तु च(।।)

Fourth plate : Second side

३०. यश्चेदमस्मच्छासनमतिक्रामेत्स पापश्शारीर[द][1]ण्डमर्हति[।]अपि चापिश्लोकाः(।)

३१. भूमिदानात्परु(र)न्दानं न भूतन्न भविष्यति तस्यैव हरणपाप(पान्)न भूतं न
भविष्यति(।।)

३२. स्वदत्ता(त्तां)परदत्ता(त्तां)वा यो हरेत वसुन्धराम् गवां शतसहस्त्रस्य हन्तु
पिबति दु-

३३. ष्कृतम्[।।]सिंहवर्म्ममा(म)हाराजस्य विजयसंवत्सरे एकादशे पौष्यमासे कृष्णपक्षे

३४. दशम्याम् मयादत्ता ताम्रपट्टिका(।।*]

ABSTRACT

Registers a grant as *devabhoga* with all immunities by Pallava Yuva-mahārāja Viṣṇugōpavarman, issued from Palakkaḍa, of 200 *nivartanas*[2] of land in the village of Uruvappaḷḷi in the Muṇḍa-rāṣṭra country to the temple of god Viṣṇuhāradeva, founded by the *senāpati* Viṣṇuvarma at the village of Kaṇḍu-kūra. The limits of the gift-villages were :

On the west, the boundaries of the village of Kaṇḍukūra were the limit; on the south as well as on the east the river Suprayoga was the limit and the northern limit extended upto the boundaries of the villages of Karupūra and Koṇḍamuruvuḍu.

The record dated in the eleventh year of Mahārāja Simhavarma mentions in geneological order Mahārāja Skandavarman, his son Mahārāja Vīravarman, his son Mahārāja Skandavarman described as a fifth *lokapāla* and his son Yuvamahārāja Viṣṇugopavarman, the donor. The officers addressed are : the *āyuktakas*, *naiyoykas*, *rāja-vallabhas* and the *sañcārantakas*.

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1. द is omitted in the original.
2. *nivartana*—a measure of land; 20 rods, *or* 200 cubits *or* 40,000 *hastas* square.

LIST OF DONEES

S. No.	*Gotra*	*Sutra*	*Residence*	*Name af Donee*	*Share*
1	...	...	...	Golásarman	1
2	Ātreya (sagotra)	...	...	Agniśarman	4
3	...	...	...	Māṭarā (?)	2
4	...	...	...	Agni(11a) Son-in-law of Māṭarā	1
5	Harita (sagotra)	...	...	Kālāśarman	3
6	Bhāradvāja	...	...	Kumāraśarman	3
7	Kauśika	...	...	(1) Kumāra Nandi (2) Kumāraśarman (3) Kōṭṭaśarman & (4) Śakti (who are all brothers)	4
8	Kāśyapa	...	...	Bhaṭṭi	1
9	Bhāradvāja	...	...	Skandakoṭi	2
10	...	...	...	Skanda(ḍa)	1
11	...	...	...	Bhappa	1
12	...	...	...	Dattārya	2
13	...	...	...	Nandiyārya	3
14	Vatsa	...	...	Rudraśarman	1
15	...	...	...	Dāmārya	1
16	...	...	...	Śālaśarmman	1
17	...	...	...	Parimita	1
18	...	...	...	Nāganandi	1
19	...	...	...	Goli	1
20	...	...	...	Skandaśarman	1
21	...	...	...	Svāmi	1
					36

No. 7

NEDUNGARAYA PLATES ISSUED BY YUVAMAHARAJA VISNUGOPAVARMAN

Provenance : Singarayakoṇḍa, Andhra Pradesh.

References : *ARE*, 1941-2, A, no. 2; *Bharati*, xviii, 699 ff. *TPC* (Tamil), 303-8.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y. 12, Jyeṣṭha, ba. 13 : (*c* Fifth century A.D.).

TEXT

First plate : Second side

१. ॐ [२][1] जितम्भगवता [।*] विजयश्रीपलक्कडस्थानात् परमब्रह्म-

२. ण्यस्य स्वाब [ा] हुबलार्ज्जितोर्ज्जितक्षात्त्रतपोनिधेः

३. विहितसर्व्वमर्य्यादस्य स्थितिस्थितस्यामितात्मनो

४. महाराजस्य श्रीस्कन्दवर्म्मणः प्रपौत्त्रस्यार्च्चितशक्ति-

Second plate : First side

५. सिद्धिसम्पन्नस्य प्रतापोपनतराजमण्डलस्य महा-

६. राजस्य वसुधातलैकवीरस्य श्रीवीरवर्म्मणः

७. पौत्त्रस्य देवद्विजगुरुवृद्धोपचायिनो विवृद्धा-

८. विनयस्यानेक गोहिरण्य भूम्यादिप्रदानैः प्रवृद्धा-

Second plate : Second side

९. विनयस्यानेकगोहिरण्यभूम्यादिप्रदानैः प्रवृद्धा-

१०. धर्म्मसञ्चयस्य प्रजापालनदक्षस्य लोकपालाना-

११. म्पञ्चमस्य लोकपालस्य सत्यात्मनो महात्मनो

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1. Number '२' is marked on the top left side corner.

१२. महाराजस्य श्रीस्कन्दवर्म्मणः पुत्रस्य भगवत्भक्ति[1]-

Third plate : First side

१३. सद्भावसम्भावित सर्व्वकल्यानस्य[2] प्रजा संरञ्जन प-

१४. रिपालनोद्योग सतत सलव्रतदीक्षितस्य अनेक

१५. समरसाहसावमर्द्द लब्धविजय य[श]: प्रकाश-

१६. स्य कलि[यु]ग[दो]पावसन्नधर्म्मोद्धरण नित्यसन्न-

Third plate : Second side[3]

१७. द्धस्य राज[र्षि]गुण सर्व्व सन्दोह विजिगीषोर्द्धर्म्म-

१८. विजिगीषो र्भगवत्पादानुद्ध्यातस्य बप्पभट्टा[1*]र-

१९. क महाराज पादभक्तस्य परमभागवतस्य

२०. भारद्वाजस्य पल्लवानाम् युवमहाराज श्रीविष्णुगोपस्य

Fourth plate : First side[4]

२१. वचनेन मुण्डराष्ट्रे नेडुङ्गराये ग्रामेयकाः

२२. वक्तव्याः एषग्रामः शारणिक नदिप्पिभोज

२३. दोद्दिस्वामि कण्णस्वामि नन्दिस्वामिभ्यः भागत्रयं

२४. कृत्वा तत्रापि भागत्रये नदिपि भोजकस्य भाग-

Fourth plate : Second side

२५. द्वयम् कण्णस्वामिनन्दिस्वामिनोरेको भागः तत्रा

२६. प्येकस्मिन्भागे भागद्वयं कण्णस्वामिनः एको भागो

२७. नन्दिस्वामिनः एवं विभज्य शारणिकग्रामं कृत्वा

२८. अष्टादश जातिभिः परिहारैरुपेतो देवभोगहल-

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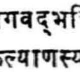
1. Read : भगवद्भक्ति
2. Read : कल्याणस्य
3. Number  is marked in the top left.
4. Number is marked on the top left.

Fifth plate : First side

२९. वर्ज्यं अस्मदायुर्बल वर्द्धनीयमस्माभिस्सम्प्रदत्तः[।*]

३०. तदवगम्य तस्मिन्विषये सर्व्वायुक्तकाः सर्व्वनैय्यो-

३१. गिकाः राजवल्लभाः स[1]ञ्चरन्तश्च तदग्रामं[2] तथैव-

३२. परिहारैः परिहरन्तु परिहारयन्तु च[।*]यश्चेद[म*]स्म-

Fifth plate : Second side[3]

३३. च्छासनमतिक्रामेत्स पापश्शारीरं दण्डमर्हति [।*]

३४. श्रीसिंहवर्म्म महाराजस्य विजयसंवत्सरे

३५. द्वादशमे ज्येष्ठमासे कृष्णपक्षे त्रयो-

३६. दश्यां मया दत्ता ता[4]म्रपट्टिका[॥*]

ABSTRACT

Registers a grant by Yuvamahārāja Viṣṇugopavarman issued from the camp at Palakkaḍa who was devoted to the feet of Lord Bappa, and a staunch follower of Bhagavat (Viṣṇu), of the village of Neduṅgarāya, in Muṇḍa-rāṣṭra to the three *bhojas* namely Dottisvāmi, Kannasvāmi, and Nandisvāmi, as free from eighteen kinds of impositions. The exemptions were ordered to be maintained by the officers such as *āyuktaka*,[3] *naiyogikas*, *rājavallabhas* and *cañcāras*. Of the three donees the first received half the share, the second two-thirds of the remaining half and the third the rest. The record dated in the twelfth year of Mahārāja Simhavarman mentions in geneological order Mahārāja Skandavarman, his son Mahārāja Vīravarman, his son Mahārāja Skandavarman who is mentioned a fifth *lokapāla* and his son Yuvamahārāja Viṣṇugopa of the Pallava family and of Bhāradvāja gotra, the donor.

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1. This letter is written like *ya*.
2. Also may be read as तङ्ग्रमं
3. Number '౬' is marked on the top left.
4. Read : ताम्र

No. 8

VESANTA (JALALPURAM) PLATES OF SIMHAVARMAN (II)

Provenance : Jalalpuram, Sattenapalli Taluk, Guntur District, Andhra Pradesh.
References : *TASSI* (Silver Jubilee), 1962, 85-96 and Plates; *APGAS*, i, 211-38; *TPC* (Tamil), 309-14.
Language : Sanskrit.
Script : Southern class (false box-headed).
Date : R.Y. 19, Māgha śukla pakṣa. daśami : (*c* Fifth century A.D.).

TEXT

First plate : Second side

१. जितम्भगवतो श्रीविजयकाञ्चीपुरात् परमब्रह्मण्यस्य विधिविहितसर्वम-
२. र्यादस्य क्षितितलावतीर्णत्रिदशपतितुल्यप्रभावस्य प्रतापोपनत-
३. रार्व्वराजमण्डलस्य अभ्युञ्चितशक्तिसिद्धिसम्पन्नस्य महाराज-
४. स्य श्रीविजयवीरवर्म्मणः पौत्रः अमृतविष समप्रसादकोपस्य
५. लोकोपचयप्रवृत्तसर्व्वारम्भस्य वसन्तमास इव सर्व्वजननयन

Second plate : First side

६. हृदयानन्दस्य करिकरोदारपीनभुजस्य स्वभुजपरिपालनातिमुदित
७. पौरजानपदस्य सकलदक्षिणापथविजययशस्समास्थापितात्रसमु-
८. द्रकूलस्य राजाद्भुतस्य श्रीविजयस्कन्दवर्म्मणः पुत्रः भगव-
९. द्भक्तिसद्भावसम्भावितसर्व्वकल्याणः मनोवशानुगपञ्चेन्द्रिय विषयः
१०. वृद्धदर्शनोपासनरतिः पूर्व्वराजर्षिप्रभावगुणसमुपगतः

Second plate : Second side

११. शमदमनियम धृत धृतिः क्षितिधरवरसदृशावस्थितस्थितिः प्रजासु पु-
१२. त्रंनिरन्तरप्रवृत्तसैहृदः कलियुगदोषावसन्न धर्म्मोद्धरणनित्यस-

१३. न्नद्धः वीतरागरोपलोभः [1]अवसन्नराजवं

१४. गोद्धरणसव्यापारः वासवृक्षो विद्वज्जनस्य आश्रयो धर्मस्य आवा-

१५. सोलक्ष्म्याः सर्व्वस्वञ्जीवलोकस्य भगवत्पादानुध्यातो बप्पभट्टार-

Third Plate : First side

१६. कपादभक्तः परमभागवतो भारद्वाजः अनेकाश्वमेधावमृथ[2]-

१७. स्नातानां श्रीवल्लभानाम्पल्लवानाम्महाराजः श्रीविजयसिंहवर्म्मा

१८. नादत्तपाटद्याम् वेसन्तग्रामेयकान् इत्थमाज्ञापयति यथा-

१९. एषः ग्रामः आविस्तंसूत्रेभ्यः[3] गौतम सगोत्रस्योज्येष्टश[4]-

२०. म्मभ्यः सपानीयपातं ब्रह्मदेयं कृत्वा अष्टादशजातिपरिहा-

Third plate : Second side

२१. रोपेतः अस्मदायुर्द्धर्म्मविजयाभिवृद्धयर्थं देवभोगहल-

२२. वर्ज्जमस्माभिस्सम्प्रत्तः तदस्मिन्राज्ये सर्व्वमहामात्राध्यक्षराज-

२३. पुरुषाः सञ्चरन्तश्चैनं [5]ग्रामं सर्वपरिहारैः परिह-

२४. रन्तु परिहारयन्तु च [॥*] यो वास्मदाज्ञामतिलंघयेत्स पापः

Fourth plate : First side

२५. शारीरन्दण्डमर्हति [।*] अस्मद्विजयराज्यसंवत्सरे एकोन

२६. विंशत्यां माघमासशुकल्पक्षदशम्यां परमभ-

२७. ट्टारकपादैः स्वमुखाज्ञापेन रहस्याधिकृतेन

Fourth plate : Second side

२८. कूलिप्पोत्तेन लिखितेयन्ताम्ब्रपट्टिकेति [॥*] अत्रश्लोका-

२९. भवन्ति [।*] बहुभिर्व्वसुधादत्ता वहुभिश्चानुपालिता [।*]

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1. TNS reads : मोहभयः अवसन्नराजवं
2. TNS reads : अनेकमेधाश्वमेधावभृथ
3. Read : आपस्तम्ब.
4. TNS reads : गोतमसगोत्रेभ्योज्येष्ठश
5. TNS reads : श्चैत.

३०. यस्य यस्य यदा भूमिः तस्य तदा [1]फलम् [॥*]

Fifth plate : First side

३१. स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धरां[।*] गवां शतसह-

३२. स्रस्य हन्तुः पिबति दुष्कृतं[॥*] ब्रह्मस्वन्तु विषं घोरं

३३. न विषं विषमुच्यते[।*]विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौतृकम्[2][॥*]

ABSTRACT

Records an order issued from Kāñcīpura, by Pallava Mahārāja Vijaya Simhavarman of the Bhāradvāja gotra, addressed to the villagers of Vēsanta in Nādattappāti and to the *mahāmātras*, the *adhyukṣas* the *rājapuruṣas* and the *cancarantas*, granting the village of Vēsanta with the exemption of *devabhōga* lands with eighteen kinds of *parihāras* as *brahmadeya* to Jyēṣṭaśarmma of the Gautamagotra and of Āpastambha sūtra. The royal order, as it was issued orally by the king, was engraved on copper plates by Kūlippottan, a *rahasyādhikṛt* of the king.

The record mentions in geneological order, Mahārajā Vijaya Vīravarman, his son Vijaya Skandavarman, who is said to have established his fame and glory by his conquest of the entire Dakṣiṇāpatha on the shores of the three oceans and is mentioned as a fifth *lokapāla* and his son Mahārāja Vijaya Simhavarman who is described as a devotee of lord Bappa and a fervent Bhāgavata the donor.

1. Read : तस्य तस्य तदा फलम्
2. TNS reads : पुत्रपौत्रिकम्

No. 9

SAKREPATNA PLATES OF SIMHAVARMAN (II)

Provenance : Sakrepaṭna, Sakrepatna Taluk, Chikmagalur District, Karnataka.
References : *ARE*, 1966-7, A, no. 11; *EI*, xxxviii, 98-105 and Plate.
Language : Sanskrit.
Script : Southern.
Date : R.Y. 41, Prauṣṭapada, bahula, daśami *:* (*c* Fifth century A.D.) (*c* A.D. 477)

TEXT

First plate

१. सिद्ध[1][।*]जितम्भगवता ।[2] स्वस्ति [।*] विजयस्कन्धावारान्मौद्गल्लीतटा[3]-
२. वासकात्परमब्रह्मण्यस्य स्वबाहुवला र्ज्जितोर्ज्जितक्षात्रतपो-
३. निधेर्व्विधिविहित सर्व्वमर्य्यादस्य स्थितिस्थितस्यामितात्मनो
४. महाराज श्रीस्कन्दवर्म्मणः प्रपौत्रः अभ्युच्चित-

Second plate : First side

५. शक्तिसिद्धि सम्पन्नस्य प्रतापोपनत राजमण्डलस्य वसुधा-
६. तलैकवीरस्य महाराज श्रीवीरवर्म्मणः पौत्रः देवद्विज-
७. गुरुवृद्धापचायिनो विवृद्धविनयस्येनेकगोहिरण्य भू-
८. म्यादि प्रदानैः प्रवृद्धधर्म्मसञ्चयस्य प्रजापालन दक्षस्य

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1. Expressed by a symbol.
2. This punctuation mark is denoted by a horizontal stroke.
3. The small stroke at the bottom which gives an impression that this letter *ta* may also be read as *a* appears to be due to a scartch on the plate.

Second plate : Second side

९. लोकपालानाम्पञ्चमस्य लोकपालस्य सत्यात्मनो महा-

१०. राजश्रीस्कन्दवर्म्मणः पुत्रः भगवद्भक्तिसम्भावितसर्व्व-

११. कल्याणः प्रजासंरञ्जन परिपालनोद्योगसतत-

१२. सत्रव्रतदीक्षितः नैकसमरसाहसावर्द्दलब्धविज-

Third plate : First side

१३. ययशः प्रकाशः कलियुगदोषावसन्नधर्म्मोद्धरणनित्य-

१४. सन्नद्धः राजर्षिगुणसर्व्व सन्दोहविजिगीषुः

१५. भगवत्पादानुद्ध्यातो बप्पभट्टारकपाद भक्तः परम-

१६. भागवतो भारद्वाजः स्वविक्रमाक्रान्तान्यनृपश्रीनिलयानाम्

Third plate : Second side

१७. यथावदाहृतानेकाश्वमेधानाम्पल्लवानान्धर्म्म महारा-

१८. ज श्रीसिंहवर्म्मा सेन्द्रकराज्ये सर्व्वनैयोगिकवल्लभा-

१९. न्वैषयिकांश्चाज्ञापयति अत्रास्माभिरसेन्द्रकराज्ये[1]

२०. वलिवल्लचग्रहार नैरन्तर्य्येण गुज्यमाने उपरिभागम (मा) दिङ्कृत्वा

Fourth plate : First side

२१. यद्यद्शजभोग्यन्तत्सर्व्वन्तदग्रहारिकेभ्य एव ब्राह्मणेभ्यो दत्तम्

२२. सर्व्वपरिहाराश्चात्रानुज्ञाता : तदवगम्य तथा सर्व्वैर्व्वर्त्तितव्यम्

२३. परिहर्त्तव्यञ्चेति [।*] भूमिदानात्परन्दानन्न भूतन्न भविष्यति [।*]

२४. तस्यैव हरणात्पापन्न भूतन्न भविष्यति ॥१॥

Fourth plate : Second side

२५. स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम् [।*] गवां शत-

२६. सहस्रस्य हन्तुः पिबति किल्बिषम् ॥२॥ वर्षकोटी (टि) -

२७. सहस्राणि स्वर्ग्गे क्रीडति भूमिदः [।*] आक्षेप्ता चानु-

२८. मन्ता च तावण्ति नरके वसेत् ॥३॥ बहुभिर्व्वसुधा दत्ता

1. The territorial division Sēndraka-rājya which is mentioned as Sēndraka-viṣaya in some of the Kadamba grants, comprised the area around about modern Shimoga district in the Karnataka State.

Fifth plate

२९. भहुभिश्चानुपालिता [।*] यस्य यस्य यदा भूमिस्तस्य तस्य

३०. तदा फलम् ॥४॥ प्रवर्द्धमानविजयराज्यसंवत्सरे

३१. एकचत्वारिंसे प्रौष्ठपदमासबहुलपक्षदशम्या

३२. न्दत्ता पट्टिका [।*] स्वयनाज्ञा (श) प्तमिति [।?*] गोब्रह्मणं (णा) न्नन्दतु ॥

ABSTRACT

Records an order issued from the victorious camp at Maundgali tank by Dharmahārāja Siṁhavarman addressed to the *naiyogika, vallabha* and *vaisayika* officers, gifting the village of Valvilli-agrahāra in Sēndraka-rājya to the *brāhmaṇās* of the same *agrahāra,* with all the royal enjoyments and with all immunities. The king himself was the executor of the grant.

The records mention in geneological order, Mahārāja Skandavarman, his son Mahārāja Vīravarman, his son Mahārāja Skandavarman who is described as a fifth *lokapāla* and his son Dharma-mahārāja Siṁhavarman, of the Pallava family of the Bhāradvāja gotra, who was the donor.

No. 10

UDAYENDIRAM PLATES OF NANDIVARMAN (I)

Provenance : Udayendiram, Gudiyattam Taluk, North Arcot District, Tamil Nadu.

References : *ARE*, 1962-3, A, no. 10; *Manual of the Salem District*, ii, 349; *EI*, iii, 142-7; *IA*, viii, 50-5; *TPC* (Tamil), 349-64.

Language : Sanskrit and Tamil (used in the endorsement).

Script : Grantha and Tamil.

Date : R.Y. 1, Visākha, sukla. pañcāmi : (*c* Fifth century A.D.) (*c* A.D. 495)
(Endorsement)

First plate : First side

1. Madirai-ko[ṇ]ḍa Kō-pParakēsaripaṉmaṟ[kku] yāṇḍu irubattāṟava-
2. [du] Kāñcivāyil āgiya Igaṉmaṟai-maṅgalattu sa-
3. bhaiyōmum U[d]aiyacandira-maṅgalattu sabhai-
4. yōmum [।*] ivv-riranḍ=urōmuṁ=kūḍi[1] oṉṟ-āyiṉāmayil
5. idaṉ mēṟ-paṭṭadu ōrurāya[2] vāḻvōm-ā [ṉō]m[॥*]

TEXT

First plate : Second side

१. स्वस्ति[॥*]जित[*]भगवता राज्य[3] [॥*] श्रीविजय काञ्चीपुरात्परमब्रह्मण्यस्य स्वबाहुवला

२. र्ज्जिनोर्ज्जित[4] त्रिधिविहित मर्व्वमरियादश्य[5] राज्य श्रीस्कन्दवर्म्मण[:*] प्रपौत्र[6] अ्रभ्यर्च्चि-

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1. Read : *uromum.*
2. Read : *ur*
3. Read : राज्ञ
   But this is meaningless and superfluous.
4. Here one or more words have been omitted. Read : वलार्ज्जितोर्जितक्षात्रतपानिदेः
5. Read : मर्यादस्य राज्ञः
6. Read : °त्त्रोभ्य
7. Read : सिंहवर्म्मणः पौत्रो

३. तशक्ति सिधि(द्धि) सम्पन्नस्य प्रतापोव(प)नत राजमण्डलस्य वशु(सु)धातलैक वीर[1]-

४. स्य मा(म)हाराज श्रीसिङ्घवर्म्मण[2] पौत्र देवद्विज गुरुविर्प्रापचायिनो[3] विर्धवे-

५. नेयस्य[4] सौगोहिरण्यभूम्याधि प्राधानि[5] पविर्धधर्म्मसञ्चयस्य प्रजा-

Second plate : First side

६. पालन दक्षस्य स्यात्मनो[6] महाराज श्री स्कन्दवर्म्मण[:*] पुत्रो भगवना भक्ति सम्प[ा][7]

७. दित सर्व्वकल्य[ा*]ण[:*]प्रजासंरञ्जन परिपालनोन्ययेपगत सतत सतृव्रत-[8]

८. दीक्षितनैकसमर साहसावमर्द्दलव्द विजेया प्रकासन[9] कलियुगोदो-

९. पावशकधर्म्मात्थिरण[10] नित्य सन्नधो(द्धो)भगवकपानुध्यतो[11] वप्पभट्टारगो पाद भ-

१०. क्त[:*] परमभागवतो भारद्वाज सगोत्र[:*] पल्लव[ा*]नां धर्म्म[म*]हाराज[:*] श्रीनन्दिवर्म्म[ा*]-

Second plate : Second side

११. ण[12] अडेयाररा‍‌ष्टिर काञ्चिवाल्ग्राम आरण्यक्षेत्र चतुष्टयञ्च पूर्वोप

१२. देया[13] काञ्चिवायिल्व[ा*]म्नव्याय व्रह्माण[14] कौसि(शि)क सकोत्र[ा*]य दैतृय चरणयसूत्रन[15]

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1. Originally वशुधालैवीहर was engraved; but the *aksaras* त and क are added below the line and the क between वी and र is struck out.
2. Read : सिहवर्म्मण: पौत्रो
3. Read : वृद्धोपचायिनो वृद्धविनयस्य
4. The *aksara* सौ before गो is quite meaningless. What one would have expected is अनेकगो
5. Read : आदिप्रदानै प्रवृद्ध
6. The *aksara* ज is engraved below the line.
7. Read : भगवद्भक्ति सम्पा
8. Read : परिपालनोद्योग सतत सत्यव्रत दीक्षितो.
9. Read : लब्ध विजय यश: प्रकाश:
   TNS reads : °प्रकाशन
10. Read : आवसन्न धर्मोद्धरण
    TNS reads : आवसन्न धर्म्मोधरण
11. Read : भगवत्पादानुध्यातो बप्प भट्टारक पाद
12. Read : °वर्म्माडेयार राष्ट्रे °काञ्चीवाल्ग्रामं
13. Read : मर्यादया
14. Read : व्रह्मणाय
15. Read : तैतिरिय चरणाय प्रवचन सूत्राय

१३. प्रवचनाय कुळच (श) र्म्मणे ब्रह्मदेमरियादया[1] सर्व्वपरिहारोपत[2]देवभो-

१४. गहल[3] वर्ज्जमस्मदायुवलवेजेय ऐस्वरिय भविर्धऐ[4] दत्तवा[न् ।।*] तदवगम्य[5] स-

१५. र्व्वपरिह[ा*]रै[:*] क[ा]ञ्चिवायिल्ग्राम[म]ारण्यक्षेत्र चतुष्टयरञ्च परिहारै[6] पहारत[।*]यो[7]-

Third plate : First side

१६. स्म स्वासनप्मनिक्रामे श पाप शारीरम्मरुहत्यापिचत्र ब्रह्मगीता[:*]सलोका[8] भवन्ति[।*]

१७. [9]भूमिदानम्परम्(--)दानम्(--)नभूतम्(--)नभनि(वि)ष्यति[।*] सेव[10] हरणात्सपान्न भूतम्(--)न भविष्यति[।।*]

१८. स्वदत्तम् परदत्तम्व[11]हरेति वसुन्व रा[।*]सत सहस्रस्यहन्तु[:*]पिवनि किल्विप[मि]-

१९. ति[।।*]प्रवर्धमान वेजेय-राज्यप्रतमत्सरे[12] वशाख मासे शुकुक्षे पञ्चमया[।*]दत्ता[।*] पट्टिका[।।*]

ABSTRACT

Records the grant of the villag? of Kāñcīvāyil and four pieces of forest land in the Aḍeyāra-rāṣtra by the Dharma mahārāja Nandivarman of the Pallava family and of Bhāradvāja gotra, as *brāhmadeya* to the *brāhmaṇa* Kūlaśārman of the Kauśika gotra, Taittirīya śākha and of Pravacana śūtra of Kāñcīvāyil. The grant was issued from Kāñcīpura, with all exemptions, excluding the *devabhoga* lands for the increase of life, power, prosperity and wealth of the king.

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1. Read : ब्रह्मदेय मर्यादया
2. Read : परिहारोपेतं.
3. The *aksara* ल of हल is engraved below the line.
4. Read : अस्मदायुर्बल विजयैश्वर्याभि वृद्धये
5. Read : °गम्य
6. Read : परिहरत परिहारयत च
7. Read : योस्मच्छसनगतिक्रामेत्स पापः शारीरं दण्डमर्हति । अपिचात्र
8. Read : श्लोका
9. Read : दानात्परं
   Metre *sloka* (*Anustubh*); and of the next verse.
10. Read : तस्यैवहरणात्पापं
11. Reae : स्वदत्तां परदत्तां वा यो हरेत बसुन्धराम् । गवां शत
12. Read : विजयराज्य प्रथम संवत्सेर वैशाखमासे शुक्लपक्षे

The record mentions in chronological order. Skandavarman his son Mahārāja Singhavarman, his son Mahārāja Skandavarman and his son Dharma mahārāja Nandivarman, the donor.

The Tamil endorsement on the first side of the first plate states that in the 26th year of the reign of *Madirai koṇḍa* Parakēsarivarmaṉ, the *sabhās* of Kāñcīvāyil *alias* Igaṉmaṟai maṅgalam and Udayacandramaṅgalam, assembled together and decided to club both the villages into one and continue as one village thenceforth.

No. 11

CHENDALUR PLATES OF KUMARAVISNU (III)

Provenance : Cendalur, Ongole Taluk, Nellore District, Andhra Pradesh.

References : *ARE,* 1906, A, no. 1; *EI,* viii, 233-6 and Plate; *SII,* xii, no. 2; *TPC* (Tamil), 323-30.

Language : Sanskrit.

Script : Archaic Grantha.

Date : R.Y. 2, Kārttigai, sukla. pañcami : (*c.* Sixth century A.D.)

TEXT

First plate

१. स्वस्ति[1] [।।*] जितम्भगवता [।।*] स्वस्ति [।।*] विजयकाञ्ची [पु] रादभ्युच्चित-शक्ति-

२. सिद्धिसम्पन्नस्य प्रतापोपनत राजमण्डलस्य वसुधातलैक [वीर]-

३. स्य महाराज श्रीस्कन्दवर्म्मणः प्रपोत्रोदेवद्विजगुरुवृद्धा (द्धो) प (चा)-

४. यिनो विवृद्धविनयस्यानेक गोहिरण्य भु (भू) म्यादि प्रदानैः प्रवृद्ध [धर्म्मस]-

Second plate : First side

५. ञ्चयस्य प्रजापालनदक्षस्य लोकपालाना[2]म्पञ्चमस्य-

६. लोकपालस्य सत्यात्मनो महाराज श्रीकुमारविष्णोः पौत्रो भगवद्भक्ति स-

७. म्भावित सर्व्वकल्याणस्यादिराज प्रतिस्प द्धि [*] गुणसमुदयस्यामि-

८. तात्मानो महाराज श्रीबुद्धवर्म्मणः पुत्रः प्रजासंरञ्जन परिपालनोद्यो-

Second plate : Second side

९. ग सतत सत्यव्रतदीक्षितोनेकसमर साहसावमर्द्दलब्ध-

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1. On the left margin of plate I.
2. Corrected from लोकपालोनाम्

१०. विजय यश[:][1] प्रकाशः कलियुगदोषावसन्न धर्म्मोद्धरण नि-

११. त्यसन्नद्धो राजर्षिगुण सर्व्व-सन्दोह विजिगि(गी)षुर्द्धर्म्म विजिगी[2]-

१२. षुर्भगवत्पादानु[द्]ध्यातः परमभागवतो भारद्वाजो बप्पभट्टारक पा[द भ]-

Third plate : First side

१३. क्तः स्वविक्रमाक्रान्तान्यनृप श्रीनिलयाना[ं*]यथावत्ता हुतानेकाश्वमेधाना-

१४. म्पल्लवानान्धर्म्म महाराज[:]श्रीकुमारविष्णुः कर्म्मा[ं*]कराष्ट्रे चेन्दलूर्-

१५. ग्रामे ग्रामेयकानत्राधिकृत सर्व्व नैयोगिक वल्लभांश्चाज्ञ[ा]-

१६. पयति यथास्मिन्नस्माभि[:]कम्मा[ं*] कराष्ट्रे कवचकारभोगे चेन्दलू-

Third plate : Second side

१७. र ग्रामे राजवस्तु भूत्वा स्थितञ्चतुर्द्दि[ँ*]शमष्टशत पट्टिका स

१८. म्मितं[।*]समुदायतो द्वात्रि[ं]शदयुक्तशतुश्शती(त)पट्टिका सम्मित[ं]क्षेत्र[ं*]

१९. ब्राह्मणाय कौण्डिन्य गोत्रायच्छन्दोग सुत्रायाभि-

२०. रूपा...[3]वास्तव्याय भवस्कन्दत्राताय ब्रह्मदे[य]

Fourth plate : First side

२१. मय्या[ँ*]दया देवभोगवर्ज्ज[ं] हलन्यायेन सर्व्वपरिहारोपेतम-

२२. स्मदायु[4]र्ब्बल विजयैश्चर्य्याभिवृद्धये प्रवर्द्धमानविजय-

२३. राज्ये द्वितीये स[ं]वत्सरेववर्त्ति[ँ*]के मासे शुक्लपक्षस्य पञ्चम्या[ं*]

२४. सर्व्वमेत[त्*]क्षेत्र[ं]सम्प्रत्तन्तदव गम्य सर्व्वपरिहारैरेतद्ब्रह्मदेय क्षेत्र-

Fourth plate : Second side

२५. म्परिहरन्तु पारिहारयन्तु च[।*] यश्चेदमस्मच्छासनमतिक्रामेत्सपा-

२६. पश्शारीरन्दण्डमर्हति[।*]अपि चात्र ब्रह्मगीताः श्लोकाः[।।*]भूमिदाना-

1. The syllable स was entered subsequently below the line.
2. The syllable जि stands below the line.
3. Here four *akṣaras* are engraved on an erasure; they look like पुळ्ळूरु
   TNS : °पुळ्ळूरु
4. Originally स्मादादं had been engraved subsequently the first दा was struck out.

२७. त्पग्न्दानन्न भूतन्न भविष्यति[।*] तस्यैव हरणात्पापन्न भूतन्नभ-

२८. विष्यति ॥ स्वदत्ताम्प[1]रम्दत्ताम्वायो[2]हरेत वसुन्धराम् [।*]गवांशतसहस्र-

Fifth plate : First side

२९. स्य हन्तु[:] पिवति किल्विषम् ॥ पूर्व्वै[ं][:]पूर्व्वतरैश्चैवदत्तां[3] भूमि हरेत्तुय:[।*]

३०. स नित्यव्यसने मग्नो नरके च वसेत्पुन[:*] ॥ वहुभिर्व्वसुधाद-

३१. त्ता वहुभिश्चानुपालिता[।*] यस्य यस्य यदा भूमिस्तस्य तस्य

३२. तदा फलम्[॥*]एवमाज्ञा(ज्ञ) प्तमिति[॥*]
गोत्राह्मणनन्दन्तु[।*]स्वस्त्यस्वु प्रजाभ्य[:] ॥ . : .[॥*]

ABSTRACT

Records an order issued from Kāñcipura, by Dharmamahārāja Kumāra-viṣṇu of the Pallava family and of the Bhāradvāja gotra, addressed to the villagers of Cendalūra in the Karmāṅka-rāṣtra country and to the *naiyogikas* and *vallabhas* granting 432 *paṭṭikas* of land in the village as *brahmadeya*, excluding the *devabhoga* lands, accompanied by all immunities to the *brāhmaṇa* Bhavaskandarāta of the Kauṇḍinya-gotra and Chandoga śūtra and a (resident of Adhirūpapullūr). The land is said to be a part of the king's domain in the *Kavacakāra-bhoga* in the village of Cendalūra.

The record furnishes the following geneology Mahārāja Skandavarman, his son Mahārāja Kumāraviṣṇu who is described as a fifth *lokapāla*, his son Mahārāja Buddhavarman and his son Dharmamahārāja Kumāra-viṣṇu, the donor.

1. The *akṣara* म्प seems to have been corrected from म्व.
2. Read दत्तांवा
3. The *anusvara* has failed to come out on the photo-lithograph.

SECTION II

Inscriptions of the Descendants of Yuvamaharaja Visnugopavarman

No. 12

OMGODU (II) PLATES OF SIMHAVARMAN[1]

Provenance : Omgodu, Ongole Taluk, Guntur District, Andhra Pradesh.

References : *ARE*, 1916, 113, para. 4; *EI*, xv, 252-5 and Plate; *SI* (1965 edn.) 469-72; *TPC* (Tamil), 331-8.

Language : Sanskrit.

Script : Early Telugu Kannda.

Metre : *vv.* 1 to 3—*Anuṣṭubh.*

Date : R.Y. 4, Vaiśāka, śukla pakṣa. pancami : (*c.* Fifth century A.D.)

TEXT[2]

First plate

१. जि[त][*][3] भगवता (।।*) स्वस्ति (।।*) श्रीविजयस्कन्ध[ा*]वारा[त्प]रामा-
ब्रह्मण्य[4]-

२. स्य स्वबाहुवल[ा]र्ज्जितो[र्ज्जि]त[क्षा]त्रत[पो]निधेर्व्विधिवि[5]-

३. हितसर्व्वमर्य्यादस्य स्थितिस्थितस्य[ा]मितात्मनो महा[6]-

४. राजस्य प्रिथिवित[लै]कवीरस्य[7] श्रीवीरवर्म्मणः प्रपौत्रो[ऽ*]प्य

Second plate : First side

५. [र्ज्जि]तशक्तिसिद्धिसम्पन्नस्य प्रतो(ता)पोपन[त][रा]जमण्डलस्य[8][भ]गव-

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1. According to H. Krishna Sastri, the record "must have been a copy of the grant of the fifth-sixth century A.D., put into writing in the seventh century A.D."
2. Text from *SI* referred to above.
3. त is written below the line.
4. Read °मब्रह्मं The name of the *Skandhāvāra* (camp) is omitted owing to the inadvertence of the scribe.
5. Sastri reads °क्षातृ
6. Sastri reads माहृ°
7. Read : पृथिवी
8. Read प्रपौत्रोऽभ्युाच्छ्रत°; and प्रतापो° and द्भक्तिसद्भाव as in other grants.

६. त्भ (द्ध) वितसम्भावसम्भावितसर्व्वकल्याणस्य (ा*) नेकगो-

७. हिरण्यभूम्य [ा] दिप्रदानैः प्रवृ [ध्द] (द्ध) धर्म्मसञ्च-

८. यस्य प्रजापालनदक्षस्य लोकपालाना [ं] पञ्च (म*) स्य लो-

Second plate : Second side

९. कपालस्य महात्मनो महाराजश्रीस्कन्दवर्म्मणः पौ-

१०. त्रो देवद्विजगुरुवृद्धोपसेविनो विवृद्धविनयस्य (ा*) -

११. नेकसंग्रामस (ा*) हसावमद्दोपलब्ध[1] विजययश (:*) प्रा[2]-

१२. काशस्य सत्यात्मनो युवमहाराज श्रीविष्णुगोपस्या[3] पुत्रः

Third plate : First side

१३. कलियुगदोषावस [न्न] धर्म्मदूरणः[4] नित्यश (स) [न्न] द्धो राजगु-

१४. णशर्व्व[5] सन्दोहविजिगिपु[6] धर्म्मविजिगिपु[7] भगवत्पादानुव्यातो[8]

१५. बप्प-भट्टारकपादभक्त (:*) परमभागवतो भाराद्वाजस-

१६. गोत्र[9] विक्रामाक्रान्तन्यनृपतिश्रिनिलयानां[10] यथावदाहृतानेकक्रतु (तू) नां

Third plate : Second side

१७. शतक्रतुनां कल्पनां[11] वल्लभानां पल्लवानां धर्म्ममहाराज श्रीसिं-

१८. हिवर्म्म [ा] कर्म्मराष्ट्रे[12] ओगोडुंग्रामः कोडिकिंग्रामो[13] पूर्व्वतः नराचडु[14]-

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1. Read : °मद्दोप°
2. Read : प्रका°
3. Read : °गोपस्य
4. Read : धर्म्मोद्धरण
5. Read : सर्व्व
6. Read : विजिगीषुर्धर्म्म
7. Read : °गीषुर्भग°
8. Read : °नुध्यातो
9. Read : भारद्वाजसगोत्रो; गोत्र is engraved above the line.
10. Read : विक्रमाक्रान्तान्य नृपश्री°
11. Read : शतक्रतुकल्पानां
12. Read : सिंहवर्म्मनामानः वयं and राष्ट्रे The letter is v(=ṟ) the Telugu alphabet.
13. Read : ओंगोडुग्रामं कोडिकिंग्रामः
14. The *ra* is written in Telugu character.

१९. ग्रा[मो] दक्षिणतः कडाकुट्टुरुग्रामो[1] प[श्चि]मतः[2] पेणुकपर्रु[3]

२०. ग्रामे[4] उत्तरतः एवं चतुर[धि]मध्ये पूर्व्वभोगविवर्ज्जितः

Fourth plate : First side

२१. कुण्डूर्व्व[ा*]स्तव्याया काश्यपगोत्राय छन्दोविदिते[5] सर्व्वशास्त्रकुश-

२२. लाय देवशर्म्मने[6] ग्रहाणनिमित्तं अस्मदायुर्ब्बलवि-

२३. जयाभिवृद्धये सम्प्र[ा]दाम[।] तदिमं[7] सर्व्वपरिहा[रै][8](:)प-

२४. रिहत्त(ं)व्य[म्] परिहारयितेव्यञ्च[9] (।*) यश्चेदं अस्मच्छा[10]-

Fourth plate : Second side

२५. शनमतिक्रामे(त्*) स पापः शारीरदण्डमर्हति(।*) आशीच्छत्रा-

२६. पा[11] श्लोका भवन्ति(।।*) भूमिदानसमन्दानां नं भूतो[12] न भवि[13]-

२७. विष्यति(।*)

तस्यैव हरणात्पाप(ं*) न भूतो न भविष्यति(।।*) १

२८. स्वदत्त(ा*)ं परदत्तां ना[14] यो हरेत वसुन्धराम्(।*) गवां शत-

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1. Read : ग्रामः
2. Sastri reads : °मातः
3. Read : ग्राम and °विवर्ज्जितं
   (With the exception of lands previously granted)
4. Read : वास्तव्याय and छन्दोविदे
   TNS reads : छन्दोग सूत्राय
5. Read : शर्म्मणे
6. Read : तदिदं
7. रैं is engraved on an erasure.
8. Read : °तव्यञ्च
9. Read : °दम् अस्यमच्छासन°
10. Read : अपिचात्रार्षाः
11. Read : °न्दानं न भूतं
12. Read : भविष्यति
    TNS reads : भूमिदान समं दानं न भूतन्न भविष्यति
13. Read : भूतं
14. Read : वा

Fifth plate

२९. सहस्रस्य हन्तु‿पिबति किल्विषम् (॥*) २ बहुभिर्व्वसुदा[1] [द]त्ता वहु-

३०. भिश्चानुपालितम्[2]
(।*) यस्य यस्य यथा भूम तस्य[3] त-

३१. स्य तदा फलम् (॥*) ३
स[4]विजयराज्यस(ं*)वत्सरे चतुर्त्थेवैशाखशु[क्ल][5]-

३२. पक्षपञ्चम्यां दत्तां(त्तम्) (।*) भट्ट[ा]रका[णां] स्वमुखाज्ञप्तया लिखित[मि]दं
(दम्)। (।*)

ABSTRACT

Records a royal order issued from a victorious camp by the Pallava King Dharma-mahārāja Siṁhavarman, making a grant of the village Oṁgoḍu in Karma-rāṣṭra to Devaśarman who was well versed in all the *saśtras*, of the Kāśyapa-gotra and the Chandoga-sūtra and a resident of Kuṇṭūr, on the occasion of an esclipse(?) (*l*.22. *grahaṇa*-nimittam) for the increase of the king's vitality and strength and caused to be exempted from all kinds of impositions. States that the plates were engraved at the oral command of the king (*bhaṭṭāraka*).

The gift village Oṁgoḍu was situated with the boundaries *viz.* the village Koḍikin on the east, the village Naṟācaḍu on the south, the village Kaḍāku-duru on the west, and the village Peṇukapaṟṟu on the north. The record mentions in chronological order Mahārāja Vīravarman, his son Skandavarman who is said to be a fifth *lokapāla*, his son yuvamahārāja Viṣṇugopa and his son Dharma-mahārāja Siṁhavarman of the Pallava family, the donor.

1. Read : वसुधा, दव्वदत्ता is engraved below the line.
2. Read : °पालिता
3. Read : यदा भूमिस्तस्य
4. Better read : स्व
5. क्ष was originally engraved as क्ल

No. 13

PIKIRA PLATES OF SIMHAVARMAN

Provenance : Nelatur, Ongole Taluk, Guntur District, Andhra Pradesh.

Reference : *ARE*, 1905, A, no. 1; *EI*, viii, 159-63; *TPC* (Tamil), 297-302; For seal *SII*, xii, Plate viii.

Language : Sanskrit.

Script : Archaic Pallava-Grantha.

Date : R.Y. 5, Āśvayuja, śukla pakṣa. tritīyai (*c.* Fifth century A.D.)

TEXT

First plate

१. ॐ[1] [।*] जितम्भगवता [।*] स्वस्ति [।*] श्रीविजयस्कन्धावारान्मेन्मातुरा[2] वासका-त्परम्ब्रह्मण्य

२. स्य स्वबाहुबलार्ज्जितोर्ज्जितक्षात्रतपोनिध [ॅ*] र्व्विधिविहितसर्व्वमर्य्यादस्य

३. स्थितिस्थितस्या [ॅ] मतात्मनो महाराजस्य पृथिवीतलैकवीरस्य श्रीवीरवर्म्मणः प्रपौत्रो-

Second plate : First side

४. भ्युच्चित[3] शक्ति सिद्धिसम्पन्नस्य प्रतापोपनत[4] राजमण्डलस्य भगवद्भक्ति सद्भा

५. व सम्भावित सर्व्वकल्याणस्यानेक गोहिरण्य भूम्यादिप्रदानैः प्रवृ-

६. द्ध धर्म्मसञ्चयस्य प्रजापालनदक्षस्य लोकपालानां पञ्चमस्य

Second plate : Second side

७. लोकपालस्य महात्मनो महाराज श्र [ी] स्कन्दवर्म्मणः पौत्रो देवद्विज-

८. गुरुवृद्धापचायिनो[5] विवृद्ध विनयस्यानेक संग्राम साहसाव-

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1. Expressed by the symbol. Read : सिद्धं
2. TNS reads : मेन्मानुरा
3. Read : प्रपौत्रस्याच्चित which is probably meant for °योच्चित
4. Corrected by the engraver from °पोवनत
5. Read : वृद्धोपचायिनो

९. मर्द्दोपलब्ध[1] विजययशः प्रकाशस्य सत्यात्मनो युवमहाराज

Third plate : First side

१०. श्र[ी][ि]विष्णुगोपस्य पुत्रः कलियुग दोषावसन्न धर्म्मोद्धरण नित्य सन्नद्धस्य

११. स्पृहणीय पराक्रमो राजर्षिगुणसर्व्व सन्दोह् विजिगीषुर्द्धर्म्म विजिगीषुः[2]

१२. भगवत्पादानुद्धयातो बप्प भाट्टारक[3] पाद भक्तः परमभागवतो भारद्वाजः

Third plate : Second side

१३. स्वविक्रमाक्रान्तान्य नृप श्री निलयानां यथावदाहृतानेकाश्वमेधानाम्

१४. पल्लवानान्धर्म्म महाराज श्री सिंहवर्म्मा मुण्डराष्ट्रे पीकिरे ग्रामे ग्रा-

१५. मेयकानत्राधिकृतान्सर्व्वाध्यक्ष वल्लव[4] शासन सञ्चारिणश्चाज्ञापयत्ययंग्रामः

Fourth plate : First side

१६. काश्यपाय तैत्तिरीयाय विलासशर्म्मणे सर्व्व परिहारोपेतो देव-

१७. भोगहलवर्ज्जमस्मदायुर्बल विजयाभिवृद्धये समेधमान

१८. विजयर[ा*]ज्य पञ्चम स[ं*]वत्सराश्वयुज शुक्लपक्ष तृतीयायाम्[5]

Fourth plate : Second side

१९. ब्रह्मदेपीक[ृ]त्य[ा]स्माभिस्सम्प्रत्तस्ततस्सर्व्व परिहारैर[यं]ग्रामः परिहर्त्त-

२०. वय[ः*]परिहारयितव्यश्च[।*]यश्चोदम[6]स्मच्छासनमतिक्रामेत्स पापश्शा-

२१. रीरन्दण्डमर्हत्य[7]पिच[।*]त्रार्षाः श्लोका भवन्ति ।। भूमिदानसमन्दानमिहलोके न-

Fifth plate

२२. विद्यते[।*] यः प्रयच्छति भूमिंहि सर्व्वकामान्ददाति सः[।।*] बहुभिर्व्वसुध[ा]दत्ता-

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1. A superflous hook is attached to the right of the म and of the र्द्दो
2. Read : °गीषुर
3. Read : भट्टारक
4. Read : वल्लभ
5. A symbol is noticed, perhaps which serves to fill up the vacant space at the end of the line.
6. Read : °यश्चेद°
7. Corrected by the engraver from दण्डमर्हति

२३. भह्[भि]श्च[ा]नु पालिता[।*] यस्य यस्य यदा भूमिस्तस्य तस्य[तदा]फलम्[।।*]

२४. स्वदत्तां परदत्तां[*]वा यो हरे[त]वसुन्धराम्[।*]ग[वा][*][शत] सहस्रस्य हंतुः पिपति किल्विषम्[।।*]

ABSTRACT

Records an order issued from the royal camp at Menmatura by the Pallava Mahārāja Siṁhavarman of the Bhāradvāja (gotra), addressed to the villagers in Pīkira, in the Muṇḍa-rāṣṭra country and to the *sarvādhyakṣa*, the *vallabha*, *sāsanasamchārin*, granting the village Pīkira as *brahmadeya* accompanied by all immunities, with the exception of *devabhoga* lands to Vilāsaśarman of the Kāśyapa gotra and of the Taittirīya (*śākha*).

The record mentions in geneological order, Mahārāja Vīravarman, his son Mahārāja Skandavarman who is mentioned as a fifth *lokapāla*, his son Yuvamahārāja Viṣṇugōpa and his son Mahārāja Siṁhavarman, the donor.

No. 14

MANGALUR PLATES OF SIMHAVARMAN

Provenance : Not known.
References : *IA*, v, no. 15, 154-7; *TPC* (Tamil), 291-6.
Language : Sanskrit.
Script : Early southern variety.
Date : R.Y. 8, caitra, śukla. pañcami (*c.* Fifth century A.D.)

TEXT

First plate : First side

१. २[1] जितम्भगवता [।।] स्वस्ति श्रीविजयदशनपुराद्यथाव-
२. दभ्यार्च्चितदेवताब्रह्मणगुरुवृ[2]द्धस्य शक्तित्रय-
३. वृद्धस्य महात्मनस्स्वभुजद्रविणार्ज्जितोदार भोगभुजः

First Plate : Second Side

४. पृथिवीतलैकवीरस्य महाराजश्रीवीरवर्म्मणः प्रपौत्रः
५. समरशतकरणसमधिग[3]ताद्भुतप्रतापस्य विद्यावृद्ध-
६. स्यानन्तकल्प[4]प्रदायिनो नन्त कल्पस्य गुणमहतो महाराज-

Second plate : First side

७. श्रीस्कन्दवर्म्मणः पौत्रोन्येषां यशोभिरग्रथितैर्न्निशाकर-
८. करनिकरगौरैर्य्यशोभिर्व्या प्तलोकस्य विद्याविनीता-
९. त्मनो महानुभावस्य युवराजश्रीविष्णुगोपस्य पुत्रस्तप्तसा-

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1. Read : सिद्धं
2. वृ appears like बृ
3. The letter ग is engraved below the line.
4. In this and the following epithets there is a play on the word *kalpa* in *anantakalpapradayinah.* Skandavarman is compared with the *kalpadruma* or tree of paradise, which gratifies all desires.

Second plate : Second side

१०. मन्तमण्डलेनाप्रतिमामिस्सज्जनेष्टाभिरहरहरेध-

११. मानेन महता प्रतापेन व्याप्तलोको लोकोपचयप्र-

१२. वृत्त सर्व्वारम्भस्समग्रवसुधातलैक विजिगीषुर्भगवप्पादानु-

Third plate : First side

१३. ध्यातो वप्पभट्टारकपादभक्त: परम भागवतो-

१४. भ(भा)रद्वाज: परमोदात्तान्वयानाम् स्वयुजंद्रविणा-

१५. र्जितप्रथितप्रतिष्ठताद्भु तयशसां यथावदाहृतानेक-

Third plate : Second side

१६. क्रतूनां शतक्रतु[1]कल्पानाम् श्रीवक्लभानाम्पल्लवानान्ध-

१७. र्म्ममहाराज(ज:)श्रीसिंहवर्म्मा वेङ्गोराष्ट्रे माङ्ग-

१८. डू(ढू?)ग्रमि[2] ग्रामेयकान्सर्व्वाध्यक्षवल्लभशासनसञ्चा-

Fourth plate : First side

१९. रिणश्चाज्ञापयत्येतङ्ग्राम मात्रेयायापस्तम्भीयाय-

२०. रुद्रशर्म्मणे वात्स्यायापस्तम्भीयाय तू(नू?)क्कशर्म्मणे

२१. कौशिकायापस्तम्भीयाय दामशर्म्मणे भारद्वाजायाप-

Fourth plate : Second side

२२. स्तम्भीयाय यज्ञशर्म्मणे पाराशर्य्यायापस्तम्भीयाय

२३. भवकोटिगोपाय काश्यपाय वाजसनेयिने

२४. भर्तृशर्म्मणे औदमेघये छन्दोगाय शिवदत्ताय च

Fifth plate : First side

२५. गौतमाय हैरण्यकेशाय षष्ठिकुमाराय च सर्व्व-

२६. परिहारोपेतन्देवभोगहलवर्ज्जम् समेध-

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1. He who has, or is honoured by, a hundred sacrifices *i.e.* Indra.
2. The earlier writers read it as : माङ्गदूर but read : माङ्गळूग्रामे

२७. मान विजय राज्याष्टमसंवत्सर चैत्रमासशुक्ल-

Fifth plate : Second side

२८. पक्ष पञ्चम्यामायुर्बल विजयाभिवृद्धये ब्रह्मदेयीकृत्य

२९. वसद्भोगमर्य्यादया[1] सम्प्रादाम[॥] तदेतदवगम्येमङ्गामम्

३०. सर्व्वपरिहारैः परिहरत(न्तु) परिहारयत(न्तु) च[।]यच्छे(श्चे)दमस्मच्छ(च्छा) सनमति-

Sixth plate : First side

३१. क्रामेत्स पापश्शारीरन्दण्डमर्हत्यपि चात्रार्षाः श्लोकाः । भूमिदा-

३२. नात्परन्दानन्न भु(भू)तन्न भविष्यति तस्यैव हरणात्पापन(न्न)भु(भू)त-

३३. न्न भविष्यति ॥ भहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता यस्य यस्य

Sixth plate : Second side

३४. यदा भूमिस्त[2]स्य तस्य तदा प(फ)लम् ।(॥)स्वदत्ताम्परदत्तां वा यो हरेत वसु-

३५. न्धराम् गवां शतसहस्त्रस्यहन्तुः पिबति किल्विषमिति[॥]

३६. प्रभोस्स्वमुखाज्ञातपयानेमिना लिखितम् ॥२

ABSTRACT

Records an order issued from the city of Daśanapura, by the Pallava king Dharma-mahārāja Siṁhavarman addressed to the villagers of Māṅgaḷūr in Veṅgo-rāṣṭra[3] and to the *adhyakṣas*, *vallabhas* and *śāsana-sañcārin* making a grant of the village of Māṅgaḷūr to certain specified brāhmaṇas, with all kinds of exemptions and excluding the *devabhoga* fields. The record mentions in chronological order, Mahārāja Vīravarman, his son Mahārāja Skandavarman, his son Yuvarāja Viṣṇugopa and his son Dharma Mahārāja Siṁhavarman, the donor. The record is said to be engraved at the personal command of the king by a person named Nemi.

1. TNS reads : वसद्भोग्यमर्य्यादया
2. After स्त the letter त the first letter of तस्य as a separate word was repeated in the original and erased.
3. Vengi-rastra has been taken to be identical with the country of Vengi. But Somasekhara Sarma identified it with the territory around Vengadam or Tiruppati in Cittoor district (*JMU*, xii, 1940, 142).

LIST OF DONEES

S. No.	*Gotra*	*Sutra*	*Residence*	*Name of Donee*	*Share*
1.	Ātreya	Āpasthambha	...	Rudraśarman	...
2.	Vatsya	-do-	...	Tūrkhaśarman	...
3.	Kauśika	-do-	...	Dāmaśarman	...
4.	Bhāradvāja	-do-	...	Yajñaśarman	...
5.	Pārāśarya	-do-	...	Bhavakoṭiśarman	...
6.	Kāśyapa	Vajasaneya	...	Bhartṛśarman	...
7.	Audameghi	Chandoga	...	Śivadakta	...
8.	Gautama	Hiraṇyakeśi	...	Ṣaṣṭhikumāra	...

No. 15

VILAVETTI PLATES OF SIMHAVARMAN

Provenance : Vavveru, Kovur Taluk, Nellore District, Andhra Pradesh.

References : *ARE*, 1933-4, A, no. 1; *EI*, xxiv, 296-303 and Plate; (*JMU*, xii, 129-30 and Plate (M. Somasekhara Sarma, 'Butcireddipalem plates of Simhavarman'); *TPC* (Tamil), 315-22.

Language : Sanskrit.

Script : Box headed variety.

Date : R.Y. 10, Śrāvaṇa, śukla. pañcami : (*c.* Fifth century A.D.)

TEXT

Firlat stde

१. स्वस्ति[।*]जितंभगवता[।*] श्रीविजय पद्दुक्कराधिष्ठाने परमब्रह्मण्यस्य स्वबा-

२. हु निर्ज्जितार्ज्जित[1]क्षात्रतपोनिधेः विधिविहित सर्व्वमर्य्यादा[2] स्थिति स्थित-

३. स्यामितात्मनो महाराजस्य पृथिवी तलैकवीरस्य श्री वीरवर्म्मणः प्रपौ-

४. त्रस्यात्युच्चित[3] शक्तिसिद्धि सम्पन्नस्य प्रतापोपनत राजमण्डलस्य भग-

Second plate : First side

५. वद्भक्ति सद्भाव सम्भावित सर्व्वकल्याणस्यानेक गोहिरण्यभूम्यादि प्रदानै[ः]

६. [4]प्रवृत्त धर्म्णसञ्चयस्य प्रजापालन दक्षस्य लोकपालानाम्पञ्चमस्य[5] महा-

७. त्मनो महाराजस्य श्रीस्कन्दवर्म्म[ँ*]णः पौत्रस्य देवद्विज गुरुवृद्धोपसेविनो वि-

८. वृद्धविनयस्यानेक संग्राम साहसावमद्दर्दोपलब्ध विजययशः प्रकाशस्य

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1. Read : बलानिर्ज्जितोर्ज्जित
2. Read : मर्य्यादस्य
3. S. Sarma reads : अत्युच्छ्रितशक्ति
4. Read : प्रवृद्ध
5. Read : लोकपालस्य

Second plate : Second side

९. निरुपमात्मनो युवमहाराजस्य श्रीविष्णुगोपस्य पुत्रः कलियुक दोषा-

१०. वसन्नधर्म्मोद्धरणे नित्यसन्नद्धः स्पृहणीय पराक्रमोराजर्षि[ँ*] गुणस्य-

११. र्व्व सन्दोह विजिगीषुर्द्धर्म्म विजिगीषुर्भगवत्पादानुद्धयातो बत्पभट्टारक पाद-

१२. भक्तः परमभागवतो भारद्वाजः स्व विक्रमाक्रान्ता[ग्द्य][1] श्रीनीलयोयथावदाहृता-

Third plate : First side

१३. नेकाश्वमेधयाजिनाम्पल्लवानाम्महाराजः श्री सिंहवर्म्मा मुण्डराष्ट्रे विळव[2]ट्टि-

१४. ग्रामे तस्यैव ग्रामस्य क्षेत्रञ्च[3] सर्व्वाद्धयक्षांश्च तत्सञ्चारिणश्चाज्ञापयति अ-

१५. य[ं*][4]ग्रामः सग्राकस्सर्व्वपरिहारोपेतो देवभोग हलवर्ज्जमस्मदायुर्ब्ब-

१६. ल विजयाभिवृद्धये समेधमान विजयराज्ये दशमे संवत्सरे श्रावण्यां शुक्लप-

Third plate : Second side

१७. क्षे पञ्चम्यां गौतमगोत्राय छन्दोगाय विष्णुशर्म्मणे दत्तम्(त्तः) [।*] यदस्मिन्ग्रामे

१८. लोहचर्म्मकारापणपट्टकारप्रावारञ्चररज्जु प्रतिहारापणाजीविक क-

१९. राणि नाहलमुखधरककूपदर्शक तन्त्रवाय द्यूत विबाह नापितदे-

२०. यादीनि च सर्व्वपरिहार कारुदेयानि च यान्यन्यानि चास्मद्भ्राग्यानि तान्यस्मै

Fourth plate : First side

२१. ब्रह्मदेयोकृत्य दत्तानि वट्टग्रामेयकाः [अस्मदाज्ञां*]कुर्व्वन्द्वितरे परिह[र*]न्तु परि-
हारयन्तु

२२. च[।*]यश्चैतदस्मच्छासनमतिक्रामेत्स पापः शारीरन्दण्डमर्हति[।*] अपिचा-

२३. त्राषा[ँ*]: श्लोका भवन्ति ॥..॥[5] भूमिदानात्परन्दानमिहलोके नं विद्यते[।*]यः प्रय

२४. च्छति भूमि[ं*]हि सर्व्वकामान्ददाति सः[॥*] [6]ब्रह्मस्वं[हि*]विषं घोरन्नविषं विषमुच्यते[।*] विषमेकाकिनं

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1. Read : तान्यनृप
TNS reads : क्रान्तान्य
2. The Tamil letter *ḻa* is used here.
3. S. Sarma reads : क्षेत्राद्धयक्षञ्च
4. Read : ग्रामः सग्रास्क
S. Sarma reads : सग्रा[मटि]क
5. This represents a punctuation mark.
6. This verse is not quoted in the other grants of the king.

Fourth plate : Second side

२५. हन्ति[1] प्रह्मस्वं पुत्रबौ[2]त्रिकम् ।। स्वदत्तां परदत्तां वा यो हरेत वसुन्धारां[3][।*]गवां शत-
२६. सहस्रस्यहन्तुः [पि]बति[4] किल्विषम्[।।*] [5]यथा निरोहन्त्युप्तानि कीर्णानि च महा-
२७. तले[।*] एवं कामा विरोहन्ति भूमिदान समार्जिजता[:*]।। बहुभिर्व्वसुधा दत्ता ब-
२८. हुभिश्चानुपालिता[।*]यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ।।

Fifth plate : First side

२९. असंख्येयानि वर्षाणि स्वर्ग्गे मोदन्ति भूमिदाः[।*] आक्षेप्ता चानुमन्ता च तान्येव
३०. नरके वसेत् ।। प्रभोः [6]सुमुखाज्ञाप्तया रहस्याधिकृतेनाच्युतेन लिखितं शासनम् ।।
३१. स्वस्त(स्ति)।। ।।[7]

ABSTRACT

Records an order issued from the *adhiṣṭāna* of Vijaya Paddukkara[8] by Mahārāja Siṁhavarman of the Pallava race and of the Bhāradvāja-gotra, addressed to the *adhyakṣas, sañcarantas* and the *kṣetra* of the village of Viḷaveṭṭi[9] in the Muṇḍa-rāṣṭra country, making a *brāmadeya* grant of the village of Viḷaveṭṭi excluding the *devabhoga* lands in it and with all *parihāras* to the *brāhmaṇa* Viṣṇuśarman of the Gautama gotra and Chandoga śākha. The order was issued orally by the king and committed to writing by the *rahasyādhikṛta* named *Acyuta.*

The record mentions in geneological order, the names of the kings, Vīravarman, his son Skandavarman who is described as a fifth *lokapāla*, his son Yuvamahārāja Viṣṇugopa, and his son Mahārāja Siṁhavarman, the donor.

1. Read : ब्रह्मस्वं
2. Read : पौत्रिकम्
3. Read : वसुन्धरां
4. The letter पि looks like नि
5. This verse does not occur in other grants of the king.
6. Read स्वपुरः
   S. Sarma reads स्वमुखाज्ञाप्त्या
7. There is a symbol between the two sets of *daṇḍas*.
8. Paddukar-*adhistana* may be identified with the village Padugapadu about nine miles south east of Vavveru in the Kovur taluk of the Guntur District. But Somasekhara Sarma identified Palakkada or Paddukara with the Pulicat in the Ponneri taluk of Chingleput district.
9. Vilavetti may possibly be the village Vavveru where the plates were discovered or with greater probability it may be the village Viḍavaluru about twelve miles east of it.

As regards the taxes, the king's command runs thus :

"Whichever taxes are payable in this village by metal-workers and leather-workers, the shop-keeping cloth dealers (*āpaṇapaṭṭakāra*)[1] licensed spies(?) going about in loose masks or garments (*prāvārañcara*)[2] ropejugglers or dancers (*rajjupratihāra*),[3] shops in general, *Ājivikas*,[4] the taxes payable by barbarians and outcastes (*nahala*), *mukhadharakas*[5] (mask-actors), water diveners (*kūpadaśako*), weavers (*tantravāya*) taxes on gambling (*dyuta*) marriage (*vivāha*), and barbers (*nāpita*) and the taxes payable by the artisans enjoying the previleges of *sarvaparihāra* and such other taxes that belong to me, have been given to this (*brāhman*) as *brahmadeya*."

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1. From those that grant licences (*patta*) for shop (*i.e. apana-pattakara*) (S. Sarma, *JMU*, xii, 129-30).
2. From those that deal in blankets (*prāvārañcara*) (*Ibid.*).
3. From those that deal in rope (*rajjupratihara*) *i.e.* overseers (*Ibid.*).
4. From those that live by shops (*apanajivika*) (*Ibid.*).
5. The customary in the form of service of king from the ploughmen-peasants (*nāhala-mukhadhararaka*) (*Ibid.*).

No. 16

CHURA PLATES OF VISNUGOPAVARMAN

Provenance : Chura, Bapatla Taluk, Guntur District, Andhra Pradesh.

References : *ARE*, 1914, A, no. 3; *Ibid.*, para. 9, 6 and para. 1, 82; *EI*, xxiv, 137-43 and Plate; *SII*, xii, Plate vii (For seal); *TPC* (Tamil), 341-8.

Language : Sanskrit.

Script : Early Telugu Kannaḍa.

Date : R.Y. (*c.* Fifth century A.D.).

TEXT

First plate

१. जितम्भगवाता[त][1] स्वस्ति[।*] श्रीविजाय[2]पलात्कटा[धिष्टाना]त्प[3]-

२. रम ब्रह्मण्यस्य स्वबाहुबलार्ज्जितोर्ज्जितक्षात्रतपोनि-

३. धे[?]र्विधि[वि]हित सर्व्वमर्य्यादस्य स्थितिस्थि[त]स्यमित्त[ा]त्मनो[4] म-

४. ह[ा]राजास्य[5] प्रतापोपनत राजामण्डलस्य[6] श्रीक[7]

५. न्दवर्म्मणः प्रपौत्रः सिद्धिस[ं*]पंन[न्न]स्य वसुधातलैकवो-

६. रस्य[8]महाराजास्य श्रीवष्णुगोपवम[र्*]णः पौत्र[ः]देवद्वि-

७. जागुरु वृधापचायिनो[9] [विवृ] द्धं वनयस्यनेक[10] गो-

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1. Read : भगवता
   The last letter looks like त without the top-bar. It might be even as ॐ or सिद्धं
2. Read : विजय
3. Read : अधिष्ठानात्
4. Read : स्यामितात्मनो
5. Read : महाराजस्य
6. Read : राजमण्डलस्य
7. The original shows an accidental and superflous stroke after क.
   Read : स्कन्द
8. Read : महाराजस्य श्री विष्णुगोप
9. Read : द्विजगुरु वृद्धोपचायिनो
10. Read : विवृद्धविनयस्यनेक

Second plate : First side

८. हिरण्य भूम्य[ा]दि प्रदानैः प्रवृद्धणधर्म्मसञ्चयस्य

९. प्रजापालनपक्षस्य[1] लोकपालान[ां] पञ्चमस्य [लोकपालस्य*] सत्य(त्या)त्म-

१०. नो महाराजस्य श्रीसिंघ[व*]र्म्मणः पुत्र[:] भगवत्[2]भ[क्ति] स-

११. द्भावसद्भा(संभा)वितसर्व्वा(र्व)कल्याण स[:]दोग[3] सततसत्र-

१२. व्रतदीक्षितो अनेक[4] समर सहसवमर्द्द[5] लब्ध विजय यस[6]

१३. : प्रकाश[:*] कलियुगदोषावस[न्न] धर्म्मोद्धरण नित्यसन्नद्धो राज-

१४. र्षं(र्षि)गुण[:*] भगवत्भादानुध्या[तो]बप्प भ[ट्*]टारक पाद भक्त[:*] प-

Second plate : Second side

१५. रमभ(भा)गवतो भ(भा)रद्व(द्वा)जः श्रीनिलयाना[ं*] अनेकाश्वमेधाना[ं]प-

१६. ल्लवानान्धर्म्ममहाराजाः[7] श्रीविजा(ज)यविष्णुगोपवर्म्म[8] कर्म्मर[ा]-

१७. ट्रे(ष्ट्रे)चुरानाम[ग्रामे*]ग्रामेयकानत्राधिः(धि)कृत सर्व्वे(र्व्वं)नैयावि(मि)का[न्*]
स-

१८. ञ्चरन्तका राजावलभश्चा[9]ज्ञापयत[य*] स्य ग्रामे (ग्रामस्य)पश्चिमतः

१९. ळगुंबरु[10] नामग्रामः तस्यपु(पू)र्व्वं तटाके[11] पुर्व्वत[12]

२०. इराडिमहापथ स[ं*]युक्त[:*]दक्षिणत[:*] पागु[हू][रु]ग्राम सीमः (मा)-

२१. स्वरित मुयुरुर्कुटुव[13] मेळिताप:[14] पश्चिमत(तो)नागोळामिग्र(ा)-

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1. Read : दक्षस्य as in other copper plates.
2. Read : भगवद्भक्ति
3. Read : सन्दोहः
4. Read : दीक्षितोनेक
5. Read : साहसावमदर्द
6. Read : यशः
   The *Visarga* is placed in the beginning of the next line.
7. Read : महाराजः
8. Read : °वर्म्मा
9. Read : सञ्चारकान्राजवल्लभांश्च
10. Written in Telugu Kannaḍa characters.
11. Read : तटाक
12. Read : पूर्व्वत
13. Read : मुयूरुकूडुव or कूडिक
14. Written in Telugu Kannaḍa characters.

Third plate : First side

२२. मसीम[:][1] उ[त्*]तर [सीमा]ऊ(उ) [त्*]तरतटाक ऊ(उ) [त्*]तर[तः]एव[ं] चतुरवधि धृ[तः] (तं)

२३. ग्रष्टो[त्*]तर सत[2] निवर्त्तनक्षेत्रस[3][त]स्मिन्नेव ग्रामे मध्यमवटाग्र[ा*]म-

२४. मध्योपेता[4] दक्षिणत ग्रिहथ्तान थ्तितक्षेत्रः मुदिटितटाक[:*]

२५. [द]क्षिणत(तो)वाटिकथ्तानाथित[एक][5]-निवर्तन क्षेत्र[न्][6] कुण्डू-

२६. र्व्वं(वा)स्तव्याय[का]स्य(श्य)पगोत्र[ा]य [7]विष्णुशर्भ्मन पौवुत्र[8] द्वेदयवृधश-

२७. र्म्म[ं]ण[:*]पुत्र[ाय*]चत्रुव्वेदिय[ते][9] चेसमिशर्म्मणे[10] ऊतरयण निमि-

२८. ते उदक[11] पुव्व दत्तम् ब्रह्मदेय[12] मष्यादया सर्व्वपरिहारै-

Third plate : Second side

२९. रुपेतो[13] ग्रायुब[ं]लविजा(ज)याभि वृदये(वृद्धये)स्मिन्सम्प्र(म्प्र)त्तो[14]यश[चैतद]-

३०. [स्म]श्रासनम(च्छासनम)तिक्रमेत स पाप[:]शारीरम् दण्ड[मर्हति][।*][सन्त्य]

३१. पिचात्राषा[15] श्लोकः [।*]भूमिदानात्परन्[दा]न(ं)न्नभूतन्नभवि-

३२. ष्यत्य(ति ग्र)स्यैव हरणात्पापन्न भूतन्न भविष्यति[।।*]भू-

३३. मिदानात्पर(न्दा)नम्मि(नमि)ह लोके न विद्यते[।*]यः प्रयच्छति[भू]-

1. Read : °सीमा
2. Read : °शत
3. Read : क्षेत्रंतस्मिन्नेव
4. Read : मद्रयोपेतं दक्षिणोत्तरं गृहस्थानस्थितिक्षेत्रं
   TNS read : मध्योपेतदक्षिणतः गृहस्थानस्थितक्षेत्रः
5. Read : वाटिकास्थानस्थितैक
6. Read : क्षेत्रं
7. Read : विष्णुशर्म्मणः पोत्राय
8. Read : वृद्धशर्म्मणः
   TNS reads : द्विवेदाय
9. Read : चतुर्वेदवते
10. Read : उत्तरायण निमित्तम्
11. Read : °भूर्व्वं
12. Read : मर्यादिय
13. Read : °रुपेतं
14. Read : संप्रत्तं
    TNS read : संप्रत्तः यशैत
15. Read : श्लोकाः

३४. मिं हि सर्व्वान्कामान्दद[ा]ति सः [॥*] वहुभिर्व्वसुदा(धा)दत्ता बहुभि-
४५. श्चानुपालिता[।*] यस्य यस्य यदा भूमि[ः*] तस्य तस्य तदा फलं[॥*]

ABSTRACT

Records an order issued from the *adhiṣṭāna* of Palātkaḍa[1] by Dharmamahārāja Vijaya Viṣṇugōpavarman of the Pallava family and of the Bhāradvāja gotra, addressed to the villagers of Cūra[2] in the Karma-rāṣṭra country and to the officials such as *naiyayikas*, the *sañcarantas* and the *rājavallabhas*, making a gift of 108 *nivartanas* of land and a house site with a garden in the village of Cūra. The gift was endowed as *brahmadeya* with all exemptions on the occasion of the *uttarāyaṇa* to the *brāhmaṇa* Cesamiśarman, the son of Dredaya-Vṛddhaśarman and grandson of Viṣṇuśarman, who belonged to the Kāśyapa-gotra and wellversed in four *Vedas* and a resident of Kaṇḍūru, for the increase of the king's life, strength and success.

The villages[3] Lakumbaṛu, Bākukūru, Mēḷitāpam, Nāgoḷāmi are mentioned among the boundaries of the village.

The record mentions in chronological order Mahārāja Skandavarman, Mahārāja Viṣṇugōpavarman, Mahārāja Siṅghavarman who is described as a fifth *lokapāla* and his son Dharmamahārāja Vijaya Viṣṇugopavarman, the donor, who was an worshipper of Viṣṇu (*Bhagavat*).

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1. Palatkaḍasthāna may be identified with the village Palukūrū in the Kandukur taluk of the Nellore district and might be ancient Palakkaḍa or alternatively Palātkaḍa. From the Postal Directory it is noticed that in the vicinity of Kandukūr town are villages in the name Pallava, Pallava Bālagōpālapuram and Pallava Bhuvanagirivāri Khaṇḍrika. These names definitely point to the association of this tract with the Pallavas.
2. Ths gift village Cūra would be the deserted village between Nagaḷḷa and Daggupāḍu in the Bapatla taluk of the Guntur district.
3. The boundary villages Lagumbaṛu, Pāguhūru, Pāvalūru and Nāgaḷḷa, are all in the Bapatla taluk of the Guntur district.

SECTION III

Inscriptions of Simhavarman III and his Descendants

No. 17

PALLANKOVIL PLATES OF SIMHAVARMAN (III)

Provenance : Pal̤l̤aṅkōvil, Tirutturaipundi Taluk, Tanjavur District, Tamil Nadu.

References : *ARE*, 1958-9, A, no. 10; *TASSI*, 1958-9, 40-83 and Plates; *TPC* (Tamil), 1-32.

Language : Sanskrit and Tamil.

Script : Pallava-Grantha.

Metres : *v.* 1. *Upajāti*; *v.* 2 *Śārdūlavikrīḍita*; *v.* 3. *Pṛthvī*; *v.* 4. *Indravajra*; *v.* 5. *Śārdulavikrīḍita*; *v.* 6 *Indravajra*; *vv.* 7, 8 and 9 *Anuṣṭubh*.

Date : R.Y. 6.

TEXT

First plate : Second side

१. स्वर्ग्गापवर्ग्ग[ं]प्रगुणाग्रम.........

२. ताज्जिनेन्द्रः[।*]मुनीन्द्र देवेन्द्र-न.........

३. वृन्दवन्द्यः ॥ आसीदंबुजनाभ[ना].........

४. तोंगिरा गीर्व्वाणे[श].........

५. युर्भ[1]द्वाजकः [।१*]द्रो[ण].........

६. र[2]रिपोरंशस्ततः पल्लवः[श्री].........

७. नाक्ष्मा वल्लभा[3]वल्लभः ।[।२*] ततः[प्र].........

1. Read : शंयुर्भरद्वाजकः
The letters शं being lost at the end of the previous line.
2. The intended expression seems to be पुररिपोर
the letter पु being at the end of the previous line is lost.
3. Also be read as वल्लगो

८. केशोकेष्वितेष्वशोक[1]........

Second plate : First side

९. पल्लवेषु क्रमात्[।*]प्रणम्रनृपकम्र मौल्यरुणरत्नर-

१०. श्म्यातपत्प्रबुद्धपदपंकजेष्वजनि सिंहवर्माधिपात् ।[।३*]

११. श्री सिंहविष्णुर्ज्जित सिंहविष्णुर्ब्बलैनजिष्णुर्द्धनुषापि-

१२. जिष्णुम्[।*]आजि[ष्णु*]वंशंस्वमलंकरिष्णुन्निराकरिष्णुस्स-

१३. मरेषुधृष्णून् ।।[४*]सत्यात्याग विनीततादिविमलं[2]

१४. यस्मिन्नलब्धास्पदं ब्रन्दंक्षात्रगुणं समुन्नतमताव-

१५. न्येष्वलब्धास्पदम्[।*]येनाहारितरांकवेरतनयाहा-

१६. रापि चोळावनिश्शालेयेक्षुवणांशुका[3]क्रमुक-

Second plate : Second side

१७. रम्भारामस न्मेखळा(ला) ।[।५*] श्रीवर्द्धमानेश्वर धर्मतीर्थे

१८. श्री नन्दिसंघोद्धगणे गणेशै गुण्यैरग-

१९. ण्यैर्गुणिभिः प्रपूर्ण्णगणी गणीवाजनिवज्रनन्दी ।।[६*]

२०. सोदान्नृपोस्मै श्रमणाश्रमाख्यं ग्रामम्

२१. समग्रम् प्रविभक्त सीमम्[।*] जिनैन्द्र जैनेन्द्र मु-

२२. नीन्द्र ब्रन्द पूजाविधानाय तपोधनाय ।।[७*]अत्राज्ञ-

२३. प्तिरभूत्मन्त्रि नाम्ना नरभयोभयः[।*] प्रश्रयं प्रशमा-

२४. द्युद्धगुण संघास्पं(स्पदं)सुधीः ।।[८*] समरत्तशास्त्र निष्णा-

Third plate : First side

२५. तधिषणोधिषणोपमः [।*]मान्यो नाम्नापि-

२६. मेधावी प्रशस्ति कृतवानिमाम्[4] ।। [९*]-

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1. There is a pun of the word *aśoka* here. It is possible that there is here a reference to a king having the name of Aśokavarman who is mentioned as an ancestor in the family both in the Velūrpālaiyam plates (verse 5) and the Vāyalūr pillar inscription.
2. The letter *ma* is over-written on *la*.
3. The symbol for the medial a in the letter *ka* is over-written.
4. Only 3/4 of the line is written. The remaining space is filled with punctuation mark represented by vertical strokes.

27. Kō-Viśaiya Simhavarmaṟku yāṇḍ-āṟāvadu [।*] Veṉ-
28. kuṉṟa-kkōṭṭattu-pPerunagara-nāṭṭu nāṭṭār
29. kāṇka [।*] tan-nāṭṭu Amaṇśerkkai Parutti-
30. kkuṉṟil Vajranandikkuravarkku-ppaḷḷi-ccandam-ā
31. ga-kkoḍuttōn [।*][1] tāṅgaḷum paḍāgai naḍantu kal-
32. lun kaḷḷiyu-n nāṭṭi aṟaiy-ōlai śeydu ko-

Third plate : Second side

33. ḍuttu viḍudagav-eṉṟu nāṭṭārkku-ttirumugam viḍa nāṭṭā-
34. run-tirumugaṅ-kaṇḍu toḷudu talaikku-vaittu paḍā-
35. gai-naḍa[n*]tu kallun-kaḷḷiyu-nāṭṭi nāṭṭār viḍun(t)ta
36. aṟaiy-ōlai-ppaḍi-kkellai [।*] kīḻpā-
37. l=ellai ēndal=ēriyiṉ kīḻai-kkaḍaṟṟi-
38. ṉ mēṟkum=ōmai-kkollai ellai iṉṉu-
39. m teṉpāl=ellai Vēḷvaḍugaṉ kēṇiyi-
40. ṉ vaḍakkum kaḍaṟṟiṉ=ellai iṉṉun-nīla-pāḍi

Fourth plate : First side

41. ellai iṉṉum Vilāḍaṉ kuṟṟ=ēttatt=ellai
42. iṉṉuṁ mēl-pāl=ellai māv-ēttattu
43. vadiyiṉ kiḻakkum mu-mmūlai-ēttatt=ellai
44. iṉṉum-āṟṟ=ellai[2] iṉṉum vaḍapāl=el-
45. lai peruṅ-kollaiyiṉ ṟeṟku iṉṉum
46. Pāṇḍiyaṉ kayatt=ellai iṉṉum[3] Murukkaṅ-
47. kēṇi ellai [।*] i-v viśaitta peru-nāṇk=el-
48. laiy-agattum=agappaṭṭa-nilam nīr-nilamum

Fourth plate : Second side

49. puṉṣeyyum kaḷarum kaṉṟu mēy-pāḷum kāḍu-
50. m pīḍiligaiyim kiḍaṅgun kēṇiyum maṉai-
51. yum maṉai-ppāḍappum uḍumb=ōḍi āmai tava-
52. ḻndad=ellām uṉṉilaṉ-oḻiv=iṉṟi

1. Read *koduttom* and *tangalum.*
2. The letters *ra* and *re* are corrected.
3. The letter *m* is corrected from *mu.*

53. kōvum-poṟiyum-māṟṟi kuḍi-nīkki ivv=ūr
54. peṟṟa Vajranandikkuravarkkē paḷḷi-ccandam=āga Tā
55. marilum-padiṉāṟarai-ppaṭṭi nilaṅ-koḍut-
56. tōm [।*] i-nnilattiṟk=ellai kīḻpāl=e-
57. llai Pulikiḻār-paṭṭiyiṉ mēṟkum teṉ-pā-
58. l=ellai Muḷḷ=eṟi-pātt=allaiyiṉ vaḍa-
59. kkum mēlpāl=ellai pokkuvāy-cceru-
60. viṉ kiḻakkum vaḍapāl=ellai pallāṅku-
61. ḻi-kkāviṉ teṟkkum i-nnāṉk=ellai
62. y-agattum agappaṭṭa bhūmiyum Paruttikkuṉṟi-
63. l Vajranandikkuravarkkē paḷḷi-ccandam āga parada-
64. tti śeṉṟadu Narabhayaṉ=āṇattiyāl [।।*]।। सि ।।

ABSTRACT

The Sanskrit portion which forms the *praśasti* of the record begins with an invocation to the Jinendra, Munīndra and Devendra and contains the following geneology of the Pallavas :

Ambujanābha (Viṣṇu);......[Aṅgiras] : Gīravāṟésa (Bṛhaspati); ...[Saṁya[1]]; Bhāradvāja; Droṇa; [Aśvattaman]; Pallava. In this line was born king Siṁhavarman; his son Simhaviṣṇu, conquered another Simhaviṣṇu,[2] and also captured the land of the Cōḷas, which had its garland the river Kāvēri. States that Simhavarman granted a village named Śramanāśrama to Vajranandin well versed in sacred literature belonging to the Nandisaṅgha of Vardhamānésvara-tīrta for conducting the worship of Lord Jīna. The executor was Narabhaya,[3] the minister. Mentions that Medhāvi, a great scholar in all *śāstras* composed the *praśasti*.

The Tamil portion of the charter records an order of the king Simhavarman communicated to the nāṭṭār of the Perunagara-nāḍu,[4] a s.d. of

1. The name of Samyu is filled from the genealogical information obtained from the other grants of the Pallavas.
2. This may also be taken as comparing him to god Narasimhaviṣṇu not only in name but also in prowess.
3. The poet seems to have punned on the words *Narabhaya* and *abhaya*, probably intended to indicate that though the minister was a 'terror to man' (narabhaya) in name yet he was a protector (*abhaya*) of men.
4. The division Perunagara-nāḍu consisted of the region round Perunagar, a village about eight miles from Uttaramallur in Kanchipuram taluk of the Chingleput district.

Veṇkuṉṟa-kōṭṭam,[1] informing the grant of the village of Amancērkkai[2] in that *nāḍu* and another 16½ *paṭṭi* of land in the Dāmar village as *paḷḷiccandam* to Vajranandikkuravar of Paruttikkuṉṟu. The previous ownership rights were made over to the donee. The old tenants were also removed. The *āṇatti* of the grant was Narabhayaṉ, the minister of the king. It is narrated that the *nāṭṭār* made obeisance to the *tirumugam* of the king, placed it on their heads, walked around the boundaries, planted stones and milk-bush and issued the *aṟaiyōlai* (the order for proclamation) of the grant.

Among the boundaries two tanks called Ēndal-ēri and Pāṇḍiyaṉ-Kayam, two wells called Vēḷ-vaḍugaṉ-kēṇi and Murukkaṅkēṇi and two water lifts named Vilāḍan-kuṟṟēttam and Mummūlai-māvēttam are mentioned.

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1. The territorial division Venkunra-kōttam comprised of the region surrounding Venkunram in Wandiwash taluk of the North Arcot district.
2. The gift village Amanserkkai is evidently the modern Ammanappakkam near Venkunram, Wandiwash taluk, North Arcot district.

No. 18

CHEZJARLA INSCRIPTION OF MAHENDRAVARMAN I

Provenance	: Chezjarla, Narasaraopet Taluk, Guntur District, Andhra Pradesh. On a slab set up in front of the central shrine in the Kapōtēśvara temple.[1]
References	: *ARE*, 1899, no. . 155 (A) ; *SII*, vi, no. 595.
Language	: Sanskrit.
Script	: Telugu.
Metres	:
Date	: R. Y.— : (acc. *c.* A.D. 610)

TEXT

(Lines 1 to 5 damaged)

६. ...चरणविमलकमल युगळाव[ह]न...तिबृभृ-

७. ...नस्तकरः शिखरकरपरि......[नदी]गंगजा (गङ्गजा)

८. ...भाजः......लोकपालपलितः...लोकपालप.

९. ......न्द्याम.लेश्वरमस्यपुनरपिद्वार.सुर-

१०. ......परमजन प्रकथितगुणगुण...त.वामनकिर-

११. ...लिनाग . प्रता . . जटाकला पावसक्तावशिष्टगङ्गातरङ्गमा-

१२. लन्धकारि.........भक्तिवृत्तिनायोगभ्यासवशिना शशिना

१३. ....स्थानमधिवसतः कपोतस्य कपोतवृत्तेर्म्महा प्र-

१४. ....गिहितनामधेयभवनं भुवनत्रय-

१५. . विश्रुतेरय . कपोतेश्वर......रकरः कारणान्तरैरस्तमित .

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1. On the top is carved in relief the sculpture of a trident on a flagstaff.

१६. ....गङ्ग . . दण्डकामित्र . . शिष्टमत-

१७. ....सादितस्तत्प्रसादतुर्व्वकं स-

१८. ......श्वरे श्री...श्वरइदानीमेतदवस्थान . .

१९. ....[क्रु]ताभिरसन्धि(न्थि)सहायरय . .

२०. ....चरणविमलकमल-

२१. भारद्वाजसगोत्राणां . . परिवृद्धिवल्लभानां

२२. ...मललोल विमल...रगुणगण

२३. ......स्वतेजोवि.........

२४. ......नय......

२५. ...रितटीदेव...त . लमार्य्य......

२६. न[य]नहरिशरीरप्रादुर्भावादति......

२७. ...वीतवदवनिभाजनजय...

२८. ...भट्टारक पादानुद्ध्यातैर्म्म......

२९. ...महेन्द्रविक्रममहाराज......

३०. ...पृ...ग्धविलासिनी......

३१. ......वेगवतीसनाथ(ध)कम...

३२. ...गुरुपरंपर...

३३. ...राजभुक्तिभा...

३४. ...व...गा...

३५. ......जलधर...

३६. . . . .

३७. . . . .

३८. श्री कपोतीश्वराध्यक्षद्वादशदेवकर्म्मिभ्यः

३९. गत[वेश्या .]हेसदा

४०. भरदत्त . इदमाचार्य्यभु . . ज

४१. : . र्य्यस्य शासनं रक्षन्त्याचन्द्रतारकं

ABSTRACT

Very much mutilated. Mentions Kapōtēśvara (*l.* 5) the gōtra *Bhāradvāja* (*l.* 21). *Avanibhajana* (*l.* 27) *Mahēndravikrama. Mahārāja* and Vegavati (river) (*l.* 31).

No. 19

DALAVANUR INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Daḷavāṉūr, Gingee Taluk, South Arcot District, Tamil Nadu.

On a pillar in the rock-cut cave.

References : *ARE*, 1905, no. 51; *EI*, xii, 225 and Plate; *SII*, xii, no. 10; *Cave Temples of the Pallavas*, 76 ff. ; 'The Royal Artist Mahendravarman I' *JOR*, vii, 12.

Language : Sanskrit (single verse).

Script : Pallava-Grantha.

Metre : *Anuṣṭubh.*

Date : R.Y.—

TEXT

१. दण्डानत नरेन्द्रेण

२. नरेन्द्रेनैष कारितः [।*]

३. शत्रुमल्लेन शैलेस्मिन्[1]

४. शत्रुमल्लेश्वरालय[:] [॥*]

ABSTRACT

States that the (cave) temple on the hill was executed by the order of king Narendra *alias* Śatrumalla[2] and named 'Śatrumallēsvarālaya'.

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1. Read : स्मिञ्
2. It may be pointed out that the Vāyalūr pillar inscription of Rājasimha, gives the epithet Narendrasimha to Narasimhavarman II, Rājasimha. But the simpler and earlier style of the Daḷavāṉūr Cave temple, however, precludes its assignment to the time of this king. The cave temple is described in *MASI*, no. 17, 12-3.

No. 20

DALAVANUR INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Daḷavāṉūr, Gingee Taluk, South Arcot District.
On a pillar in the rock-cut cave.

References : *ARE*, 1905, no. 50; *EI*, xii, 225ff. and Plate; *SII*, xii, no. 11; *Cave Temples of the Pallavas*, 76ff.

Language : Tamil (verse).

Script : Tamil.

Date[1] : R.Y—

TEXT

First Section

1. Śrī [||*] Toṇḍaiyan-tār-
2. vēndāṉ Narēndira-
3. ppōttaraiyaṉ ve-
4. ṉbēṯṯiṉ=ṟeṉb[ā]-
5. l miga magiḻndu ko
6. [ṇḍāṉ] śara-mikka-ve-
7. ñ cilaiyāṉ Śa-
8. ttrumallēśva-
9. rālayam=eṉṟ=Ara-
10. ṉukk=iḍam=āgav=aṅgu

1. The characters of the present record are not so archaic as to be attributed to the period of Mahendravarman I, but could be assigned to the 9th century A. D. It is therefore, probable that this Tamil translation in verse of the previous record (no. 19) is believed to have been composed by a local poet of the 9th century and was got engraved on the same pillar of the cave.

Second Section

11. ivv-ūr[B]ram-
12. mamaṅgalavaṉ
13. Śellaṉ Śivadā-
14. saṉ śolliya-
15. du [॥•]

ABSTRACT

States that king Narēndrapōttaraiyaṉ, who wore the garland of *toṇḍai* flowers, constructed, to the south of Veṇbēḍu, a Śiva temple called *Śatrumallēś-varālayam*. The composer of the verse was Brammamaṅgalavaṉ Śellaṉ Śivadāsaṉ, a native of the village.

No. 21

KANCHIPURAM INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District.

On a pillar in a ruined *maṇḍapa* near the 1000-pillared *maṇḍapa* in the third *prākāra* of the Ekāmrēśvara temple.

References : *ARE*, 1921, no. 82 ; *SII*, xii, no. 14 and Plate iv; 'The Royal Artist Mahendravarman I', *JOR*, vii, 11.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

West face

१. एऱ

२. कुचग्राण

३. महामेघ

४. दृढभक्तिः

South face

५. अभिमुख

६. चित्रकारपुलि

७. कुऱम्बु
ऱ

East face

८. चुम्बु

९. वंकंबु

१०. व्नाऱ[पेगु]

North face

११. पिसुगु[1]

१२. वम्बर

१३. भ्रान्तः अकरि

ABSTRACT

Mentions the following titles (of the king) ; *Eṟi*, *Kucagrāṇa*, *Mahāmēgha*, *Dṛḍhabhakti*, *Abhimukha*, *Citrakārapuli*, *Kuṟṟambu*, *Curimbu*, *Vaṁkaṁbu*, *Vnāṟapegu*, *Pisugu*, *Vambara*, *Brānta* and *Akari*.

1. This looks like *Pisūgu* in the original.

No. 22

KUDIMIYAMALAI INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Kuḍimiyāmalai, Kulattur Taluk, Pudukkottai District.
On the rock behind the Śikhānāthasvāmin temple and south of the rock-cut shrine called Mēlaikkōvil.

References : *ARE*, 1904, no. 354; *IPS*, no. 2, 1-7 ; *Ibid* (Trans). 3-10; *EI*, xii, 227; *Pudukkottai State Manual* (1940) ii, part i, 557; *SII*, xii, no. 7 ; T. N. Ramachandran, 'The Royal Artist Mahendravarman I', *JOR*, vii, 29ff.; C. Minakshi, *Administration and Social Life under the Pallavas*, 239-75; K. R. Venkataraman, 'A note on the Sittannavasal and Kudumiyamalai Monuments', *TASSI*, 1956-7, 87-93; Swami Vipulananda *Yalnul*, 338ff; P. Sambamurthy, *Bulletin of the Institute of Traditional Culture*, Madras, 1975, 85-91; V. Premalatha, 'Kudimiyamalai Musical Inscription', *Seminar on Inscriptions*, 1966, 29-51; K. R. Srinivasan, Some non-Pallava Cave Temples with music inscriptions', *Damilica*, 1970, 83-91 ; S. Ramanathan, 'Music from Inscription', *Seminar on Inscriptions*, 1966, 32-5.

Language : Sanskrit.

Date : Pallava Grantha.

Script : R.Y—

TEXT

सिद्धम्[1] । नमः (।) शिवाय (:)॥

Section I

मध्यमग्रामे चतुष्प्रहार स्वरागमाः

१. संनेपुंस	गिनेगिस	नेधुनेस	मुंपुंनेस[2]
मिरगिस	रुंगेंनुंसुं	सगिनेस	नेगुंपेसुं
मिगनेस	पेंमुंनेस	रमिगसे	धुनेगिस
नेपुंनेस	पिमपिसे	गधुनेस	मुंनेपु–

1. The akṣara म् and the vertical stroke after it are entered below the line. The headings are all written in the left hand margin.
2. Read as मु in *EI*, xii.

२.	नपेंरुगे	मिगरेग	नेसरगि	धुनेरगि[1]
	सगिनेगु	पेंमुंरगि	[मुं]पेंरुगं	गिसरगि
	सनेरगि	रुगेंनुगें	पिगरेग	नेपुंरगि
	सुगेंरगें	गरेमिग	पिनेरगि	सेरमिग ॥
३.	पुंस[मुं]पें	गिसनेपुं	नेसनेपुं	मनिमपि
	धु[नें]मुंपें	संमुंनेपुं	निमनिप	रेगमुंपें
	[1]धसु[ने]पुं	मिधनेपुं	सधुनेंपु[2]	नेसंमुंपें[3]
	गुपेंमुंपें	सगिनेपुं	नेधुनेपुं	गिसमुंपें ॥।-
४.	नेंपुंधुने	मुंसधुने	रगिधुने	गिसधुने
	निमपनि[4]	नेंसधुने	मुंनेधुने	समिधुने
	मिगसेनु	सेगमेनु	गसेमुंने	पुंसगुने
	सनेधुन	[मुं]गिधुने	निमधेन	पेसुंगिने ॥।=
५.	मुंसपेंमुं	गिनेसमुं	नेमिसमि	सधुनेमुं
	नेगिसमि	मुंपेसमि	रगिपेंमुं	गिसंपेंमुं
	घेंसनेमुं	गसेपिम	सुगेंसुंम	मिधुनेंमुं
	रगिसेगुं	नेसनेमुं	निसेपिमं	रुमेंगुंमे ॥

समाप्ता[:*] [स्व] [रागमाः*]

Section II

षड्जग्रामे चतुष्प्रहारस्वरागमाः

६.	सगिधेस	सुंरुगेंसुं	मिगधेस	धेसेपेंसुं
	गिनेधुसे	पुंसधेस	पेंनपेमुं	सगिपेंसुं
	सुमुंगिस	पुंधुनेस	नेरगिस	धिनेपंस
	रुगेंधुसें	धिमगेंसुं	सुपं[धेसु]	नेपुंगिस ॥।:-

1. घु seems to be corrected from धि
2. Originally नु was engraved in the place of नें
3. Read as स in *EI*.
4. प is corrected from पि

७. सुंरुंगेंरुं	गेंधुसरें	गिधगिर	गसेगिर
पुंनेगिर	धेसनेर	धिगगेंरु	रधेगिर
धेसगिर	पिसेगिर	पुंगिधेरु	न[पें]गिर
धुनेसरि	नेपुंसेर	धेरुंगिर	गिरघेरुं ।।।।=
८. गुपेंरुंगें	गिधेरगि	सधेरगि	धेमुंरगि
धेसुरगि	सपेंरुंगें	मिरमिग	धेगरागि
रुंगेंसुंगें	पिसेरगि	समिरगि	[धे]गिरगि
धुसेमिग	नेपुंरोग	धिपसुंगें	गपेंसु[1]गें ।।।।:-
९. नेपुंरपि	पुंधुनेपुं	गिधु[नेपुं]	नपेंगुपें
मुंधेनपें	रगिनेपुं	गिरनेपुं	नेसरपि
पुंसनेपुं	धेनगुंपें	[संरं]गिपें	पिरगुंपें
पसेगपि	धंसु गपि	धेसगुंपें	गिसगंपें ।।:।-
१०. धुनेपुंधे	गपिगधे	गिसनेधु	[नेपुं]गिधे
गुंपेंनधे	पिसेगधु	सेगनेधु	समिगधे
धुंसुंगेंधुं	पेंसुंन[धे]	रगिपुंधे	पिरगिधे
सुंरुंगेंधुं	गेंसुंगेंधुं	सगिपुंधे	मिर[गिधे]।।:।।-
११. नेगिधुने	धुसेधुने	गिपुंधुंने	सपुंधुने
पुंगिधेन	धेगिधेन	गिधुसने	र[धे]सने
पुंधुसेनु	रेगसेनु	गिसगिने	गसेपुंने
पुं[नु]धुने	गपिधेन	पेंसगिने	पिगधुने ।। :। ∸
१२. गुंनधेमुं	सगि[धे]मुं	गिधेसमि	सेरगंमि
रुंमेंसुंमे	गिस[धे]मुं	नेसधेमुं	मरेगमि
गेंरुगुंमें	रुंगुंधेमुं	गधुनेमुं	मिगधेमुं
पिरेगमि	मुंगिधेमुं	रेगधेमुं	सपुंधेमुं ।।

समा[प्ता][: स्वरागमाः*]

1. Read as पे in *EI*.

Section III

पाडबे चतुष्प्रहारस्वर[ा*]गमाः

१३.	सधुनेस	मुंधुनेस	नेधुरसे	मिनेधुस
	रुउंमें[सुं]	मेसुंपंस	अमिपेमुं	रिसधुसे
	मुंनेधुसे	रधुनेश	धेमुंरिसं	रिधेरिस
	धेनरिसे	मुंधेरसे	सुरेंधुसे	मिरधुसे।।:।: ।।:
१४.	रुंधेसरि	धेनधेरुं	मिरधेरुं	सरिधेरुं
	अमिधेर	धुसुंमेंरुं	मेंसुंमेंरु	रिमधेरुं
	नेधुसेर	मुंधेसरि	समुं[धे]रु	धिएमरे
	धेनेसेरि	धेरुंमिर	मिरमेरुं	रमिसेर।:।: ।।:
१५.	मेंसुरेंधुं	सुंरुंनधे	सधुनेधु	रिममुंधे
	सनेमुंधें	[रुं]मेंनेंधे	मिरनेधु	सेमुंनेधु
	से[र]मुंधे	नधेमुंध	उमेंनधे	मि[र]मुंधे
	मुंधेनधे	रिसनेधें	नेमुंनेधु	सधेमुंधे।।:।: ।।:
१६.	नेधुने[मुं]	रिधेनमुं	मसेअगि	धुसेअगि
	धुनेउंमें	[अ]से अमि	मेरुंउंमें	धिमसेमुं
	पधिएम	[रे]सुएम	धुनेउंमें	धिसुएम
	पुंधेनमुं[1]	नधेउंमें	मिधुसेमुं	धे[रुंउंमें]।।

समाप्त[ाः स्वरागमाः*]

Section IV

साधारिते चतुष्प्रहारस्वरागमाः

१७.	संपुंकेस	मुंधेपुंस	धेपुंकेस	रिसपें[सु]
	कसिपेंस	सुंरुंपेंस	धेरुंपेंस	रिधेपुंस
	पुंधुकेस	मेंरुंमेंसुं	मिसेरसे	रपुंकेस
	मेंरपेंसुं	मिर[कु[2]]से	अमिरसे	पुंधेर[सें]।।:।:।। : ☰

1. The *e* sign which is attached to this letter is probably due to mistake.
2. Read as क in *EI*.

१८.	सेंपुंधेरु	समेंसुरें	मिमेधुरे	पुंधेसरि
	उंमेंसुरें	धसिधेर	धेरधेरु[1]	सधेसरि
	पुंधेमिर	धेपुंधेरु	मिपुंधेरु	सधेमिर
	मिरसुरें	सुंरु मेंरु	धि[म]धेर	धेंपुंसरि॥:॥ : ॥=
१९.	धेसपुंधे	पुंकेसधे	सपुंसधे	रिसपुंधे
	सुंरुंसधे	रिकेसधे	मिरसेधु	केसपुंधे
	रपुंसेधु	केरि[प]धे	मुसपुंधे	धिरेपंधि
	सेरपुंधे	रुंधेपुंधे	सधेपुंधे	मिरपुंधे॥:॥॥:=
२०.	पुंसधेमुं	धेसधे[पुं]	मएधिप	रिसधेपुं
	संधेरुपें	रुपेंरपि	धेरुंधेपुं	गएमपि
	[स][2]पुंधेपुं	धेसरुपें	उंमुंधेपुं	धिपरेपुं
	मि[रे]धेपुं	केसधेपुं	अमिरुपें	मुंस[धे]—
२१.	पुंसधेमुं	मिरसेमुं	सेमुंग्रमि	ग्रमिसेमुं
	सधेउंमें	रिसधेमुं	पुंधे[स]मि	धेपुं—[3]
	—[पि]एम	सुरेधिम	रेपुंधेमु	मि[सुं]धेमु
	सुधसेम	पुंके[से]मि	मेंसुधेमुं	धि— —[मु][4]

Section V

पञ्चमे चतुष्प्रहारस्वरागमाः

२२.	पुंनेधुसे	रपिमसे	पिमुंपेंसुं	ने[उं]मेसुं
	रामिरसे	धुनेमिस	नेसपेंसुं	रिसमेंसुं
	सधेरिसं	नेपुंरिस	पुंसेरसे	धिग्रमिसे
	नरुपेंसुं	नेरमिसे	धुरापि[से]	मिअमें[सु]॥
२३.	मुंपेंसरि	नेमुंपेरुं	सधुनेर	पिमसेर
	रुउंमेंरुं	मधेनरि	नेधुनेर	पिरसेर
	धेनपेरुं	रिसमेरुं	गपिमरे	पुंधुनेर
	रनपेरुं	धेन[में]रुं	पिग्रमिरे	स[उं]मेरुं(॥)*

1. Read as धे in *EI*.
2. The stone is broken here. The missing letter must be a variant of प, probably पुं, after it. The usual symbols of punctuation too are gone. They are to be supplied.
3. Stone damaged here.
4. The stone here is mutilated, the letter immediately following धि may possibly be ने. The usual words ending a section are also wanting.

२४.	पेसुंरमि	रुंगेउमे	मपिअमि	नेरसेमुं[1]
	पिरपेंमुं	पिमसेमुं	नपेरुंमें	रुंधउंमें
	रुंपेसुंमे	नषेउमे	मिसेरमि	नेपुंनेमुं
	सेरअमि	रसेरमि	धुसेपिम	पिरसेमुं ॥
२५.	धुनेसधे	नधेपुंधे	पिरमिधु	नेपुंनेधु
	रधुनेधु	नेरिसधे	मुपेमुंधे	रिसरिधे
	अमिरधे	मुंपुंनेधु	मेरमुंधे	पिसनेधु
	से[मुं]पुंधे	रुंमेसधे	रमिपुंधे	धिनेमुंधे ॥ ☰
२६.	नेस्धेन	उंमुंधेन	रिसधुने	रनेधुने
	पुंरंधुने	सुरिधेन	पेमुंधेन	मिरधुने
	[2][र]मिधेन	रिपुंधेन	धेरुंधेन	रुंउंमेंन
	मुंपुंधेन	धेरुंसने	धिपुंधुने	सरिधेनः-
२७.	[रु][3]एमपि	मेंउंमुंपें	रिसनेपुं	रधुनेपुं
	मपिरेपुं	नेउंगुंपे	रुंपेउंपें	धिएमपि
	[र]मिउंपें	रुंनगुंपें	मिअमपि	धेनरिपें
	रिपुंनेपुं	धेरुंनपे	सुपमपि	र[ने]मु[पें]

Section VI

कैशिकमध्यमे चतुष्प्रहारस्वरागमाः

२८.	समुंकेस	मुंधकसि	धेमुंकेस	मिरमिसे
	रि[स]केस	सुंगेंधसि	धेमुंकेस	अमिकेस
	धुसेंरिस	धेंरिकेस	रिसरेंसुं[4]	सं[धं]केस
	[सुं]रुंकेस	मिरकेस	रमिकेस	में[सि]--
२९.	धिमसेर	धेरिसरि	रुंधेसरि	सरिसुंरें
	सकेसरि	मुंधेमिर	केसमिर	मिकेसरि
	धुकेसरि	केसधेरु	रिकेसरि	धेरुसरि
	संएंमरें	रमिधेरुं	रिधंमुरुं	सके--

---

1. Read as मं in *EI*.
2. Originally रि was written and then corrected to र
3. Stone broken. The missing portion must be the usual punctuation.
4. Read as सं in *EI*.

३०.	धुकेसधे	मि[सं]मुंधे	मधिसोधु	सोकुसोधु
	केसमुंधे	उंमुंसधो	रिधोसधो	सउंमुंधे
	समुंसधो	धिएमधि	धेसमुंधे	सुंधोसधो
	धिरेमधि	धोरुंसधो	मुंकेसधो	मधि--
३१.	संमेंरुंमै	रिसधोमुं	केसउंमें	धुरेंसुंमें
	समुंधोमुं	केसधोमुं	धिमएम	धुसोधुम
	रुंमेंधमें	सधोरुंमें	रिकेसमुं	धेकसिमुं
	मधिरुंमें	धुंमैरुंमें	मिकेसमुं	धे[स]--

Section VII

कैशिके चतुष्प्रहार[स्व]रागमाः

३२.	सउंमेंसुं	रिकेरिस	धोमुंधोस	मुंकेरिस
	रिधुकेस	धुकेरिस	केसधुसे	अमिकेस
	रुंमेंधसि	मेंधमेंसुं	सिंधमेंसुं	सकेरिस
	केसरिस	उंमंधोस	धिसुंमेंसुं	क[मि]--
३३.	मुंधोमिर	पिसेमिर	मेंउंमेंरुं	अमिमरे
	मिरमेंरुं	सकेमिर	सुमेपरु	धोपुंसरि
	उंमुंकेर	मिश्रधिर	अपिसोर	पेरुंधोर
	केरसोर	मिसोधिर	सुंपेंसुं[रं][1]	म[पि]--
३४.	[सुं]रुंमेंउं	सिधमेंउं	मेंधगेंउं	मिश्रकेउं
	मपिमए	धुसोमि[श्र]	धि[मके]उं	धोरुंमेंउं
	रसोमिश्र	कुंसोमिअ	मिश्रमेंउं	मेंरुंमेंउं
	रपमए	रुंउंमेंउं	मस--	----
३५.	सोकुंसोमुं	रपेंउमें	[सुरेंसूं]में	पिएषिम
	सोमपें[मुं]	रपेंरुंमें	पिरे[श्र]मि	रुंधसुंमें
	उंमेंरुंमें	रुरिपेंमुं	धिपएग	एमपिग
	उंमुं[धोमु]	रिधोरुंमें	अपिए-[2]	----

1. Possibly रें *or* रुं
2. This letter wanting must be a variant of म

३६.	समिरधो	रुंकेसंधो	मिश्रमि[धि]	[पे]मुंरधो
	रुं[मों]रधो	मिअ[प]धु	[रस]रिधो	रमिरधो
	रुउंमोंध	सिधोसुंधो	श्रपिमधि	धोमुंस[ध]
	[पु]एमधि	धोपुंगधि	----	----
३७.	केरसो[कु]	समुंसके	सुंरुंसके	रिधुसके
	सुंरुं[मं]कु	रमिसके	रिकसोके	एमसोकु
	मधिसोकु	धिमसोकु	[सो]अमिके	धुरसोकु
	सधु[सके]	मिरसो[क]	----	----
३८.	धु[कें]सपुं	[के]समुंपें	सरिमुंपें	रिसरुपें
	मुं[कें]समुं	[के]सउंपें	सम[1][ए]पुं	रिकेसपुं
	सधोसपुं	मिधुरेपुं	[के]सरुंपें	मुंपेंरपि
	सोकुंसोपुं	मिसोमपि	----	----

श्रीरुद्राचार्य्य शिष्येण परम-

माहेश्वरेण रा[ज्ञा] शिष्य-

हितार्त्थ[2]कृताः स्वरागमाः =

[E]ḻṭiṟkum eḻiṟkum

[i]vai uriya : ।=[3]

ABSTRACT

The present inscription is a notation on *Sankīrṇa Jāti* or *Miśra rāgas* invented by a king (Mahēndravarman I), the disciple of one Rudrācārya and also *Paramamāhēśvara.*

The inscription commences with an auspicious term *Siddham* followed by *Namah Śivāya* meaning 'salutation to Śiva'. The text is divided into seven sections. Each of the seven sections is arranged in sub-sections with a

---

1. Possibly मि
2. Read हितार्थं
3. Read by K.R. Srinivasan as *Pattirkum Yalirkum ivai uriya* (See *Damilica*, 1970, 88).

maximum of seven in some and a minimum of four in some other places, each having sixteen sets of four notes under headings differently ascribed as (1) *Madhyamagrāme Catuṣprahara Svaragamahs*—the *savaras* of *Madhyamagrāma* arranged in groups of four. (2) *Sadjagrāma catupraharasvaragāmah.* The other sections bear the names such as (3) *Sadava* (4) *Sadharita* (5) *Pancama* (6) *Kaiśki-madhvama* and (7) *Kaiśika.*

The music of the inscription was mainly intended to be played on the *vīṇā* and is the result of the experiment that the author of the inscription conducted on *yāḻ* (*parivādini*) and the *vīṇā.*

No. 23

KUDUMIYAMALAI INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Kuḍumiyāmalai, Kulattur Taluk, Pudukkottai District.
On the east wall of the rock-cut shrine 'Mēlaikkōvil' to the left of the entrance.

References : *ARE*, 1904, no. 343; *IPS*, no. 3; *Ibid.* (Trans), 10; *SII*, xvii, no. 372.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y—

TEXT

१. परिवादिनिदा[1]

ABSTRACT

This consists of a single label which gives the name of the musical instrument called *Parivādinidā*.

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1. Read as *parivādini e* in *SII*, xvii, no. 372; similar labels are also found in the caves at Tirumayyam, Malayakkōvil and Tirugōkarṇam in the present Pudukkottai district.

No. 24

MAHENDRAVADI INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Mahēndravāḍi, Arkonam Taluk, North Arcot District.

On the north face of the first pillar from the left in the outer row of pillars of the front verandah in the rock-out temple.

References : *ARE*, 1896, no. 13; *Ibid.*, 1943-4, no. 83; *EI*, iv, no. 19; 'The Royal Artist Mahendravarman I', *JOR*, vii, 7; *Cave Temples of the Pallavas*, 64ff.

Language : Sanskrit (verse).[1]

Script : Pallava-Grantha.

Metre : *Kōkilaka.*

Date : R.Y.—

TEXT

१. महिततमं सतामु[प]महेन्द्र[त]टाकमि[दम्][2]

२. स्थिरमुरु कारितं गुणभरेण विदार्य्यं शिल[ाम्][।*]

३. ज[न]नयनभिर[ा]मगुणधाम महेन्द्रपुरे

४. मह[ति] महेन्द्रविष्णुगृह नाम मुरा[रि]गृ[हं][॥*]

ABSTRACT

Records that *Guṇabhara* excavated the spacious temple of *Murāri* (Viṣṇu) named *Mahendra-Viṣṇugṛha* out of the rock on the bank of the Mahendra-taṭāka[3] in the city of Mahendrapura.

---

1. Each *pada* of the verse occupies a separate line.
2. Read : मिदं; the final *m* at the end of the two first lines stands below the line.
3. Evidently the big tank near the temple in the village.

No. 25

MALAYAKKOVIL INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Malayakkōvil (Malakkōṭṭai), Tirumayyam Taluk, Pudukkottai District.

On the rock to the left of the entrance into the rock-cut shrine facing east.

References : *ARE*, 1940-1, no. 221; *IPS*, no. 4; *Ibid.*, (Trans), 10-11.

Language : Sanskrit & Tamil.

Script : Pallava-Grantha and Tamil.

Date : R.Y—

TEXT

Above : परिवादिनि दा[1]

Below :
1. kaṟkap paḍuvadu kāṇ
2. ñcolliya pukiṟparukkum nimi
3. nukkan niruvattukkum urittu[2]

Left side :
1. Guṇasēṇa Pramāṇañ
2. śeyda vidyā Parivādini kaṟ[3]

ABSTRACT

This consists of three parts, the first being written in Pallava-Grantha and the rest in Tamil characters. The first part mentions *Parivādinidā*. The remaining lines are taken to mean as follows : "Behold the method of learning the science *parivādini* as enunciated by Guṇasēṇa" The divine qualities of the musical instrument, *Parivādini* are also referred to.

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1. Similar labels are found in the caves at Tirumayyam, Kuḍimiyāmalai and Tirugō-karṇam in the present Pudukkottai district.
2. Similar labels are found in the cave at Tirumayyam in the same district.
3. K.R. Venkataraman feels that Guṇasēṇa was the author of the *vīdyā* (*i.e.* the particular musical compositions), and says that he was by no means *Gu abhara*. Since *sēṇa* was a suffix in the names of South Indian monks of the *Digambara* order of the Jainism, it is quite possible that Guṇasēṇa was a Jaina monk who was an adept in music (*TASSI*, 1956-7, 92).

No. 26

MAMANDUR INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Māmaṇḍūr, Cheyyar Taluk, North Arcot District.
On the southern wall of the *maṇḍapa* in a rock-out cave.

References : *ARE*, 1888, no. 38; *SII*, iv, no. 136 and Plates; *QJMS*, x, 356-8; *Cave Temples of the Pallavas*, 67ff.; 'The Royal Artist Mahendravarman I', *JOR*, vii, 16ff.

Language : Sanskrit.

Script : Pallava-Grantha.

Metre : *Anuṣṭubh.*

Date : R.Y—

TEXT[1]

१. अविनित करमृद्ध . . . . वृत्तमरय विज . . . . . . गन्धर्व्वशास्त्र मखिल . . .
खिल मुखोद्गू [त].

२. . . . . . . प्राजापत्य . . . . ना [द्ध]ावनागम [नः] . . . . . पण्डु गन्धा [ना] . .
म्पाञ्चाल[2] निर्ग्मितः

३. ख्य . . . . . . ना . . . . त्ता . . . [षिकेतुन] . . . म [नो]भिराम . मं . . . .
वाल्मिकिवर्ण्णि [त]

४. भारतानाय [क] . . . . सभा . . . . व [त्सा]पहार . . . पूणां [वज्र]साय [कः]

५. . म [कृत] . . . . . न्धतचेर . . . . [मुदा] सत्थर्मुर्व्वशी सर्व्वशोभना-

६. ········· वर्राञ्चनाटकं ॥ व्यासकल्पस्य ········· मगवदज्जुक ······
स्यम्मत्तविलासादिपदम्प्रहसनोत्तमं.

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1. This is a long inscription occupying the entire wall space. The inscription mentions the play *Mattavilāsaprahasana* and also gives the titles *Śatrumalla, Nityavinīta* etc. On these pieces of evidence, the inscription may be assigned to the Pallava king Mahendravarman I.

2. Does this refer to music during puppet shows (*pāñcālikas* ?) (*JOR* vii, 17, f.n.1.)

७. .... [र्ण्ण]म्प्रभृत .... समुत्तेजित ....तुष्टय .... ज [यस्य]पत्यश्शतॄमल्लस्य [भूभु]जः

८. .... य[द्ध]मरीवाप्तसग्मदाः ॥ याकर्वानाम्प्रकाश .... वत्त .... [म्प]त्तिस्समबुद्धिखिस्थिता

९. ....गुरुस्वखर्ण्णया पुरातस्या कविगि[र जास्या]र्त्थवता[म्]..... [श्रापुष्णु] शिशष्यत्वमेयुष[:]

१०. .... प्रञ्जा[प]तिसमन्विता ॥ प्रा ...... णोत ....[ण्या]ययाखय-.

११. .... [कल्पा]त्प्रविवर्ज्यवृत्तिदक्षिण चित्राख्य ....यित्वा यथाविधि

१२. ......श्चविविधैः कृत्वावर्ण्णचतुर्त्थ· ॥ अप्राप्त पूर्व्वन्निर्व्वेष्टुवा[हा]श्रवण ...... कृतवर्ताव ...

१३. [श्री]कण्ठ श्रुति गुणावसाधार[ण]-सम्प[दा-॥]दुष्टवेवोत्कर्षणेन .... यिर्ना ....क्षे[व] ....

१४. ·यतोविसवाद लक्ष्म्या[मनोत्सु] कतया ॥ यस्याश्शीलविशे[प] .... यायत .... यादत्तमन्न ....

१५. के· कान्तियथात्र्थेन चन्द्रले[खेब] यागता गात्नन्धह ...... त ....शास्त्रे[षु] [नि]त्याविहितबुध ....

१६. येपुपरा प्रीति·पन्त ... [स्यवपुषः] ॥ ... [नि]त्यवि[नी]तेन सत्यस ...... स्य भक्तयावार्ज्जितमोळिना·

१७. [स]हस्र ... संपूर्णमेघश्यामस्यगर्जि ......क्षि .... पत.वत्तया[॥*]

ABSTRACT

There is a reference to the *Gāndharvaśāstra* (*i.e.* music in the first line). The *Mattavilāsadipadamprahasanōttamam* in *l.* 6 is evidently a reference to the composition (by the king). The expression ...*magavadajjuka*... in the same line, is nodoubt a reference to the work *Bhagavadajjukam* (by the same king). Line 12 and 13 seem to suggest that (the king) 'wanted to achieve what was not achieved before in the realm of music'. Line 18 suggests the form of Viṣṇu (*Mēgha-syāma i.e.*, coloured like the cloud ; *sahasvadhārasampūrṇa i.e.*, with 1000 torrents;) and the term *garjita i.e.*, roaring obviously implies the Narasimha incarnation.

The record also mentions the titles *Śātrumalla*, *Nityavinīta* and *Satya-sandha*. Other expressions in the inscription such as *Pāñcālanirmita Vālmīkivanita*, *Vatsāpahāra*, *Vyāsakalpa*, *Kavīnāmprakāśa*, *Vṛttidabṣiṇācitra* and *Varṇacaturtta* are interesting.[1]

1. A small inscription in one line in late Grantha characters at the base of the rock-cutting, just immediately in front of the southern pilaster, which reads; *pa-sa-sa-sa-da-sa* perhaps indicating the *ārōhaṇa* and *avarōhaṇa svaras* of a *rāga*, seems to have been left unnoticed (*Cave Temples of the Pallavas*, 70, f.n.1.).

No. 27

MANDAGAPATTU INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Maṇḍagapaṭṭu, Viluppuram Taluk, South Arcot District.

On a pillar in the *maṇḍapa* of the rock-cut cave in a small hill nearby.

References : *ARE*, 1905, no. 56 ; *EI*, xvii, no. 5 and Plate; *SII*, xii, no. 12; *Cave Temples of the Pallavas*, 47ff.; 'The Royal Artist Mahendravarman I', *JOR*, vii, 2f.

Language : Sanskrit.

Script : Pallava-Grantha.

Metre : *Gīti*.

TEXT

१. एतदनिष्टकमद्रुम[मलो]-

२. हमसुधं [विचित्रचि]त्तेन[।*]

३. निर्म्मापितन्नृपे[ण]ब्रह्मे-

४. श्वरविष्णुल[क्षि]तायतनम् [॥*]

ABSTRACT

States that the brickless, timberless, metalless and mortarless temple which is a mansion for the (gods) Brahma, Īśvara and Viṣṇu was caused to be made by the king *Vicitra-cita*.

No. 28

PALLAVARAM INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Pallavaram, Saidapet Taluk, Chingleput District.
On the beams of the upper and lower varandahs in the rock-cut cave now used as a *Darga*.

References : *ARE*, 1908, no. 369; *SII*, xii, no. 13 and Plate.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y–

TEXT

१. श्री महेन्द्रविक्रमः । मत्तविलासः । चेथ्थकारी । विचित्रचित्तः । चिळुन्दु । चेरुळु-च्चेम्प्रूरु । आलुप्तकामः । विटेमायः । द[र्प्प]विषः । लोकवश्यः । [दवा]ग्निः । कलहप्रियः । लळिताङ्कुरः । [मयमक्कारु] । चित्रकारप्पुलि । निवम्बु निल्वुले-नेय्यम्बु । वम्पु । वुका[1] । वङ्क(:)म्पु । काथ्थु । कथुम्पु । कटुंक्टायु । विले[या]ळ पलपाटि । वेन्तुलवित्तु । अलर्वले । आसिट्टिः । अर्क्कपा[सु]म्बु । दण्डिक्कल्ल वायिवेण्टि । यमुकु । सङ्कीर्ण्णजाति[:] । [ए]थ्थु ।

२. इटुकऱ् पिसुगु पिटुवाऱ् पेरिन्थि [2]प्रकारण[:] प्रवृत्तमा[त्र:]पुकापिडुकु पसरम्बु [अनन्यः] पवि[थु] [प]कळि बाकु बुज्जनकन्थु भ्रान्तः [ओ]थ्थुः ओथ[उद्ध]तिः उपमानः उम्मांकुडु कामाज्जवः कटुःक्राकः कटुन्तेरम्बु गुणभरः तेप्तु ताळिव तुथुदण्ड तनुम्पु[नो]मि तुकानुः तो[थ्यु] तोट तेथ्थ[श्रीदृढभक्तिः] दुनुवार्य्य [उडुकासिट्टि] . . . εधर्म्मपाळकः . . . .

३. सत्यसन्धः लक्षितः इष्टदुष्टभृष्टचरितः नैहिकामुत्रिकः नयम्बु नथुकु महामेघम[न्प्रा]वु मथुमाथ वेथिरुचुथो मुखवज्वः मोग्ग . . [शोलचुऱ्]चुम्बु पटु[सि]द्ध चळिसप्पुरुट्टु वेसाऱ् वु[साथ] वम्वर [वावेछटि . . . वकिऱ् व्ळा[षु] वेरसः व्यवस्थितः व्यवसायः अनित्यत्यरागः अवनिभाजनः अनुमानः अभिमुखः आकरः आहार्य्यबुद्धिः आयत . . . .

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1. This may be read also वूका —(CRK)
2. Before this is an indistinct letter.

ABSTRACT

The following epithets (of the king) are mentioned :

Mahendravikrama, Mattavilāsa, Ceththakāri, Vicitracitta, Cilundu, Cēruḷuccemprūru, Āluptakama, Viṭemāya, Darppaviṣa, Lokavaśya, Davāgni, Kalahapriya, Laḷitāṅkura, Mayamakkāru, Citrakārappuli, Nivambu, Nilvulenēyyambu, Vampu, Vuka, Vamkampu, Kāththu, Kathumpu, Kaṭumkṭāyum, Vilēyāla, Palapāṭi, Vēntulavittu, Alarvale, Āsitti, Arkkapāsumbu, Daṇḍikkalla, Vāyivēṇṭi, Yamuku, Sankīrṇṇajāti, Eththu, Iṭukari, Pisugu Piṭuvāri, Perinthi, Prakāraṇa, Pravṛttamātra, Pukāpiḍuku, Pasarambu Ananya, Pavithu, Pakali, Kāku, Bujjanakanthu, Bhrānta, Oththu, Otha, Uddhati, Upamāna, Ummāmkudu, Kāmārjjava, Kaṭuḥ Krāmka, Kaṭuntērambu, Guṇabhara, Tēppu, Tāḷvi, Tathudaṇḍa, Tanumpunomi, Tukānu, Tōththu, Tōṭa, Tēththa, Śrīdriḍhabhakti, Dunuvāryya, Uḍukasiṭṭi, ...dhdharmmapālaka, .. satyasandha, Lakṣita, Iṣṭaduṣṭabhṛṣṭacarita, Naihikāmutrika, Nayambu, Nathuku, Mahāmēgha, Manprāvu, Mathumātha, Vethirucutho, Mūkhavajja, Mōgga...śōḷacūri, Cumbu, Paṭusiddha, Caḷisappuruṭṭu, Vesāri, Vusātha, Vambara, Vāveraṭi, ...vamkiru, Vlāṣu, Vērasa, Vyavasthita, Vyavasāya, Anityarāga, Avanibhājana, Anumāna, Abhimukha, Ākara, Āharyyabuddhi and Āyata...

No. 29

ŚIYAMAṄGALAM INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Śiyamaṅgalam, Wandiwash Taluk, North Arcot District.

On the right pillar of the gate forming the entrance of the rock-cut Śiva temple, called Tūṇaṇḍār (Stambēśvara) temple.

References : *ARE*, 1900, no. 67; *EI*, vi, no. 32 (A) and Plate; *Cave Temples of the Pallavas*, 89ff.; 'The Royal Artist Mahendravarman I', *JOR*, vii, 12-3.

Language : Sanskrit.

Script : Pallava-Grantha.

Metre : *Ārya*

TEXT

१. ललिता [ं]कुरेण राज्ञाव.

२. निभाज[न] पल्लवेश्वरन्नाम [।*]

३. कारितमेतत्स्वे[ध]ा(च्छा)करण्ड

४. मिव पुण्यरत्नानाम् [।।*]

ABSTRACT

Records that the temple named *Avanibhājana Pallavésvara* was caused to be made by the king Lalitāṅkura in order to obtain merit in future life.

No. 30

TIRUMAYYAM INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Tirumayyam, Tirumayyam Taluk, Pudukkottai District. On the north and south walls of the rock-cut Śiva temple.

References : *ARE*, 1906, no. 386; *SII*, xii, no. 7-A; *TASSI*, 1956-7, 87-93.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y—

TEXT

१. नमश्शिवा[य]

२. ऋषभम्

३. गान्धारम्

४. पञ्चमम्

५. धैवतम्

६. [नि]षादम्

७. मध्यमम्[1]

ABSTRACT

This contains an invocation to Lord Śiva in the beginning and gives the names of musical notes such as *ṛṣabham*, *gāndhāram*, *pañcamam*, *dhaivatam*, *niṣādam* and *madhyamam*.

---

1. The remaining portion of the inscription is highly damaged. This inscription in 'unknown language' was ordered to be erased in the time of Māṟavarman Sundara Pāṇḍya and his record of the seventh year was incised in its place (See *IPS*, no. 340). The following inscriptions in Tamil characters assignable to the seventh century A.D. are also found in the same temple.

(a)

TEXT

[e]ṉṉaipramaṇañ
śeydu vidhyāparivādini kaṟ[ka*] [l*]

ABSTRACT

Learn (the musical instrument called) Vidyāparivādini after testifying me. (K.R. Venkataraman reads : *Guṇasēṇa pramāṇam seydu vidyā*)

(b)

TEXT

1. ....ñcolliya
pugi]ṟ] pa [ru] kkum eṉ [ṉai]
2. ....mi mukkan ti (ni)ruvattuk ku m
3. ....ppiyam [ll*]

ABSTRACT

Mentions *pugiṟpar* (dance masters?) who taught [*karaṇa*]*m* and *mukkan-tiruvam* (dance pose?)

(c)

TEXT

1. kaṟkappaḍuvadu ka (ka) ṟaṇa
2. ñcolliya pugiṟparukkum timi
3. mukkaṭtiruvattukkum urittu[ll*]

ABSTRACT

That which is learnt here is meant for the *pagiṟpar* (dance-masters?) who taught *karaṇam* and *mukkantiruvam*(dance pose?).

(similar labels are noticed at Malayakkōvil in the same district)

TEXT

परिवादिनिए

ABSTRACT

Mentions *Parivādinie* (a musical instrument) (similar labels in Pallava-Grantha are noticed at Kuḍimiyāmalai and Tirukgōkarṇam in the same district)

No. 31

TIRUMAYYAM INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Tirumayyam, Tirumayyam Taluk, Pudukkottai District.
On the north wall of the rock-cut shrine in the Satyagirīśvara temple.

Reference : *IPS*, no. 5.

Language : Sanskrit and Tamil.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

Above : परिवादिनिदा

Below : 1. ñcolliya pugiṟparuklam nna

2. . . . . .tēmimukkanniruvattukkum

3. . . . . . .ppiyan

ABSTRACT

Mentions (the seven stringed musical instrument called) *parivādinidā* and refers to *pugiṟper* (dance-masters?) who taught (*karaṇam*) and *mukkan-niruvam* (dance pose ?).

No. 32

TIRUCHIRAPPALLI INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Tiruchirāppaḷḷi, Tiruchirappalli Taluk, Tiruchirappalli District.

On a pillar in a rock-cut cave near the summit of the hill at Tiruchirāppaḷḷi.

References : *ARE*, 1888, no. 63; *SII*, i, no. 33; K.A. Nilakanta Sastri, 'The Mattavilasa of Pallava Mahendravarman,' *Prof. Sundaram Pillai Commemoration Volume*, 1957, 85-90; *Cave Temples of the Pallavas*, 66-9; 'The Royal Artist Mahendravarman, I', *JOR*, vii, 13-4 and 35; R. Nagaswamy, 'Mahendra's inscription at Tiruchirappalli—A Study', *Dr. V. Raghavan Shashtyabdapurti felicitation Volume* (1971), 135-8; M. Lockwood and A. Vishnu Bhat 'Pallava Gangadhara', *JGJKSV*, Allahabad, xviii (1972), 159-66.

Language : Sanskrit.

Script : FloridP allava-Grantha.

Metres : *v.*1 *Śārdūlavikrīḍita* : *vv.* 2 & 3 *Āryā* : v. 4 *Anuṣṭubh.*

Date : R.Y.—

TEXT

On the pillar to the left

१· कावीरीन्नयनाभिरामसलिलामारा-

२. ममालाधराम् देवो वीक्ष्य नदीप्रियः

३· प्रिय[गु]णामप्येष[1] रज्येदिति[।*] साशं-

४· का गिरिकन्यका पितृकुलं हित्वेह मन्ये गि-

५. [रौ] नित्यन्तिष्टति पल्लवस्य दयितामेतां ब्रु-

६. वाणा नदीम् ।। [१*] गुणभरनामनि राजन्यनेन लि-

1. ष looks like प

७. ङ्गेन लिङ्गिनि ज्ञानम् [।*] प्रथताञ्चिराय लोके वि-

८. पक्षवृत्तेः परावृत्तम् ।। [२*] चोळविषयस्य शैलो

९. मौलिरिवायं महामणिरिवास्य [।*] हरगृहमेत

१०. ज्जयोतिस्तदीयमिव शांकरं ज्योतिः ।। [३*] शिला[ख]रे-

११. ण जनिता सत्यसन्धस्य भौतिकी [।*] मूर्त्तिः कीर्त्तिम-

१२. यी चास्य कृता तेनैव शाश्वती ।। [४*] निष्कृ[ष्य] चला [स]-

१३. मधायि [गुणभ]रे भक्तिः ···

ABSTRACT

The inscription alludes to the river Kāveri as 'the beloved of the Pallava (king)' (verse 1). It also refers to king Guṇabhara as a worshipper of the *liṅga* and who left hostile conduct (*vikakṣa*) to embrace Śaivism. (*v.* 2) Describes the mountain (on which the temple is built) as the diadem of the Cōḷa province and the Śiva temple on it as its chief jewel (*v.* 3). States that a statue of *Satyasandha* (apparently the king) was put up on the hill. (*v.* 4)

No. 33

TIRUCHIRAPPALLI INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Tiruchirāppaḷḷi, Tiruchirappalli Taluk, Tiruchirappalli District. On a pillar in a rock-cut cave near the summit of the hill.

References : *ARE*, 1888, no. 64; *SII*, i, no. 34; K.A. Nilakanta Sastri, 'The Mattavilasa of Pallava Mahendravarman', *Prof. P. Sundaram Pillai Commemoration Volume*, 1957, 85-90, *Cave Temples of the Pallavas*, 86-9; 'The Royal Artist Mahendravarman I', *JOR*, vii, 13-4 and 35; R. Nagaswamy, 'Mahendra's inscription at Tiruchirappalli—A Study', *Dr. V. Raghavan Shastyabdapurti Felicitation Volume* (1971), 135-8; M. Lockwood and A. Vishnu Bhat 'Pallava Gangadhara', *JGJKSV*, Allahabad, xviii (1972), 159-66.

Language : Sanskrit.

Script : Florid Pallava-Grantha.

Metres : *vv*. 1 & 4—*Vasantatilakā*; *v*. 2—*Āryā*; *v*. 3–*Anuṣṭubh*.

Date : R.Y.—

TEXT

On the pillar to the right

१. शैलेन्द्रमूर्द्धनि शिलाभवने विचित्रे

२. शैलीन्तनुं गणभरो नृपतिर्न्निधाय [।*]

३. स्थाणुं व्यध[त] वि[धि]रेष यथार्त्थसञ्ज्ञं

४. स्थाणुः स्वयञ्च सह तेन जगत्सु जातः [॥१*]

५. गृहमकृत शत्रुमल्लो गिरिन्द्र[1] कन्या-

६. पतेर्ग्गिरावस्मिन् [।*] गिरिशस्य गिरिशः

७. [सं]ज्ञामन्वर्त्थीकर्तुं मर्त्थपतिः [२*]

---

1. Read : गिरीन्द्र

८. विभूतिञ्चोळानां कथमहमवेक्षे

९. य विपुलां नदीं वा कावीरीमवनिभवनाव-

१०. स्थित इति [।*] हरेणोक्तः प्रीत्या विभुरदिश-

११. दभ्रंलिहमिदम्मनुप्र[ख्यो राज्ये] गरिभवन-

१२. मस्मै गुणभरः ॥ [३*] निम्मापिता[मिति मुदा]

१३. पुरुषोत्तमेन शैलीं हरस्य तनुमप्रति-

१४. मामनेन [।*] कृत्वा शिवं शिरसि [धा]रयतात्म

१५. संस्थमुच्चैः शिरस्त्वमच[लस्य] कृतं कृता-

१६. र्थम् ॥ [४*]

ABSTRACT

Records that king Śatrumalla built a temple of *Girīsa* (Śiva) on this mountain in order to make the name *Girīsa* true to its meaning (*verse* 2). Thus Guṇabhara (king) assigned to him (Śiva) the mountain-temple so as to 'view the great power of the Cōḷas or the river Kaviri'. (*verse* 3). He placed a stone figure in the temple on the mountain and made himself immortal (*verse* 1). Thus having placed on the top (of the mountain) a matchless stone figure of Hara (Śiva), which he caused to be executed that Puruṣōttama, who bore Śiva fixed in his mind, made the loftiness of the mountain fruitful (*verse* 4).

No. 34

TIRUCHIRAPPALLI INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Tiruchirāppāḷḷi, Tiruchirappalli Taluk, Tiruchirappalli District. On the beam and the pillars in the upper cave on 'The Rock'.

References : *ARE*, 1904, no. 411; *SII*, xii, no. 8 and Plates.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.–

TEXT

Outer row of pillars in the Upper Cave

Right pilaster

वञ्जवलव

First pillar

Top

सर्व्वभ[ट]

Middle

तऱ*[1]दण्ड	नित्यविनीतः	निवम्बु
तनुम्पुनोमि	निरपेक्षः	नयम्बु
तुकानु	निल्वुलेनेयम्बु	नऱकु
तोऱका	नैहिकमुत्रिकः	नरापश

Bottom

द ... ... कु

Second Pillar

Top

संकीर्ण्णजातिः ॥–

1. The use of distinctly separate letters for ṟa and ḷa in this record is noteworthy—(CRK)

Middle

विरसः	अनित्यरागः	वम्बु
व्यवस्थितः	अनुमानः	वुका
व्यवसायः	अवनिभाजनः	[ळा]पु

Bottom

चि[त्ति] ...... प्पु[लि]

Third pillar

Top

सत्यसन्धः ।

Middle

कठुंक्टायु	अभिमुखः	वेसाथ
क[टु]न्तरम्बु	अकरुणः	वंकिऱ
कऱम्पु	अलवल	वंकः

Bottom

पिणपिणक्कु

Fourth pillar

Top

[लळि]तांकुरः

Middle

मंकु	[च]लम्बु	एमुकु
कष्ट	किलम्बु	एथि
कुऱम्बु ऱ	म्लायु	कुहकः
वम्बर	वावेऱटि	[वु]नाथ

Bottom

कुचग्राण

Left pilaster

लक्षितः

Inner row of pillars in the upper cave[1]

Right pilaster

गुणभर[ः]

First pillar

Top

ग्रंक्कपास् [न्[illegible]]

Middle

तो...

Second pillar

Top

ग्रसेट्टिः आयं[ति]ः

Middle

ते[illegible]
[illegible]

Third pillar

Top

ग्रालुप्तकामः

Middle

ते[थ]

---

1. On the west belt of the central shrine (right of entrance) is found the following damaged line :—

[प्र]ाभाक[रि]ण[ा] लिखि[त]म्

At the top of the same shrine are visible the following letters :—
ह[ा]विरल[ह]
The last letter is evidently used in the place of the *visarga* (CRK).

Fourth pillar

[आहार्य्यबुद्धि]:

Middle

ழ
क[ழ]

Left pilaster

(damaged)

On the Inner face of the same pilaster

१. स्वस्ति श्री[॥*] महेन्द्रविक्रम:

२. मत्तविलास: मयमयक्कु

३. मழमा ழ ழ महामेघ

४. मन्प्रावु मिडेल्चु ழ

५. मूर्ख्वविज्ज मोग्गर

६. [महिचे]श्थकारि

७. .[पन्द]च . . [चे]मु

८. चु[ழ] . . . . . सा[र्श्थ:]

९. . . . . . [सम्व]रुटु

१०. [विडे] . . . . . . न्वु

११. Damaged

१२. . . . . णाळ[1]

ABSTRACT

The following epithets (of the king) are found mentioned in this record :

Vañjavalava, Sarvvabhaṭa, Taṟudaṇḍa, Tanumpunōmi, Tukānu, Tōṟukā, Nityavinīta, Nirapēkṣa, Nilvulēnēyambu, Nainikāmutrika, Nivambu, Nayambu,

1. The remaining few lines are completely damaged.

Naṟuku, Narāpása, Da...ku, Saṁkīrṇṇajāti,[1] Virasa, Vyavasthita, Vyavasāya, Anityarāga, Anumāna, Avanibhājana, Vambu, Vūka, Vḷāpu, Citti ..... ppuli, Satyasandha, Kaṭuṅkṭāyu, Kaṭuntarambu, Kaṟumbu, Abhimukha, Akaruṇa, Alavala, Vēsātha, Vamkiṟu, Vaṁka, Piṇapiṇakku, Laḷitāmkura, Mamku, Kaṣṭa, Kuṟṟambu, Vambara, Calambu, Kilambu, Mlāyu, Vavēṟṭi, Ēmuku, Ēthi, Kuhaka, Vunātha, Kucagrāṇa, Lakṣita, Guṇabhara, Amkhapāsunṟu, Tō..., Āsēṭṭi, Āyamti, Tēṟṟa, Āluptakāma, Tētha, Āhāryyabuddhi, Kaṟṟa, Mahēndravikrama, Mattavilāsa, Mayamayakku, Maṟumāṟṟa, Mahāmēgha, Manprāvu, Miḍēlcuṟi, Mūrkkavijja, Mōggara, Mahicēththakāri,.. panda, Ca...chēmbru, Cuṟi..., Sārththa, ...sambaruṭu, Viḍē..nvu, and ...ṇāḷa.

1. This *biruda* (of the king) has been variously interpreted as meaning 'mixed caste' (*EI*, xvii, 16); 'the name of a variety of musical time' (*JOR*, vii, 227); and 'proficient in mixed *tāḷa*' (*Administration and Social Life under the Pallavas*, 242). But the interpretation 'proficient in mixed *rāga*' (P. Sambamoorthy, *A Dictionary of South Indian Music and Musicians*, ii. 344) seems to be more acceptable. This *biruda* is also found mentioned in the Pallāvaram inscription of the king. (See no. 28)

No. 35

TIRUCHIRAPPALLI INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Tiruchirāppaḷḷi, Tiruchirappalli Taluk, Tiruchirappalli District. On the beam above the inner row of pillars in the upper cave.

References : *ARE*, 1904, no. 411-A; *SII*, xii, no. 9 and Plate.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.-

TEXT

१. इति जगति विदितनाम्ना लळितं लळितांकुरेण [पल्लवपतिना][।*]

२. कृतिना करितमेतल्लळु[1]तांकुरपल्लवेश्वर गृहम्म[हितम्][॥*]

ABSTRACT

Records that this temple (called) *Laḷitāṅkura-Pallaveśvara-gṛham* was caused to be made by the Pallava king Laḷitāṁkura.

---

1. Read : लळि°

No. 36

VALLAM INSCRIPTION OF MAHENDRAVARMAN I

Provenance : Vallam, Chingleput Taluk, Chingleput District.

On the upper portion of both the door-pillars of the rock-cut cave temple.

References : *ARE*, 1892, no. 185; *SII*, ii, no. 72 and Plate; *Cave Temples of the Pallavas*, 61-4; 'The Royal Artist Mahendravarman I', *JOR*, vii, 12.

Language : Tamil.

Script : Tamil (Archaic).

Date : R.Y-

TEXT

A On the left pillar

1. Pagāppiḍugu Laḷitāṅkuraṉ

B. On the right pillar

2. Śatturummallaṉ Guṇabaraṉ
3. Mayēndirappōttareśaru aḍiyāṉ
4. Vayantappiri-areśaru magan Kandasēṉa-
5. ṉ śeyivitta dēvakulam [||*]

ABSTRACT

Records Kandasēṉaṉ, the son of Vayantappiriarasaru, caused the *dēvakulam* that (temple) to be made. Vayantappiri-araśaru is said to be the servant of Mayēndirappōttarareśaru who bore the birudas *Pagāppiḍugu*, *Laḷitāṅkuraṉ*, *Śatturumallaṉ* and *Guṇabaraṉ*.

No. 37

TIRUCHIRAPPALLI INSCRIPTION OF MAHENDRAVARMAN I

BADAMI INSCRIPTION OF NARASIMHAVARMAN I

Provenance : Bādāmi, Badami Taluk, Bijapur District.
On a rock behind the Mallikārjunadēva temple.

References : *BK*, 1928-9, no. 100, vol. i, part i; *SII*, xi, Part i; *IA*, ix, 99.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y. 13 = *c*. A.D. 642.

TEXT

१. ....[सं]वत्सरे ग्रात्मनो राज्यवर्षे वर्द्धमाने त्र[योदशे][1] [।]

२. . . . सिंहेन महाम[ल्ले]न विद्विषाम् वातापिरतिमा[नेन] . . . .

३. भारद्वाज[मलंक]रिष्णुरतुलं गोत्रं गुणैरात्मनो . . . .

४. . .[त]यः क्षितिभुजामग्रेसरः पल्ल . . . .

५. ....शिहविष्णुर[धि]पः स्तम्भञ्जय[श्री] . . . .

६. . . . [मण्ड[पैर्ब्बहुमते प्रख्यात [खण्डोपले] . . . .

७. [2].... स्ति शकवर्षे प[ष्टच] . . . .

८.....शमे . . . . .

९. ....

---

1. The letter शे has been read from the stone.
2. Lines 7 and 8 are engraved in the Cāḷukyan characters (Archaic Kannaḍa) of the 7th century A.D. and form a separate inscription.

No. 38

KURAM INSCRIPTION OF NARASIMHAVARMAN I

Provenance : Kūram, Kanchipuram Taluk, Chingleput District.

On a pillar lying in the ruined central shrine of the Kēśavaperumāḷ temple.

References : *ARE*, 1900, no. 39-A; *SII*, vii, no. 42.

Language : Tamil

Script : Tamil.

Date : R.Y.

TEXT

1. Śrī Pallava
2. Mārāśan [n*]
3. ...Māmalla[n]

ABSTRACT

Mentions *Māmallan* the great king of the Pallavas.

No. 39

MAHABALIPURAM INSCRIPTION OF NARASIMHAVARMAN I

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District.

On the north, east and south sides of the first storey; on the north and south sides of the second storey and on the east and west sides of the third storey of the rock-cut temple called Dharmarāja-Ratha.

References : *ARE*, 1907, nos. 512-28; *SII*, i, nos. 1-17; *Cave Temples of the Pallavas*, 175ff.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

A. First storey

a. North

१. श्रीनरसिंहः

b. East

२. प्रिधिवि[1]सारः श्रीभरः[2]

३. भुवनभाजनः

c. South

४. श्रीमेघः त्रैलोक्यवर्द्धनः विध्रिः

५. अत्यन्तकामः अनेकोभायः[3]

---

1. Read : पृथिवी
2. The Pallava coins from Mahābalipuram bear on the obverse a Nandi and various legends over it. One of the coins with a star on the reverse reads श्रीभरः; another with a fish on the reverse श्रीनि [धि] and a third with a cross on the reverse मानपर. Hultzsch says that *Śrībhara* and *Śrīnidhi* were *birudas* of the Pallava king Narasimhavarman I who founded the Dharmarājaratha (*SII*, i, 2).
3. Read : अनेकोपाय : and compare the epithet उपायनिपुण in the Kāñcī inscriptions.

B. Second Storey

a. North

६. (i) स्थिरभक्तिः मदनाभिरामः

(ii) विधि[ः*]

७. (i) श्रीनरसिंहः भुवनभाजनः श्रीमेघः

(ii) अप्रतिहतशासन[ः*]

८. (i) कामलळितः अमेयमायः

(ii) सकलकल्याणः

९. (i) नयनमनोहरः वागः

(ii) अतिमानः

b. East

१०. (i) वामः (ii) पराभरः[1]

११. (i) अनुपमः (ii) नया[ङ्कु]र[ः*]

c. South

१२. लळितः

१३. (i) नयनमनोहरः (ii) सर्व्वतोभद्रः

१४. (i) श्रीनिधिः (ii) निरन्तरः

१५. (i) विधिः (ii) विभ्रान्तः

d. West

१६. (i) सत्यपराक्रमः (ii) परावरः

c. Third Storey

East

१७. (i) श्रीअत्यन्तकामपल्लवेश्वरगृह(म्*)॥ (ii) रणजयः

ABSTRACT

Mentions the following *birudas* of the king :

1. *Śrī Narasimha*
2. Pṛthivīsāra; Śrībhara

1. Read : परापर *or* परावर. The softening of a single consonant between two vowels in *parābhara*, *pridhivi* and *ubhaya* is evidently due to the influence of the Tamil vernacular on the pronunciation of Sanskrit words.

3. Buvanabhājana
4. Śrīmegha; Trailōkyavardhana; Vidhi
5. Atyantakāma; Anekopāya.
6. Sthirabhakti; Madanābhirāma; Vidhi
7. Śrī Narasimha; Bhuvanabhājana; Śrīmegha; Apratihataśāsana
8. Kāmalaḷita; Ameyamāya; Śakalakalyāṇa
9. Nayanamanohara; Vāma; Atimāna.
10. Vāma; Parāpara
11. Anupama; Nayāṅkura
12. Laḷita
13. Nayanamanohara; Sarvatōbhadra
14. Śrīnidhi; Niruttara
15. Vidhi; Vibhrānta
16. Satyaparākrama; Parāvara

No. 17 gives the name of the temple as *Atyantakāma-Pallavésvara-gṛham* and mentions *Raṇajaya.*

No. 40

MAHABALIPURAM INSCRIPTION OF NARASIMHAVARMAN I

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District.
On the top of a niche in the north wing of the verandah of the rock-cut temple of Ādivarāha-Perumāḷ.

References : *ARE*, 1921-2, no. 661; *SII*, xii, no. 17; *MASI*, no. 26, 3 and Plate.

Language : Tamil.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

१. श्री सिंहविण्णपोत्राथिराजन्

ABSTRACT

Mentions *Simhaviṇṇa-Pōtrāthirājan.*[1]

1. The label inscription is engraved above a group of portraits representing a king seated on a cushioned stool and flanked by two standing figures of his queens.

No. 41

SIVANVAYAL INSCRIPTION OF NARASIMHAVARMAN I

Provenance : Śivanvāyal, Tiruvallur Taluk, Chingleput District.

On a massive broken pillar of Vaikuṇṭha-Varadarāja-Perumāḷ temple.

References : *ARE,* 1944-5, no. 11; *EI*, xxvii, 59-62 and Plate.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

First side

१. ताशेष प्रजा विपल्लवा[ना*]-

२. म् पल्लवानाम् अन्वये विष्व

३. क्सेन इव वृष्णीनाम...

४. न्मानुग्रहमतिशः...

Second side

५. [वि]जयस्यायमेव मह[हा]सैन्य-

६. द्विपो दशाश्वमेध बहुसुवर्ण्ण

७. क्रतुयाजी देव(:*) श्री सिंह-

८. वर्म्मा प्रताप इव मूर्त्तिम(ान्)

९. ....

१०. ......वन मण्ड

Third side

११. सुप्रणीत दण्डेन

१२. पुनरिढ[1] द्विजन्मसुवि . .

१३. . . सर्व्वस्व प्रतिपि

१४. . . . . .ली. . . . .

ABSTRACT

Simhavarman, who is stated to have been born in the Pallava family as god Viṣvakṣena (Viṣṇu) was born in the Vṛṣṇi race, and to have performed the *dāśāśvamedha* and *bahusuvarṇa* sacrifices. He is styled *deva* (i.e. Lord).[2]

1. Read पुनरिह or पुनरिदं.
2. The portion of the inscription on the third side, which is partly obliterated seems to contain the details of the grant.

No. 42

TIRUKKALUKKUNRAM INSCRIPTION OF NARASIMHAVARMAN I

Provenance : Tirukkaḻukkuṉṟam, Chingleput Taluk, Chingleput District.
On the second pillar in the upper verandah of the *Orukal-maṇḍapa* on the hill.

References : *ARE*, 1909, no. 65; *Ibid.*, 1932-3, 55; *SII*, xii, no. 16; *Cave Temples of the Pallavas*, 104-5.

Language : Tamil.

Script : Tamil.

Date : R.Y.—

TEXT

1. Śrīri(Śrī) [॥*] Tirukkaḻuk[ku*]ṉ[ṟa]ttu Pe[ru]māṉ-
2. ṉaḍigaḷḷu [k]ku[।*]Kaḷa[t]tūr-kōṭṭat-
3. [tu]...[1][Tirukkaḻukku]ṉṟa-
4. [ttu]...Śrīmalaimēl
5. [Mū[2]]lattānattu Perumāṉ-
6. ṉaḍigaḷukku vaḻipāṭṭup[pu]ṟam-[ā]-
7. ga Vātāpikoṇḍa Naraśiṅgap-
8. pōtta[ra*]śar[3]vay[t*]tadu[॥*]

ABSTRACT

The inscription, addressed to god Perumāṉaḍigaḷ of Tirukkaḻukkaṉṟam, records an endowment (of land) as *vaḻipāṭṭuppuṟam* (i.e. for worship) to god Perumāṉaḍigaḷ of the (temple of) Mūlattāṉaṁ (i.e. Mūlasthāna) on the sacred hill (*śrīmalai*) (at) Tirukkaḻukkuṉṟam...(in) Kaḷattūr-kōṭṭam by *Vātāpikoṇḍa* Naraśiṅgapōttaraśar.

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1. The gap is read as : *taṉ kūṟṟu* (Cf. K.R. Srinivasan, *Cave Temples of the Pallavas*, 104-5).
2. Seems to be a correction from *Śrī*.
3. Written like *ḷa*.

No. 43

MAHABALIPURAM INSCRIPTION OF MAHENDRAVARMAN II

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District.
On the top of a niche[1] in the south wing of the verandah of the rock-cut temple of Ādivarāha Perumāḷ.

References : *ARE*, 1922, no. 662; *SII*, xii, no. 18; *MASI*, no. 26, 3 and Plate.

Language : Tamil.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

१. श्री महेन्द्रपोत्त्राथिराजन् ॥

ABSTRACT

Mentions *Mahendra-Potrāthirājan*.

1. The niche contains the standing figure of a king accompanied by his two queens.

No. 44

SIRRAMBAKKAM INSCRIPTION OF PARAMESVARAVARMAN I

Provenance : Śiṟṟambākkam (Teṉkāraṇai), Tiruvallur Taluk, Chingleput District.

On a slab stone used as a step at the entrance of the Celliammaṉ temple.[1]

References : *ARE*, 1947-8, no. 83; *EI*, xxxii, 199-200 and Plate.

Language : Tamil.

Script : Tamil (archaic)

Date : R.Y. 1 = *c*. A.D. 669.

TEXT

Upper side

1. Śrī-Mahārāja Paramēśvaravarummaṟkku yāṇḍu talaittā[2]-
2. vadu[॥*] Tūṇaṅ-giḻavaruḷ=Ālavāyil Sōmāśiyā-

Right side

3. ru marumagaṉ Kumā[raṉ]...
4. ḍuppitta kō[yil]...

Lower side

5. ...aḻi [vum]śe-

Left side

6. ydār taḍumāv=ēṟkka[।*]

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1. In the central part of the stone which contains the record is carved a floral design consisting of melon-shaped petals formed by two concentric circles. The space inside the inner circle is left blank. The writing is on the margins on the four sides of the design. The record is partly damaged and a few letters in lines 3 to 5 are obliterated. The characters may be compared with those of at Vallam and Pūnjēri.

2. The expression *talaittu* from *talai* is used adjectively in the sense of first.

ABSTRACT

Records the construction of a temple by Kumā[ṟaṉ], the son-in-law or nephew (*marumagaṉ*) of Sōmāśiyār of Ālavāyil.[1]

1. It appears that the word *Sōmaśiyār* is a contraction of either *Sōmayājiyār* or *Sōmājiyār*. From the language of the record it may be presumed that *Sōmāśiyār* hailed from the locality called *Ālavāyil*.

No. 45

VUNNA GURUVAPALEM PLATES OF PARAMESVARAVARMAN I

Provenance : Vunna Guravapāḷem, Podili Taluk, Nellore District, Andhra Pradesh.

References : *EI*, xxxii, 91-8 and Plate; *TPC* (Tamil), 61-74.

Language : Sanskrit.

Script : Telugu-Kannaḍa alphabet.

Date : R.Y. 19, Pauṣya, śu. di. 13, Sunday=22 December, A. D. 687.

TEXT[1]

First Plate

१. [स्व]स्ति[।*] [जित]ं भगवता[*]श्रीमत्काञ्चीपुरात्पल्लवानां भारद्वाजसगोत्राणां यथावदा-

२. [ह]ताश्व[मे]धाद्यनेकक्रतुयाजिनां स्ववीर्य्या[ँ*]धिगत राज्यस्य प्रतापोपनतराज

३. [म]ण्डलस्य मध्यमलोकपालस्य ल्लोकपालानाम्पञ्चमस्य [श्री]म-

४. [हे]न्द्रवर्म्मणः प्रपौत्रः बहुसमरलब्धयशः प्रकाशस्[य]विधि-

५. [वि]हित सर्व्वमय्या[ँ*]दस्य वसुधातलैकवीरस्य श्रीनरसिंह[2] वर्म्मणः

६. [पौ]त्रः देवद्विजगुरुवृद्धापचायिनो विवृद्धविनयस्यानेक गो-

Second plate : First side

७. हिरण्यभूम्यादिप्रदानैरहरहरभिवर्द्धमानधर्म्म सञ्चयस्य श्रीमहे-

८. न्द्रविक्रमवर्म्मणः पुत्रः प्रजासंर[ं*] जन[3]परिपालन नित्ययुक्तः कलियुगदो[षा]-

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1. The facsimile of the plates were also published in *The Hindu*, dated 16.6.1957.
2. Read : सिंह° The *anusvāra* has been incised away from its proper place.
3. Read : सरक्षन

९. [व]सन्नधर्म्मोद्धरणनित्यसन्नद्धःपरममाहेश्वरः परमब्रह्म-

१०. [ण्य]ः बप्पभट्टारकपादभक्तः श्रीपरमेश्वरवर्म्मा पूमिराष्ट्रे[मुल]

११. [वु?]व[ड्य]मार्ग्गे[ॅ]मुसुणनदीदक्षिणतटे कुबुणूरुनामग्राम(मे)ग्र(ग्रा)मेय-

१२. [क]ानि[त्थमा]ज्ञापयति[।*]अयं ग्रामः सर्व्वं करपरिहारैः ब्रह्मदेयि-

Second plate : Second side

१३. कृत्य [अ]यननिमित्ते उर्प्पुटूरु ग्रामव[ा]स्तव्यस्य मौद्गल्यायन गोत्रस्य आपस्त-

१४. वं(म्ब)च[रण]स्य वेदवेदा[1]गेतिहासपुराणतत्व(त्त्व)विदः स्वामिशर्म्मणः पौत्राय यमनियम-

१५. स्वा(ध्या)य तत्परायणस्य[2] सर्व्वशास्त्र तत्व(त्त्व)विदः दोणशर्म्मणः[3] पुत्राय अभि-जनवि[द्या]-

१६. वृत्तसम्पन्नाय सततसत्यव्रतसंयुक्ताय षट्कर्म्मनिरताय देवशर्म्म-

१७. णे अस्मदायुरारोग्याभिवृद्धये मयाप्रदत्तः [।*]एवमवगम्य स[०]र्वाधिकरण[नियु]-

१८. क्ताः राजवल्लभाश्च सं(स)ञ्चरन्तः सर्व्वकरपरिहारैः परिहरन्तु परिहारय[न्तु]-

Third plate : First side

१९. [च][।*]य इदमस्मच्छाश(स)नमतिक्रमेत्स पापश्शारीरन्दण्डमर्हति[।*]भवतोत्र[4] [श्लोकौ । बहु]-

२०. [भिर्व्वसु]धा दत्ता बहुभिश्चानु(पा)लिता[।*] यस्य यस्य यदा भूमिस्तस्यतस्य तदा फलं(लम्)।। [भूमि]-

२१. [दा]ना[त्] प[र]न्दानन्न भूतन्न भविष्यति [।*] तस्यैव हरणात्पापन्न भूतन्न [भविष्यति][।।*][न(त?)]-

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1. The *anusvāra* has been engraved away from its proper place.
2. *i.e.*, स्वध्यायपरा°
3. The correct form of the name may be द्रोणं
4. This obviously refers to the following two imprecatory and benedictory stanzas, without counting the third verse mentioning *ājñapti*.

२२. गिपल्लवसंभूतो नन्दकुऱ्र[1] नृपेश्वर:[।*] आ[ज्ञा]प्[ति][:*] कु[ळ]वम्मस्यि शासनस्य म-

२३. हाय[शा]: [॥*] प्रवर्द्धमानविजयराज्यसंवत्सरे एकान्नविंशत्यां पौष्यमासे-

२४. [शुक्ल][प]क्षत्रयोदश्यां (श्याम्]आदित्यदिने घनस्कन्धाण्वयप्रसूतेन विशेष[वि]दि-

२५. [ते]न [लि*]खितमिदं (दम् ॥) स्वस्त्यस्तु गोब्राह्मणेभ्य: ॥[2]

ABSTRACT

Records an order of the king Paramesvaravarman of the Pallava family of the Bhāradvāja-gōtra issued from the victorious camp of Kāñcīpura and addressed to the villagers of Kubuṇūru,[3] situated on the southern bank of the river Mūsuṇa,[4] in Mūvuvaḍya-mārgam,[5] (a s.d. of) Pūmi-rāṣtra[6] and to all his officials *adhikaraṇa niyukta, vallabha* and *sañcaras*, granting the village to Devaśarman, the son of Droṇaśarman who was wellversed in the *śāstra, yama, niyama* and the grandson of Svāmiśarman of the Maudgalyāyaṇa-gotra and Āpastamba-caraṇam and hailed from the village Urpputtūru,[7] who was an expert in the teachings of the *Vedas*, *Vedaṅga*, *Itihāsa* and *Purāṇa*, as a *brahmadeya*, exempting it from all obligations. The gift was made for the augmentation of the king's longevity and health.

The executor of the grant was Kulavarman, the chief of Nandakuṟṟa[8] of the family of Tāgi-Pallava. The plates were written down by Viśeṣa-vidita of

1. Written in Telugu-Kannaḍa alphabet *rra*; TNS suggests that it stands for *Nandākūṟṟam*.
2. The full-stop is indicated by a spiral followed by a few *daṇḍas* and horizontal strokes.
3. The village Kobuṇūru seems to have been situated in the present Podili Kandukuru of Nellore region.
4. The Mūsuṇa-nadi seems to be no other than the modern Mūsi which runs along the boundary line between Kandukur taluk in Nellore district and Ongole taluk in Guntur district and falls into the bay of Bengal to the north of the mouth of Pālāṟu.
5. T.N. Subrahmanyam explains that *Muvuvaṭṭiya-mārga* is a Telugu form of Tamil land *Mukkāval-nāḍu* which itself is a Tamilised form of *Trairājya-rājyam* and formed the northern extremity of Toṇḍai-maṇḍalam of Tamilnadu and Vaḍugar-nāḍu. In all probability it lies in between Toṇḍai-maṇḍalam and Vaḍugar-nāḍu. It was situated to the north of Tamilnadu and the south of Deccan Plateau.
6. The Pūmi-rāṣṭra, appears to have comprised parts of Nellore district lying to the south of the ancient Muṇḍa-rāṣṭra.
7. Urpuṭṭūru is apparently the present village Upputūru in Bapatla taluk, Guntur district.
8. The place Nandakuṟṟa has been tentatively identified with modern Nandavaram in Udayagiri taluk of Nellore district.

the Ghanaskanda family. It is stated that the transgressor of the king's order was liable to corporal punishment.

The king Parameśvaravarman is said to have been the son of Mahendravarman, the grandson of Narasimhavarman and great grandson of Mahendravarman. The Pallavas are credited with having performed many horse-sacrifices according to the rules of *Śāstras*. Parameśvaravarman is said to have been devoted to the feet of Lord Bappa and a staunch follower of the god Māheśvara (Śiva) and a *paramabrahmaṇya*.

No. 46

KURAM PLATES OF PARAMESVARAVARMAN I

Provenance : Kūram, Kanchipuram Taluk, Chingleput District.

References : *SII*, i, no. 151; *Ibid.*, ii, plates xi and xii; *Ibid.*, xii, Plate vii (seal) *EI*, xvii, 340-4 and Plate; *TPC* (Tamil), 45-80.

Language : Sanskrit and Tamil.

Script : Grantha and Tamil.

Metres : *v.* 1—*Sragdharā; vv.* 2 & 3—*Śārdūlavikrīḍata; v.* 4—*Anuṣṭubh; vv.* 5 *to* 9 & 21 - *Arya; v.* 10—*Sugīti; vv.* 11, 16-19 *Āryāgīti; v.*12—*Prāgīti; vv.* 13, 20, 24—*Gīti; vv.* 15—*Lalitā; v.* 22--*Vasantatilaka; vv.* 23 & 38--*Mālinī; vv.* 14 & 25--?

Date : R.Y.—

TEXT[1]

First plate

१. स्वस्ति [।।*] पञ्चा[स्यस्त्रि]शद[र्द्ध](:)[प्र]तिभ[य] नयनश्चन्द्र [मौळि]-स्त्रिशू[ली भी]म-

२. व्याळोपवी[ती दशभुजपरिधस्तत्वमात्रात्ममूर्त्तिः][।*][दिव्योवेक्ष्यो मुकुन्द]प्र-

३. [भृ]ति[क्षि]रमरै[स्सृष्टिकृन्मन्त्रसि]द्धः [कर्त्ता नो मूर्त्तवि]द्या [विहितपरय]म-

४. स्त्रायतां विश्वमूर्त्ति[:*]।।[१*]का[र्य्यव्यूह]कलाक्रमस्य [परमव्योमा]मृत [ज्योतिषो वि-

५. द्वन्मानसचन्द्रकान्तपतितामूर्च्छन्ति यस्यांश[व.][।*][भूतानां हृ]दये[षु चान]य-

Second plate : First side

६. ति यः शक्ति क्रियासाधनीं त्रयात्मा[2] परमेश्वरस्सजयति त्रैलोक्यचूळामणि[:]।।[२*] अ-

७. ब्रह्मण्यमसोमयागमयथाप्रस्थानदण्डोद्यमम् मिथ्यान्तमदानशूरम-

1. Followed from *SII*, no. I, 151; *EI*, xvii, no. 22 and *TPC*, 45-60.
2. Read : त्र्यात्मा

८. नृतव्याहारजिह्माननम् [।*] जातं यत्र नरेश्वरन्न श्रुणुमो[1] युद्वेषु वा विक्ल[वम्]

९. निर्व्विघ्नः[2] पृथिवीन्निरीतिमवतान्तत्पल्लवानां कुलम् ॥[३*] ब्रह्मणोंगिरास्त[तो]-
बृह-

१०. स्पति[:]तस्माद्भरद्वाजः ततोद्रोणः [द्रो]णादपरिमिततेजोधामा[श्वत्था]मा-

११. ततो निराकृतकुलापल्लवः पल्लवः यतस्सकलभुवनवल्लभ(:) पल्लवकुलम्[॥*]

Second plate : Second side

१२. स्थेयात्तत्पल्लवकुलम् यत्र जातञ्जनेश्वरः[3] [।*] अब्रह्मण्यम्म[4] दातारम्म[5] शूरन्नानु-
शुश्रुम[॥४*]त-

१३. [दु]दय[6] धरणिधरसोमादित्याविनतमुख(:) नृपतिमूर्ह्नि चजोशने[7] प्रतियन्ति[8]
राजगज-

१४. यूथासिंहस्य नरसिंहवर्म्मणः स्वयमिव भगवतो नृपतिरूपावतीर्ण्णस्य नरसिंह-

१५. स्य मुहुर्जितचोळकेरळकळभ्रपाण्डयस्य साहस्त्रबाहोरिव समरशतनि-

१६. र्व्विष्टसहस्त्रबाहु[9] कर्म्मणः परियळमणिमंगलशूरमारप्रभृतिरणविदशित[10] पुल-

१७. केशिष्टष्टपट्टलिखितविजयाक्षरस्य कलशयोनेरिव विमथितवातापेः पौत्रो म-

१८. हेन्द्रस्येव सुरचितसम्पदो महेन्द्रवर्म्मणः सुप्रणीतवर्ण्णाश्रमम्धर्म्मस्य पुत्र[:]

Third plate : First side

१९. परमेश्वर इव सर्व्वाधिकदर्शनः[11] परमेश्वरवर्म्मा भरत इव सर्व्वदमन[:*] सगर इव
कृता-

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1. Read : शृणुमो
2. Read : निर्विघ्नं
3. Read : जनेश्वरम्
4. Read : अब्रह्मण्यम्
5. Read : दातारम
6. तदुदय seems to be corrected from तदन्वय
7. Read : चूळामणेः (Hultzsch); मूर्ध निचयाशनैः (TNS)
8. Read : प्रत्यर्थि
9. The ब of बाहु is corrected from ज
10. Read : °दर्शितं
11. The र्श of दर्शनः seems to be corrected from शिः

२०. समञ्जसत्यागः कर्ण्ण इव पुष्कलांगो यः प्रियक[ा*]व्यो ययातिरिव[॥५॥*]
अनुपनतानां राज्ञा[1]

२१. यस्याज्ञा भवति सर्व्वदा पीळा[2] सैव सुहृदाम्प्रयच्छति मुखशोभा[3] कर्ण्णपूरतया[॥६॥*]
चंतुरः कला-

२२. विला[से] नियतम् यश्चांदो[4] भवत्यनंगस्य मुक्तागुणस्तु हृदये मुक्तागुण एव

२३. वनिता[ना]म्[॥७॥*] अगणितनरहयकरिकुलविमर्द्द जनितेन रेणुतुहिनेन आरोपितश-

२४. शिमण्डलसादृश्यसहस्त्रकरविम्बे[॥८॥*] पटहखगर्ज्जितोग्रे विकोशनिस्त्रिंश(त्)वि-

२५. द्युदाभोगे प्रचरितकुञ्जरजलदे विकालवर्षावतार इव[॥९॥*]तुंगतुरंगतरंगे प्रच-

Third plate : Second side

२६. रत्करिमकरजनितविषमावर्त्तो[5] अविळमुदीर्ण्णशंखे विजृम्भमाणे समुद्र इव
खड्गल- [॥१०॥*]

२७. तावरणयुते सशरासननागतिलकपुन्नाघने[6] उद्धतकलकलशब्दे कानन इव चण्डवे-

२८. गपवनाकुलिते[॥११॥*] योधापुरीतधनुषु[7] व्यतिपतितपतत्रिरुद्धपवनफथे[8] प्रचरित-
तोमर-

२९. शक्तिप्रासगदाकणयकप्पण[9]चक्रे[॥*१२॥*]अन्योन्यलीश[10]रदनकुलीश[11] स्थिरकिलित[12]-
वदनम-

३०. त्तगजबृन्दे अन्योन्यमूर्द्धपातित खड्गव्यतिषक्ततुरगसादिगणे[॥१३॥*] शस्त्राशस्त्र[13]
कचा-

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1. Read : राज्ञां
2. Read : पीडा (TNS)
3. Read : °शोभां
4. Read : यश्चन्द्रो (Hultzsch); यश्चण्डो (TNS)
5. Read : °वर्तें
6. Read : पुन्नाघवने (TNS)
7. Read : योधापूरितधनुः षुः (Hultzsch); योधापूरित धुषि (TNS)
8. Read : पवनपथे
9. Read : °कर्पण°
10. Read : °लिशं ?
11. Read : कुलिश
12. Read : कीलित; अन्योन्य रदनकुलिश स्थिरकीलित (TNS)
13. Read : शस्त्राशस्त्रि°

३१. कचिदण्डीर्क्रियाप्रव्यंक्त[1] भटजने अन्योन्यसदृशगणनपरिभवनीय्यीत[2] ना[॥१४॥*]मृश[3] मदमिश्रीत[4]

३२. शोणितकुंकुमघन[5] लिप्य[मा*]नभूमितलेविरहितनिपतितवा[हु]ग्रीवाजं[घो]रुकाण्ड-

Fourth plate : First side

३३. दन्तवलौये[॥१५॥*]भ्यूह[6] सम्पातविदीर्णप्रजवितविद्रुतभूमि[प]तितोभयपक्षे अन्न्योन्यजय

३४. पराजयसन्देहप्रेंखलग्नलक्ष्मीविहिते[१६॥*] रुधिरोघपालिकायीत[8] पतितगजश्रेणि-

३५. पृष्ठविचरत्सुभटे अन्योन्यघातरन्ध्रानधि[ग]मलप्तक्रियायत[9] स्थितयोधे[॥१७॥*] शस्त्रो-

३६. द्य तभु(ज]दण्डैः सारम्भ[10] विलोहिताक्षदष्टोष्ठपुटै राजन्यैः[:*] कृतकृत्यैः नी ह(ति)-

३७. ता[र्द्ध]हतैरितस्थितः[11] संकीर्ण्णे च[॥१८॥*] शीर्ण्णध्वजातपत्रै[:*] पतितगजश्च[12] सितचलित-

३८. चामरनिकरे खण्डितविमृदितचुर्ण्णितमकुटंगद[13] हारकटककर्ण्णाभरणे [॥१९॥*] रुधिरमधुपान-

३९. मत्तप्रगीतकूष्माण्ड[राक्ष]सपिशाचे द[त्त]लयतुल्यकालप्रतिभयनीनृर्त्यम्कवन्धशत्र-[14]

४०. योनौ[॥२०॥*][योने]कल(ा)क्षसाधनमा[योध]नशिरसि विक्रमादित्य कप्पट मात्रपरि-

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1. Read : कचिदण्डादण्डिक्रियाप्रव्यक्त (Hultzsch); क्रियाप्रव्युक्तभटें or प्रवृत्तभटे (TNS)
2. Read : °निर्यात (Hultzsch); नापपरिभवनीय्यीत (TNS)
3. Read : नागमृशः ? (Hultzsch); नामृग (TNS)
4. Read : गदमिश्रित
5. The घ of घन seems to be corrected from स.
6. Read : बलौघेव्यूह
7. The whole passed from म्पात to अ is engraved over an erasure and partially doubtful.
8. Read : रुधिरौघपालिकायित
9. Read : लुप्तक्रियायित
10. Read : संरम्भ
11. Read : रितस्ततः (Hultzsch) ; निहतार्द्धहतैरितस्ततः (TNS)
12. Read : गजैश्व (Hultzsch); गजाश्व (TNS)
13. Read : °मकुटाङ्गद°
14. Read : नरीनृत्यमानकवन्धशत (Hultzsch): नृत्यत्कबन्धशत (TNS)

Fourth plate : Second side

४१. च्छदम् एकाकिपलायितम् कृ[ता।][1][।।२१।।*] रन्न[2]प्रभाखचितकाञ्चनशारिवन्ध सान्नाहृच नागमकिवा[3]-

४२. रणनामधेय(म्*।)नित्यानुवन्धमदनिजरमद्रिनाथ[4]साक्षादिव द्विपसहस्त्रकृतानियात्रम्[5] [।।२२।।*]

४३. त्रिदशपतितुरंगस्येवमष्टमंगलयत्रे वरसञ्चलसम्[6] प्रव्यक्तकल्याणजातिं[।*] तुरगम-

४४. तिशयाख्यां रन्न पल्याणवन्तम्[7] स तमपि[8] हयलक्षैश्चामरच्छन्नकर्ण्णं [:।।२३।।*]समर परि-

४५. श्रमस्य सहृत्वशमहपलमलयुजवोकम्[9] रत्तनखरमनुपम[10]माणिक्यमरकतनि-

४६. वेशमण्डनम्[।।२४।।*]श्लेक्ष्णगुणं गुणन्तकटिसूत्रम् उदीर्ण्णम् मणिप्रभम्[11] भासुरकिरण-मालि-

४७. कोटमाणिक्कमनघमविशृतम्[12][।।२५।।*]मनसि भयवि[षादाव*][13]र्प्पयन्पार्त्थिवाना-न्दिशि दिशि चटितनिर्त्यो

४८. यशम् पुष्पमाला इदम महरदशेषसक्तया शक्तलक्ष्म्या सह वपुषी विशेषालंकृ-

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1. Read : च्छदमेकाकीपलायितमकृत (Hultzsch); च्छदमेकाकि पलायितंकृतवान् (TNS)
2. Read : रत्न.
3. Read : संनाह्य नागमरिवा (Hultzsch); मखिवारणं (TNS)
4. Read : निर्झरमद्रिनाथं (Hultzsch); निजझरमद्रिनाथं (TNS)
5. Read : कृतानुयानम् (Hultzsch); कृतानुयात्रं (TNS)
6. The passage from °मष्ट to सम् is corrupt and against the metre. तुरंग स्येवमां गलययातं (TNS); तुरंग स्पष्ट मांगलययातं वरमनल सभंपवयक्तं (Hultzsch)
7. Read : याख्यं रत्न (Hultzsch); रत्न पल्याणवतं (TNS)
8. Read : युतमपि.
9. Read : श्रमस्दृशं त्वसम महोपल मालायुजमेकम्
10. Read : रत्न मनुपमं च; णि is corrected from णे
11. Read : गुणवत्कटिसूत्र मुदीर्ण्णप्रभम्
12. Read : कोटि माणिक्य मनर्घमभिश्रुतम्
13. Hultzsch left this place vacant; but TNS filled this gap with षादाव corresponding to the metre.

Fifth plate : First side

४९. ते वीरकृत्या[॥२६॥*]तेन परमेश्वरेण ऊर्रुक्काट्टुक्कोट्ट[1]मद्ये नीर्वेळूर नाममन्यवा-
न्तरराष्ट्रे[2] मष्टश-

५०. तच्चतुर्व्वेद[3] कुलसमृद्धकूरग्रामनाममद्धचे[1] विद्याविनीतपल्लवपरमेश्वरगृहे प्रतिष्ठापि-

५१. तस्य भगवतः परमेष्ठिन[:*] पिनाकपाणे[:]पूज्यास्त[ा]पन[5] कुसुमगन्धधूपदीपह-
विरुप-

५२. हारबलिशंखपट(ा)हादिप्रवर्त्तनार्त्थम् अत्रैव उदकमग्निभारतमाख्यान[6] निमित्तार्त्थञ्च

५३. मणयिक्कोट्टमद्धये पत्मानाममन्यवान्तरराष्ट्रे परमेश्वरमंगलनामग्राम[:*]देवतान[7]-

५४. निमित्त ब्रह्मदेय[8]विद्याविनीतपल्लवाधिराजविज्ञ्यप्तः [स्सर्व्वदत्तपरिहारे दत्त(:)
स्सर्व्वद[9]]-

५५. त्तपरिहारे[10] दत्त इति[॥*] अत्राञ्ज्ञप्तिः[11] उत्तरकारणिकामहासेनदत्त[:*]विद्याविनी-

५६. तपल्लवपरमेश्वरगृह इह च देवकर्म्म[न]वर्म्म[12] कूरत्ताचार्य्यपुत्रअनन्त-

Fifth plate : Second side

५७. शिव आचार्य्य[:*][दत्त]इति[फु]ल्लशर्म्म[ा*]द्वौ पुत्र[पौत्रा] आञ्जाप्ताः[13] ॥
Ūṟṟukkāṭṭuk-kō

58. ṭṭattu Nīrvēḷūr-nāṭṭuk=Kūramum ñ=Ammaṇampākkamu… [ñanganada] … [da] Viccāvinī.

59. dapPallavarasaṉ vile (lai) kkāṇaṅ keyik (kaiyiṟ)[14] koḍuttu-[cci]…[ne][15] śeyidu āyiratti [ru] nū-

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1. Written in Tamil characters.
2. Read : नामनि अवान्तर राष्ट्रे (TNS)
3. Read : अष्टशत चतुर्वेदि
4. Read : कूरनाम ग्राममध्ये
5. Read : पूजास्नापन
6. Read : उदकाग्नि भारताख्यान
7. Read : देवदान
8. Read : निमित्तं ब्रह्मदेयं
9. This passage enclosed in brackets is engraved over an erasure.
10. Read : सर्वकरपरिहारेण ?
11. Read : अत्रज्ञप्तिः
12. Read : देवकर्म्म नवकर्म्म
13. Read : आज्ञप्ताः
14. Read : *kaiyiṟ*
15. Read : *śirāvaṇai* (TNS)

60. ṟṟu-kkuḻippaḍiyāl viṟṟu-kkoṇḍa nilam [।*] ta [ḻi] eḍuppadaṟku ōḍu śuḍakkoṇḍa ni-

61. lam tale(lai)ppāḍagattuḷ śūḷe(ḷai)mēṭṭuppaṭṭiyum ūrul maṇḍagam eḍutta nila-

62. ttōḍuṅ-kūḍa ayi(ai)ndēkāl-paṭṭi nilamum viṟṟu koṇḍu Viccāvinīda-Pallava-Paramēccu-

63. ragaram eḍuttu ēri tōṇḍi ittaḷi vaḻipāḍu-śeyi(y)vārkku irukkum manc-(ṉai)yum maṉaippa-

64. ḍappum vaguttu idanuḷ mikka nilam oḻukkavikku vi[lai]nilamā [ga]-vum [।*] iṉnilattukku

Sixth plate : First side

65. [kīḻpā]l-ellai Mū(Mu)dukāṭṭu vaḻiyiṉ mēṟkum teṉpā[l] e[llai ū]r-pugu-[vaḻiyiṉ vaḍakku]-

66. m mēlpāl-ellai ūr-pugu-vaḻi niṉṟum vaḍakkuṉōkki nāṭṭukkālu[k]kē pōṉa va[ḻi]-

67. yiṉ kiḻakkum [।*] vaḍapāl-ellai nāṭṭukāliṉ teṟkum iṉnāṉk-ellē(lai)agattu-[m]-

68. taḷi [yu] m ēriyum vaḻipāḍu śeyi(sey)vār[k]ku maṉaiyum maṉaippaḍappum nīkki mik-

69. ka nilamum śūḷaimēṭṭu-ppaṭṭiyum oḻukkavikku viḷainilamāga koḍut[ta*]-du it-

70. taḷikku vēṇḍum dēvakaruma-navakarumañśeyi(śey)vadaṟkum irubatiṉmar caturppēdiga-

71. ḷukku=ppiramadēyan koḍuppadaṟkum Maṉayiṟ-kōṭṭattu=pPanmānāṭṭup Para-

72. mēccura-maṅgalattuḷ agappaṭṭa vaḷe(ḷai)yil śuṟṟu nilam attanaiyum iruba [t]-

Sixth plate : Second side

73. teyi(tai)ndu pangāyi(y) [।*] idaṉuḷ mūṉṟu paṅgum Kūrattu-taḷikku-[dē]va[karuma]-navakarumañ [cey]-

74. vadāgavum Kūrattu-maṇḍaga[ttu*]kku taṇṇīr[k]kun-tīkkum oru paṅgāgavum [।*] immaṇḍakattē Bā-

75. ratam vāśippadaṟkku oru pangāgavum [।*] niṉṟa irubadu paṅgum irubatiṉmar caturppēdiga-

76. ḷukku piramadēyamāga koḍutudu[1] [।*] ivvūr manaiyum manai-ppaḍappum ūrāḷ(ṭ)cciyum śek-

77. kum tari[yum] kūlamum taragum kattik-kāṇamum maṟṟum poduvināll= uḷḷatellām i [p]-

78. pangu irubatteṉ(tain)diṉ vaḷiyālc pangiṭṭ= unbārrā(rā)gavum ivvūr Paramēccura-taṭākat-

79. tukku Pālāṟṟu niṉṟum tōṇḍiṉa Perumpiḍugu-kāli[n pu]ḷḷudi pāḍum nīrrī-(rī)iṉda vaḷiyā[le]

80. [talai]–vāyum tale(lai)ppēḷaiyum ū[ṟ]ṟu- [k*]kālum tōṉ[2][ḍiṉa nila] mallām [Paramēśu]-

Seventh plate : First side

81. varamangalattu ni[la]māga ikkāluḷ kuṟṟē[tta]......

82. maiyum nāḍ[ā] ḷcciyu=[ṉ]nāṭṭu-ppaṉṉikkēyu[m] . ...

83. dāṉaṅ koḍutta mūṉṟu pangunnuḷum[o] ṉṟaraippangu......

84. nār [A]ṉantaśiva Ācāriyar makkaḷ makkaḷ ma[ru]makka[ḷ] ......

85. ppuṟa[m]kkoṇḍu vaḷipādu śeyi [du bali] pō [śa] (bhōja) [ṉa]......

86. m koṇḍu Pu[lla] Śa[ru]mar makka [ḷ makkaḷ] .....

87. vakarumamum ivviruvar makkaḷ makkaḷ......

88. dēvadam=āganiṉṟa Bappe-bhaṭṭārakaruṅgā.. ...

Seventh plate : Second side

89. kkāttu kaḍukka॥— अस्या[:*]प्रशस्तेख[ता]⏑----⏑--⏑--⏑⏑-⏑--[।*]

९०. सोमश्च यस्यास्सहवासबन्धुस्त्र[य]⏑--⏑⏑-⏑--[॥*]...

९१. ह्मदत्तञ्च द्विधा भक्तिञ्च पातु यः[।*] मच्छिरम्म......⏑-⏑-[॥*]......

९२. पुष्टा(नि) वाहनानि महीपते[।*] युद्धकाले........⏑-⏑-[॥*]

९३. देवस्वम्ब्र[।*]ह्म णस्वञ्च लोभेनोपहिनस्ति य[:*]......

९४. च्छिष्टेन जांवति ॥- भूमिदानात्परन्दानम् न भूतो[3] न भवि[ष्यति ।*]......

९५. भूतो न भविप्यति ॥@॥[4]

1. Read : *koḍuttatu* or *koḍuttu.*
2. *toṉ* is engraved over an erasure.
3. Read : भूतं
4. There follows an illegible scrawl, which fills the remainder of line 95 and two further lines.

ABSTRACT

The grant begins with the three benedictory verses addressed to Śiva and the Pallava race. Then the mythical genealogy of the Pallava race is given: Brahman; his son Aṅgiras; his son Bṛhaspati; his son Bhāradvāja; his son Droṇa; his son Aśvattāman; and his son Pallava. After this an account of Narasimhavarman is given; he repeatedly defeated the Coḷas, Kēraḷas, Kaḷabhras and Pāṇḍyas: routed Pulakēśin in the battles of Pariyaḷa, Maṇimaṅgala, Śūramāra, etc., and destroyed the city of Vātāpi. Narasimhavarman's son was Mahendravarman and the latter's son was Prameśvaravarman who in a terrible battle, described vividly in this passage, made 'Vikramāditya--whose army consisted of several *lakṣas* take to flight covered only by a rag'.

Then it is said, at the instance of Pallavādhirāja Vidyāvinīta, the village Parameśvaravamaṅgala, in the Manyavāntara-rāṣtra called Patmā in Maṇayiṟ-kōṭṭa, was donated as *dēvadāna* and *brahmadeya* in favour of the temple of Vidyāvinīta-Pallava-Paramēśvara at Kūram,[1] a village in the Manyavāntara-rāṣṭra called Nīrvēḷūr in Ūṟṟukkāṭṭuk-kōṭṭām by the king Parameśvara. This gift was to provide for the worship, the bathing (of the idol), flowers, perfumes, incense lamps, oblations, conches, drums, etc., and for water, fire and the recitation of the *Bhārata* at this (temple). The village of Kūram possessed one hundred and eight famlies that studied the four *Vedas*.

The Tamil portion records that a grant of land measuring 5¼ *paṭṭi* (one *paṭṭi* being equal to 1,200 *kuḻi*) was made at Kūram, after prior purchase, by Viccāvinīta Pallavarāsaṉ, to be used for erecting the temple Viccāvinīta-Pallava-Paramēccuragaram[2] for digging a pond, for providing houses and house-gardens, for those who perform the worship in the temple and for providing the customary offerings (*oḻukkavi*). The land included a plot used for burning tiles for building the temples and another plot on which the mandapa had been erected. In addition to this, the village of Paramēcura-maṅgalam[3] in Paṇmā-nāḍu, in Maṇayiṟ-kōṭṭam[4] was granted with the condition that the village should be divided into 25 shares, of which three shares were to be used

1. The village Kūram has been identified with its namesake near Kanchipuram.
2. The temple Vidyāvinīta Pallava Paramēśvara-gṛham may be so-named either after the king's title or some other member of the family; see for a discussion of the question T.V. Mahalingam, *KESIH*, 108, n.
3. Paramēśvaramaṅgalam is now a village of the same name in Madurantakam taluk of Chingleput district.
4. The territorial division Maṇayiṟ-kōṭṭam in all probability comprised the portions of modern Madurantakam and Arkonam taluks of the Chingleput and North Arcot district.

for worship and repairs (*dēvakaruman-navakarumam*) in the temple, one for reciting *Bhāratam* in the same place and the remaining 20 shares as *bramadēya* to 20 *caturvēdins*. The house-sites, the revenue from all taxes including *ūrāṭci*, *taṟi*, *kūlam*, *taragu* and *kattikkāṇam* due from the village and everything common to the village should be divided into the said number of shares. For performing *dēvakarma* and *navakarma* in the temple, Aṉantaśiva-ācārya the son of Kūratācārya and Pullaśarmaṉ were appointed with hereditary rights. A channel called Perum biḍugu dug from Pālāṟu to the tank named Paramēśvara at Paramēśvaramaṅgalam is mentioned. The executor of the grant was Mahāsēnadatta, the *Uttarakāraṇika*.

No. 47

MAHABALIPURAM INSCRIPTION OF PARAMESVARAVARMAN I

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District.
On the west side of the third storey of the Dharmarāja-ratha.

References : *ARE*, 1907, no. 529; *EI*, x, no. 18, 8; *SII*, xii, no. 19.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

अत्यन्तकाम पल्लवेश्वरगृहम् ।

ABSTRACT

Gives the name of the temple as 'Ātyantakāma-Pallavésvaragrham'.

No. 48

MAHABALIPURAM INSCRIPTION OF PARAMESVARAVARMAN I

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District.
In the rock-cut temple called Ganeśa temple.

References : *ARE*, 1907, no. 531; *SII*, i, no. 18; *SII*, xii, no. 20; *EI*, x, 8-9; *Cave Temples of the Pallavas*, 125, 173 ff.

Language : Sanskrit.

Script : Pallava-Grantha.

Metres : *vv*. 1-10 *Anuṣṭubh*; *v*. 11 *Aryā*.

Date : R.Y.---

TEXT

१. सम्भवस्थितिसंहारकारणं वीतकारणः [।*]
भूयादत्यन्तकामाय जगतां काममर्द्दनः ॥[१*]

२. अमायश्चित्रमायोसावगुणो गुणभाजनः [।*]
स्वस्थो निस्त्तरो जीयादनीशः परमेश्वरः [॥२*]

३. यस्याङ्गुष्ठभराक्रान्तः कैलासः सदशाननः [।*]
पातालमगमन्मूर्द्धन श्रीनिधिस्तम्बिभर्त्यजम् ॥[३*]

४. भक्तिप्रह्वेण मनसा भवम्भूषणलीलया [।*]
दोष्णा च यो भुवो भारञ्जीयात्स श्रीभरश्चिरम् [॥४*]

५. अत्यन्तकामो नृपतिर्न्निर्ज्जितारातिमण्डलः [।*]
ख्यातो रणजयः शम्भोस्तेनेदं वेश्म कीरितम् [॥५*]

६. ज्ञः स्थाणुर्न्निष्कलः सोमः पावकाद्म(त्मा) वियद्वपुः [।*]
भीमः शिवो विजतां शङ्करः कामसूदनः ॥[६*]

७. राजराजो न विरसश्चक्रभृन्न जनार्द्दनः [।*]
तारकाधिपतिः स्वस्थो जयतात्तरणाङ्कुरः ॥[७*]

८. श्रीमतोत्यन्तकामस्य द्विषद्दर्प्पापहारिणः [।*]
श्रीनिधेः कामरागस्य हराराधनसङ्गिनः [॥८*]

९. अभिषेक जलापूर्ण्णे चित्ररत्नाम्बुजाकरे [।*]
आस्ते विशाले सुमुखः शिरस्सरसि शङ्करः ॥[९*]

१०. तेनेदङ्कारितन्तुङ्गन्धूर्ज्जटेर्म्मन्दिरगृहम् [।*]
प्रजानामिष्ठसिद्धचर्त्थं शाङ्करीम्भूतिमिच्छता ॥[१०*]

११. धिक्तेषान्धिक्तेषाम्पुनरपि धिग्धिगस्तु धिक्तेषाम् [।*]
येषान्न वसति हृदये कुपथगतिविमो-

१२. क्षको रुद्रः ॥[११*] अत्यन्तकाम-पल्लवेश्वरगृह[म्*][॥*]

ABSTRACT

Records that the temple was caused to be built by the king surnamed *Atyantakāma* to be the abode of *Sambhu* (Śiva). The name of the temple is given as 'Atyantakāmapallaveśvaragṛham'. The king bore the *birudas*, *Parameś-vara*, *Śrīnidhi*, *Śrībhara*, *Atyantakāma*, *Raṇajaya*, *Tarunāṅkura*, *Kāmarāga*, etc.[1]

1. The imprecatory verse at the end of this inscription is also found mentioned in the Dharmarāja-maṇḍapa, Rāmānuja-maṇḍapa and Ādivarāha cave inscriptions.

No. 49

MAHABALIPURAM INSCRIPTION OF PARAMESVARAVARMAN I

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District. In the rock-cut cave called Dharmarāja-*maṇḍapa*.

References : *ARE*, 1907, no. 532; *SII*, i, no. 19; *Ibid.*, xii, no. 21; *EI*, x, no. 21, 10-1; *Cave Temples of the Pallavas*, 122-5.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.

TEXT AND ABSTRACT

See no. 48 above.

1. This inscription is a duplicate of the one at the Gaṇeśa temple in the same place.

No. 50

MAHABALIPURAM INSCRIPTION OF PARAMESVARAVARMAN I

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District.
In the rock-cut cave called *Rāmānuja-maṇḍapa*.

References : *ARE*, 1907, no. 533; *SII*, i, no. 20; *Ibid.*, xii, no. 22; *EI*, x, 11; *Cave Temples of the Pallavas*, 175 ff.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.---

TEXT

१. धिक्तेषां धिक्तेषां पुनरपि धिग्धिग्धिगस्तु धिक्ते-

२. षां [।*] येषान्न वसति हृदये कुपथगति-

३. विमोक्षको रुद्रः ॥

ABSTRACT

States 'Six times cursed be those, in whose, hearts does not dwell Rudra (Śiva), the deliverer from the walking on the evil path'.[1]

1. This is the imprecatory verse found as the last verse in two similar inscriptions found in the Ganeśa temple and the Dharmarāja-maṇḍapa and also in the Ādivarāha cave.

No. 51

MAHABALIPURAM INSCRIPTION OF PARAMESVARAVARMAN I

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District. In the floor of the Varāha cave temple.

References : *ARE*, 1923, no. 665; *EI*, x, nos. 20-2; *MASI*, no. 26, 7 and Plates; *SII*, xii, no. 117; *Cave Temples of the Pallavas*, 173 ff.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.---

TEXT AND ABSTRACT

See no. 50 above.[1]

1. This is an imprecatory verse found engraved in the concluding portion of some of the inscriptions at Mahābalipuram.

No. 52

PUNJERI INSCRIPTION OF PARAMESVARAVARMAN I

Provenance : Pūñjēri, Chingleput Taluk, Chingleput District.
Seven labels engraved on a group of rocks to the east of the village, one of which, on account of a natural cavity in it is locally known as 'Noṇḍi Vīrappaṉ Kudiraittoṭṭi'.

References : *ARE*, 1932-3, nos. 105-7; *SII*, xii, no. 23-A and Plate ii.

Language : Tamil.

Script : Archaic Tamil and Grantha.

Date : R.Y.[1] –

TEXT

1. Kē[vā]da peruntaccaṉ ॥-
2. Guṇamallaḥ
3. Payyamiḻippāṉ ॥-
4. Cātamukkiyaṉ
5. Kaliyā[ṇi][2]
6. namaḥ Tiruveṟṟiyūr[3] Ā[bhā]jar[4]
7. Kollaṉ [S]ēmagaṉ [॥][5]

ABSTRACT

Records seven personal names *viz.*, Kē[vā]da Peruntaccaṉ, Guṇamallaḥ, Payyamiḻippāṉ. Cātamukkiyaṉ, Kaliyāṇi, Ābhājar of Tiruvoṟṟiyūr and Kollaṉ [S]ēmagaṉ.

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1. The record is assigned to the period of Paramēśvaravaraman I on palaeographical grounds.
2. Lines 1-5 are numbered as in *ARE*, 1932-3, no. 105.
3. Read *Tiruvoṟṟiyūr*.
4. Line 6 is numbered as *ARE*, 1932-3, no. 106.
5. Line 7 is numbered as *ARE*, 1932-3, no. 107.

No. 53

REYURU PLATES OF NARASIMHAVARMAN II

Provenance : Find spot is not known. This was found in the custody of the ruler of Kālahasti in the Chittoor district, Andhra Pradesh and is presently in Sri Venkateswara Oriental Research Institute, Tirupati.

References : *ARE*, 1949-50; A, no. 39; *EI*, xxix, 89-97 and Plate; *JSVOK*, (Telugu), viii, 82-96 and *Ibid*, ix, 25-30; *TPC* (Tamil), 75-86.

Language : Sanskrit.

Script : Telugu-Kannaḍa.

Metres : *vv*. 1-4 *Anuṣṭubh*.

Date : R.Y. 12. Vaiśākha, paurṇami, lunar eclipse = *c*. A.D. 702-3.

TEXT

First plate

१. स्वस्ति [।*] श्रीमत्[1]जितम् (ं) भगवताम्[2] [।*] काञ्चीपुराधिष्टा (ष्ठा) नात्प-
ल्लवानाम् (ं) भारद्वाज-

२. सगोत्र (त्रा) णां स्ववीर्य्याधिगतराज्यस्य[3] अभ्यर्च्चित शक्ति सिद्धिसम्पन्नस्य

३. प्रतापोपनत राजमण्डलस्य मध्यम लोकपालस्य लोकपालानाम्पलि[4] (ञ्च-)

४. मस्य[5] परमब्रह्मा (ह्म) ण्यस्य महाराजस्य श्रीमहेन्द्रविक्रमवर्म्मणः पौत्रः[3] बहु-

५. स्मर विजयलब्धयशः प्रकाशस्य विधिविहितसर्व्वमर्य्यादस्य स्थिति स्थितस्य[3]

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1. The consonant *t* may be read as *rta* also. This word should be read either as श्रीमता or श्रीमतां preferably the former. In the former case it qualified भगवता and in the latter पल्लवानां.
2. Read : भगवता
3. *sandhi* is not observed.
4. The letter is peculiar and looks like *li*. The engraver seems to have incised the wrong form of the intended *akṣara* ञ्च.
5. In the Uruvappaḷḷi and Pikīra grants the expression reads : लोकपालानां पञ्चमस्य लोकपालस्य where as it is लोकपालानां पञ्चमस्य only in Vilavatti grant. The expressions मध्यमलोकपाल and लोकपालानां पञ्चमस्य obviously refers to god Varuna.

Second plate : First side

६. अमितात्मनो यथावदाभृताश्वमेधाद्यनेक क्रतुयाजिनस्सत्यव्रतस्य धर्मा-

७. त्मनो महिमपिः[1] महेन्द्रस्य परमेश्वरवर्म्मणः पुत्रः भगवद्भक्ति सद्भाव सर्मप्पि-

८. त सर्व्व[ः*][2] प्रजा संरंजनः[3] परिपालनोद्योग सततसत्य[4]व्रता (त) दीक्षित [ः*] क-

९. लियुगदोषापहृतधर्म्मोद्धरण नित्यसन्नद्धोः[5] अनेक समरसंघट्ट जनितविक्र-

१०. म वसुधातलैः (लै) कवीर (रो) राजरिषि (र्षि) गुणसर्व्वसन्दोह विजिगीपु [ः*] परमभ (भा) गवत [ः*][6] प-

Second plate : Second side

११. रममाहेश्वर [ः*] परमब्रह्मण्य (ण्यो) बप्पभट्टारक पादभक्ति [ः*] श्रीनरसिंहवर्म्म-

१२. णः (वर्म्मा) मेलमुण्डराष्ट्रे असिधारपुरस्योत्तरे ।[7] रेयूरू नामग्रामम् (यस्य) ग्रामेयका-

१३. नित्थमाज्ञापयति [।*] अयं ग्राम [ः*][8] कुखश्रीवस्थ (वास्त) व्यस्य राथितरसगोत्रस्य-

१४. आपस्तंभ (ब) सूत्राध्यायिनः द्वेद पारगस्य वेदवेदांगे[9] तिहासपुराणतत्व (त्त्व) बि-

१५. द [ः*] कूळशर्म्मणस्य (णः) पौत्राय द्वि (द्वे) दपारगस्यः[10] कुमारशर्म्मण [ः*] पुत्राय द्वेदपारगाय

Third plate : First side

१६. नित्यस्वाध्याय निरताय सोमयाजिने कुमारमण्डशर्म्मणे अस्माक (*) आयुर्-

१७. बल विजय एश्वर्य्याभिवृद्धये ब्रह्मदेहि (यी) कृत्यास्माभिदत्त [ः*] प्रवर्द्धमान विजय-

१८. राज्यसंवत्सरेद्वाश्शवर्षे वैशाखपौर्ण्णमास्ये (स्यां) सोमग्रहण निमित्ते दत्त एव (त्तः । एव)-

1. The reading intended is perhaps महिमोपम°
2. For clarity of sense it is better to separate this compound expression. The other plates contain the expression सर्वकल्याणः
3. The *anusvāra* is placed wrongly on the *akṣara* ज T.N. Btu Subrahmanyam argues that it is the right method of putting the *anusvāra*.
4. The word is सत्र in the Uruvupalli grant.
5. *Sandhi* is not properly observed here.
6. This and the following two expressions may also be taken as qualifying बप्प भट्टारक in which case, no need to separate them.
7. The *danda* is superfluous.
8. TNS reads : अयग्रामस्य
9. The *anusvāra* is placed wrongly on the following *akṣara* गे.
10. TNS reads : पारंगस्य

१९. मवगम्ये (म्य) [1]इमा (म) [म*] मात्या [:*] सर्व्वा: (र्व्वे) करणयुक्ता [:*] सर्व्वनियोग-
का: राजवल्लभश्च राञ्चरन्ता: (न्त:)

२०. सर्व्वकरपरहा (रिहा) र: (रं) परिहरन्तु [।*] इमामाज्ञामतिक्रमेत्म पापश्शारीरन्दण्ड-
मर्हति [:*] [2]सोमादित्य-

Third plate : Second side

२१. सुत: श्रीमान्नन्दकुर्र[3] नृपेश्वर: [।*] आज्ञाप्तिश्शासनस्यास्य राजदित्य प्रथा (ता) पवान्
[॥१॥*] यत्रा (यदत्र)

२२. भै[4] षत: श्लोक: (का:) [।*] ब्रह्मस्वम् (ं)[5] विषं घोर: (रं) न विषं विषमुच्यते [।*]
विषमेकाकिन (नं) हन्ति ब्रह्म-

२३. स्वम् (ं) पुत्र पौतृ (त्र) कम् [॥२॥*] स्वदत्ताम् (ं) परदत्तां वा । यो हरेति (त)
वसुन्धराम् [।*] षष्टि:[6] व-

२४. र्ष सहस्त्राणि ॥ विष्टा (ष्ठा) यं (यां) जायते क्रिमि: [॥३॥*] बहुर्भिर्व्वसुधादत्ता ।
वहुभि-

२५. श्चानुपालित (ता) । यस्य यस्य यथा[7] भूमि [:] । तस्य तस्य तथा[7] फलम् ॥[8] [४॥*]

ABSTRACT

The record commences with a brief invocation and reference to the Pallavas who belonged to the Bhāradvāja-gotra. Next, it is stated that king Narasimhavarman was the son of Parameśvaravarman who performed horse-sacrifices according to the Vedic rites, and was the grandson of Mahendravikramavarman who is described as the fifth *lokapāla* and a great *brahmaṇya*.

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1. There is some confusion here. If the *akṣara* म्ये is treated as a case of sandhi then the following initial इ should be deleted.
2. This and the following verses are in the *Anuṣṭubh* metre.
3. The letters र्र (rra) of नन्दकुर्र are represented by Kannaḍa-Telugu character.
4. Read : भवन्ति
5. Insert हि before this word to make the *pāda* metrically correct.
6. The subscript ट् of this *akṣara* looks like the subscript ढ् *or* व्.
7. The words यदा and तदा are more commonly used for यथा and तथा of this verse.
8. This punctuation in the original is made up of a spiral followed by a vertical line.

The king (Narasimhavarman II) issued the charter from his headquarters at Kāñcīpura. Its object is to record the gift of a village named Reyuru[1] as *brahmadeya*, to a *brāhmaṇa* named Kumāramaṇḍa-śarman who was well versed in two *Vedas* and constantly engaged in studies. The donee was the son of Kumāraśarman and the grandson of Kulaśarman who was proficient in the *Veda*, *Vedaṅga*, *Itihāsa* and *Purāṇa*, belonged to Rāthitara-gotra and Āpastampa sūtra, a resident of Kuravaśri.[2] The said gift was made by the king in his twelfth regnal year for the augmentation of his life, strength, victory and fortune. The king is said to have been devoted to the feet of lord Bappa and a staunch follower of Bhagavat (Viṣṇu), Maheśvara (Śiva) and Brahmaṇya (Subrahmaṇya?).

The royal order announcing the gift was addressed to the inhabitants of Rēyūru, situated on the north of Aśidhārapura in Mēl-Muṇḍa-rāṣṭra[3] and it was enjoined on pain of corporal punishment upon all the ministers along with their subordinate officials (*karaṇayuktāḥ*), all the officers of the State (*sarvaniyōgakāḥ*) and the courtiers (*rājavallabhaḥ*), that they should collect no dues whatsoever, from the village, particularly while on tour (*sañcarantaḥ*).

The *ajñapti* of the grant was one Īśvara, the chief of Nandakuṟṟa,[4] who was the son of Sōmāditya, who equalled Rājāditya in valour.[5]

1. The gift village Rēyūru may be identified with the village of the same name in Atmakur taluk of the Nellore district (V. Prabhakara Shastri, *Journal of Sri Venkatesvara Oriental Institute*, vii, 92). The same village is also mentioned in the copper plate record of the Eastern Calukya Viṣṇuvardhana II dated in A.D. 604 (*IA*, vii, 187).
2. Kuravaśri in all probability may be identical with Krośurū in Sattenapalle taluk of Guntur district.
3. Muṇḍa-rāṣṭra roughly comprised the major part of the Kovur taluk and the adjoining area to the north and south in Nellore district. Then Mel-Muṇḍa-rāṣṭra might have comprised mainly the area of the Atmakur taluk of the Nellore district.
4. Nandakuṟṟa has been identified with Nandavaram in Udayagiri taluk of Nellore district.
5. This Rājāditya may have been the grandfather of Īśvara. For further discussion see *EI*, xxix, 93, fn. 6. But TNS takes the chief as Rājāditya, the son of Sōmāditya, the lord of Nandakurra (Cf. *TPC* (Tamil), 76 and 88.).

No. 54

KANCHIPURAM INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District.
Round the outside of the central shrine in the Kailāsanātha temple.

References : *ARE*, 1888, no. 1; *SII*, i, no. 24, 'New Light On Mamallapuram'; *TASSI* (1962), pp. 35-8.

Language : Sanskrit.

Script : Pallava-Grantha.

Metres : *vv.* 1-5 *Sragdhara*; *v.* 6 *Pṛthvi*; *vv.* 7 & 8 *Śārdūlavikrīḍita*; *v.* 9 *Pṛthvi*.

Date : R.Y.—

TEXT

१. . . . . . . त्वञ्जटागिर्न्नीलत्वं कण्ठधाम्ना फणमणिकिरणैः शोणिमानन्दधाना [।*]

२. निर्य्यान्ती स्थाणुरत्नात्रिभुवन[1] सरसीपूरर्पा वः पुनीताः

३. न्नानावर्ण्णार्ण्णवार्ण्णस्समसकलहरिन्मण्ड . . . . . [॥१*]

४. . . . . [स]त्तदनु मुनिरसावङ्गिरास्तन्मनोज-

५. स्तत्सूनुश्शक्रमन्त्री गुरुरमृतभुजान्तस्य शयु[2] स्तनूजः [।*]

६. तस्मादुग्रप्रभावात्रीभुवन[3] महिताल्लब्धजन्मा मुनीन्द्रः

७. स श्रीमान्पल्लवानां कुलनिधिरभवद्यो भारद्वाजनामा ॥[२*]

८. तस्माद्रोणस्स[4] रामाद्गुरुरतिमहितः पाण्डवानां कुरुणा-

९. मश्वत्थामा ततोभूत्पृथुखनिभृता[5] स्थैर्य्यमानापहारी [।*]

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1. Read : रत्नात्त्रिभुवन°
2. Read : शंयु°
3. Read : °प्रभावत्त्रिभुवन°
4. Read : तस्माद्द्रोणःस
5. Read : °भृतां

१०. तत्सूनुः पल्लवाख्यः सकलवसुमतीभोगिनां पार्त्थिवानां

११. शूराणामादिभूतो मनुरिव जयिनामन्ववायस्य कर्त्ता ॥[३*]

१२. ब्रह्मण्य[ा]नामुदीर्णप्रबलकलिमदध्वंसिनां सत्यवाचां

१३. गम्भीराणान्त्रिवर्गस्थितिचतुरधियां वृद्ध[1] सेवापराणां [।*]

१४. कामाद्यन्तश्वरारिप्रसभविजयिनां हेतिविद्यावर[ा]णा-

१५. न्धीराणामूर्ज्जितानान्नयविनयवतामपल्लवानान्नृपाणाम् ॥[४*]

१६. तेषां वंशे प्रसूताद्रणरसिकपुरोर्म्मर्द्द नादग्र[2] दण्डा-

१७. त्सुब्रह्मण्यः कुमारो गुह इव परमादीश्वरादात्तजन्मा[।*]

१८. शक्ति(:)क्षुण्णारिवर्ग्गो विदितबहुनयश्शैवसिद्धान्तमार्ग्गे

१९. श्रीमानत्यन्तकाम[:*] क्षतसकलमलो धूर्द्धरः पल्लवानाम् ॥[५*]

२०. कलाचतुरयोषितां रहसि रञ्जने मन्मथः स्त्रयीपथनिषे[विणां ग]ननपालने
वासवः[।*]

२१. मुनिद्विजसुरद्विषां हृदयदारणे माधवः स च द्रविणसंपदा सुजनतोषणे वित्तदः ॥[६*]

२२. दुष्यन्तप्रमुखैः श्रता[3]स्वरगता वाणी शरीरं विना

२३. क्षमानाथैः सुरदृश्वाभिर्य्यदि कृते कण्वादिभिः स्वीकृतैः[।*]

२४. तन्नाश्चर्य्यमिदं पुनः कलियुगे दूरीभवत्सद्गुणे

२५. सोश्रोपी[4] दिति तां गिरम्महदहो विस्मापनं श्रीभरः ॥[७*]

२६. येनेमे नयविक्रमात्तकमलसंपत्तिदर्प्पोद्धता

२७. भ्रूभंगक्षणमात्रधूतधिषणा नम्रीकृता[:*] पार्त्थिवा[:।*]

२८. जातोसो[5] पुरुषोत्तमो रणजयस्नातुञ्जनान्मज्जतः

२९. पापाब्धेः कलिकालभीममकरग्रस्तान्स जीयाच्चिरम् ।.[८*]

३०. नयोर्ज्जितपराक्रमार्ज्जितमनेन सर्व्वञ्जगत्नृपेण[6] हृतकण्टकं प्रणतराजकं भुञ्जता[।*]

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1. Read : वृद्ध
2. Read : पुरोन्मर्दनादुग्र°
3. Read : श्रुता
4. Read : सोश्रौषी°
5. Read : जातोसौ
6. Read : °नृन्पेण

३१. यशः सदृशमात्मनो[1] भवनमेतदुत्थापितं हरस्य हरहासरूपमतिमानमत्यद्भुतम्[2] ।।[९*]

३२. श्रीराजसिंहपल्लवेश्वर नागेन्द्रभोगभीमभूषणः[।*]

३३. देवासुरेन्द्रवृन्दवन्दित स्थाने स्थितोरस्तु शंकरश्चिरम् ।[१०*]

३४. अस्मिन्नुत्वृत्तशत्र[3] द्विरदघनघटाराजसिंहेन रा[ज्ञा]

३५. राज्ञामा[ज्ञावि]धे[यी]कृतसकलदिशानिर्म्मिते धर्म्मभाजा[4][।*]शैले कैलासलीलाम-
पहरति गृहे राजसिंहेश्वराख्यां

३६. विभ्रायभ्रंलिहाग्रे विरचयतु सदा सन्निधानं वृषाङ्कः ।।[११*]

३७. राजसिंहो रणजय[।*]श्रीभरश्चित्रकार्मुकः [।*]

३८. ऐकवीरश्चिरं पातु[शि]वचूडामणिर्महीम् [।।१२*]

ABSTRACT

The first three verses trace the mythical pedigree of the Pallava from Brahman, through Aṅgiras, Bṛhaspati, Śamyu, Bhāradvāja, Droṇa and Aśvattāman. In this Pallava family was born *Ugradaṇḍa* 'the destroyer of the city of Raṇaraśika' and to him was born Rājasiṁha.

Rājasiṁha built a Śiva temple naming it Rajasimha-Pallaveśvara after him. He bore the *birudas Atyantakāma, Śrībhara, Raṇajaya, Citrakārmuka, Ekavīra* and *Śivacūḍāmaṇi*. He also boasted of having heard of a heavenly voice in this Kali age, which only the kings of the Kṛta age like Dushyanta were fortunate enough to do.

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1. Read : °मात्मनो
2. Read : °त्यद्भुतम्
3. Read : अस्मिन्नुद्वृत्तशत्रु°
4. Read : धर्मभाजां

No. 55

KANCHIPURAM INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District.
Round the inside of the enclosure of the Rājasimhēśvara (Kailāsanātha) temple. (first, second and third tiers).

References : *ARE*, 1888; no. 2; *SII*, i, no. 25; 'New Light on Mamallapuram'. *TASSI*, 1962, 1ff.

Language : Sanskrit.

Script : Pallava-Grantha (II & III tiers) & Nagari (I tier).

Date : R.Y.—

TEXT

A. Right side of the east enclosure

1st niche

श्री राजसिंहः ।। श्रीअत्यन्तकामः ।। श्रीरणजयः ।। श्रीअभिरामः[1] ।।

2nd niche

श्रीअपराजितः श्रीअमित्रमल्लः श्री अकुतोभयः श्रीऊर्ज्जितः ।।

3rd niche

श्रीजयपरः श्रीअतिरणचण्डः श्रीभरः श्रीबहुनयः श्रीउदयभास्करः

B. South enclosure

4th niche

श्रीमेघः श्रीअभयङ्करः श्रीकुलतिलकः श्रीअरिमर्द्दनः ।।

5th niche

श्रीउदितमभावः श्रीउदितकीर्त्तिः श्रीऋषभदर्प्पः श्रीऋषभलाञ्छनः[2]

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1. The third tier inscription omits *Sri* before each of the three last words.
2. The thirp tier inscription adds another epithet beginning with श्रीएक [च].

6th niche

श्रीउग्रवीर्य्यः श्रीउदितोदितः श्रीउन्नतरामः श्रीउग्रप्रतापः

7th niche

श्री अत्यदारः[1] श्रीअनुनयसाद्धयः श्री आहवकेसरीः[2]

8th niche

श्री कलंकवर्ज्जितः श्रीकाञ्चीमहामणिः श्रीखरविक्रमः श्रीचक्रवर्त्ती(:)

9th niche

श्रीखिन्नानुकम्पी[3] श्रीचापद्वितीयः श्रीछिन्नसंशयः श्रीछलरहितः

10th niche

श्रीअमित्राशनिः श्रीअप्रतिमल्लः श्रीअद्भुतचरितः श्रीइभविद्याधरः ॥

11th niche

श्रीइच्छापूरः श्रीईशानशरणः श्रीउदयचन्द्रः श्रीपर्ज्जन्यरूपः

12th niche

श्रीपरचक्रमर्द्दनः श्रीनरेन्द्रचूलामणिः[4] श्रीनित्यवर्षः श्रीराजराजः

13th niche

श्रीवाद्यविद्याधरः श्रीचित्रकार्म्मुकः[5] श्रीवीरकेसरिः[6] श्रीकामुकः

14th niche

श्रीसर्व्वतोभद्रः श्रीक्षत्रचूळामणिः[7] श्रीविलासः श्रीयुद्धार्ज्जुनः

15th niche

श्रीवल्लभः श्रीसंग्रामरामः श्रीसार्व्वभौमः श्रीक्षत्रविद्रावणः

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1. The second and third tiers also read अत्यदारः for अत्युदारः
2. Corrected from रिः ; read री
3. Corrected from °कम्पि
4. The third tier reads : °चूळामणिः
5. The third tier reads : °कार्मुकः
6. The third tier also reads : केसरिः for केसरी
7. The third tier reads : चूळामणिः

16th niche

श्रीआहवभीम: श्रीअमितप्रभाव: श्रीत्रैलोक्यनाथ: श्रीदानवर्ष:

17th niche

श्रीतृष्णापूरण: श्रीदरिदानुकम्पि:[1] श्रीअविरतदान: श्रीदीप्तपौरुष[:]

18th niche

श्रीदानशूर: श्रीधर्म्मनित्य: श्रीधवलाशय:[2] श्रीधर्म्मकवच:

19th niche

श्रीसमरधनञ्जय: श्रीभीषणचाप: श्रीअजय्य: श्रीगुणविनीत:

श्रीअवनिदिवाकर: श्रीकलंकरहित: श्रीकलासमुद्र:

श्रीआहवधीर:[3] श्रीदुष्टरमन: श्रीपल्लवादित्य:

20th niche

श्रीपरापर: श्रीपरहित: श्रीनित्योत्साह: श्रीपुरुषसिंह:

21st niche

श्रीपुण्यश्लोक: श्रीपार्त्थविक्रम: श्रीभीमकान्त: श्रीबहुदक्षिण:

22nd niche

श्रीभयरहित: श्रीमहामल्ल: श्रीमत्तप्रमत्त: श्रीमत्तविकार:

23rd niche

श्रीभुवनि[4]भाजन: श्रीमहेन्द्रपराक्रम: श्रीमहाप्रभाव: श्रीमनुचरित:

C. West enclosure

24th niche

श्रीमाचार: श्रीपतिवल्लभ: श्रीरणवीर: श्रीयुगान्तादित्य:

25th niche

श्रीरणधीर: श्रीरक्षामणि: श्रीरणचण्ड: श्रीरणविक्रम:

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1. Read : °कम्पी
2. The second and third tiers read : श्रीधवळाश्य:
3. The third tier inserts श्रीकालकोप: after श्रीअह्वधीर:
4. Read : श्रीभुवन°

26th niche

श्रीअतुलबल: श्रीअहितान्तक: श्रीअपारविक्रम: श्रीअश्वप्रिय:

27th niche

श्रीअप्रतिम: श्रीअखण्डशासन: श्रीअकाण्डाशनि: श्रीअमोघविक्रम:

28th niche

श्रीआनतमण्डल: श्रीअप्रतिहत: श्रीअद्भुतशक्ति: श्रीआज्ञारस: श्रीआश्चर्य्यवीर्य्य:

29th niche

श्री आपातदुर्द्धर: श्रीआशाबिय:[1] श्री आहवोद्धुर: श्री इभवत्सराज: ॥

30th niche

श्रीइद्धशासन: श्रीइला[2]परमेश्वर: श्रीउग्रदण्ड: श्रीउन्नतमान:

31st niche

श्रीउच्छ्रितवीर्य्य: श्रीउदयतुङ्ग श्रीउत्तरोत्तर: श्रीउग्रशासन:

32nd niche

श्रीगुणालय: श्रीउदयवसन्त: श्रीएकसुन्दर: श्रीमहानुभाव:

D. North enclosure

33rd niche

श्रीउपेन्द्रविकृम:[3] श्रीआशापूर: श्री कुलध्वज: श्रीगुणोन्नत:

34th niche

श्रीउन्नतेच्छ: श्रीउत्खातकण्डक: श्रीएकधनुर्द्धर: श्रीउदारकीर्त्ति:

35th niche

श्रीआचारपर: श्रीआर्त्तायन: श्रीआश्रीत[4]वत्सल: श्रीईतिशातन:

36th niche

श्रीआतोद्यतुम्बुरु: श्रीआगमप्रमाण: श्रीआज्ञालङ्कृत्त: श्रीइतिहासप्रिय:

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1. The third tier reads : श्रीआशाविजयि: read : विजयी
2. The third tier reads : श्रीइळां
3. Read : °विक्रम:
4. The third tier also reads : आश्रीत for आश्रित

37th niche

श्रीअतिसाहसः श्रीअनवग्रहः श्रीआगमानुसारिः[1] श्रीउत्थानशीलः श्रीउदयोन्नतः श्रीउद्वृत्तदमनः श्रीएकराजः श्रीकालविक्रमः श्रीजयनिधिः श्रीकालवसनः श्रीगर्व्वित-दमनः

38th niche

श्रीजातिगम्भीरः श्रीचारचक्षुः श्रीज्ञानांकुशः श्रीतप्तशरणः

39th niche

श्रीदमितव्यालः श्रीदानवर्षः श्रीदेवदेवभक्तः श्रीदुर्व्वाखिगः

40th niche

श्रीचारुविलासः श्रीतुगंविक्रमः श्रीतीव्रकोपः श्रीधर्म्मविजयिः[2]

41st niche

श्रीदावाग्निः श्रीदेशवर्द्धनः श्रीदूरदुरितः श्रीधर्म्मसेतुः

42nd niche

श्रीदूरदर्शिः[3] श्रीदृप्तशासनः श्रीनयानुसारिः[4] श्रीनयनमनोहरः

43rd niche

श्रीअनिन्द्यचरितः श्रीआगाधगाम्भीर्य्य[:*] श्रीअनभ्रवृष्टिः श्रीअतनुप्रतापः

44th niche

श्रीअधर्म्मभीरुः श्रीअरिनाशः श्रीअवनिभाजनः श्रीअप्रतिवार्य्यः

45th niche

श्रीअवन्ध्यकोपः श्रीअमित्रान्तकः श्रीअविहतशक्तिः श्री अनवगीतः

46th niche

श्रीअरातिकालः श्रीअनवग्रहः श्रीअतिसाहसः श्रीअनुग्रशीलः

---

1. Read : °सारी
2. Read : °विजयी
3. Read : °दर्शी
4. Read : सारी

47th niche

श्रीग्रभयराशि: श्रीग्राहतलक्षण: श्रीउत्साहनित्य: श्रीउपायनिपुण:

48th niche

श्रीगन्धहस्ति[1] श्रीकामविलास: श्री[कावि]प्रबोध:[2] श्रीकारणकोप:

49th niche

श्रीचण्डदण्ड: श्रीग्रसहृचकोप: श्रीछायावृक्ष: श्रीधरणितिलक:

50th niche

श्रीवरुणपाश: श्रीधैर्य्यसागर: श्रीप्रवृत्तचक्र: श्रीनागप्रिय:

51st niche

श्रीनिरमित्र: श्रीनिरर्ग्गल: श्रीपरन्तप: श्रीलोकशिकामणि:[3]

52nd niche

श्रीपार्त्थिवसि:[4] श्रीबलप्रम:[5] श्रीभूरिदान: श्रीप्रतिभय: ओं

E. Left side of the east enclosure

53rd niche

श्रीभीमविक्रम: श्रीराजकुञ्जर: श्रीललितविलासा:[6] श्रीशास्त्रदृष्टि:

54th niche

श्रीवारणभगदत्त: श्रीविकृतविलास: श्रीविक्रमकेसरि:[7] श्रीविणानारद:[8]

55th niche

श्रीशंकरभक्त: श्रीशूराग्रगण्य: श्रीतत्ववेदी (:) श्रीईश्वरभक्त: ॥

1. Read : °सस्ती
2. Read : श्रीकाव्यप्रबोध: (?)
3. The third tier also reads : शिकामणि: for शिखामणि:
4. For सि: read सिंह; of which traces are visible in the third tiers.
5. The third tier supplies the correct readi^g श्रीवल्लप्रमयन:
6. The third tier reads : श्रीलळित°; Read °विलास:
7. Read : °केसरी
8. Read : श्रीवीणा°

ABSTRACT

The record enumerates about two hundred and fifty epithets of the king revealing the varied accomplishments, tastes and talents and various characteristics of his personality. The epithets mentioned are :

Śrī Rajasimha	
Śrī Atyantakama	
Śrī Ranajaya	A. Right Side of the East enclosure
Śrī Abhirama	...(1st niche)
Śrī Aparajita	
Śrī Amitramalla	
Śrī Akutobhya	
Śrī Urjjita	...(2nd niche)
Śrī Jyapara	
Śrī Atiranacanda	
Śrībhara	
Śrī Bahunaya	
Śri Udayabhaskara	...(3rd niche)
Śrīmegha	
Śrī Abhayankura	
Śrī Kulatilaka	B. South Enclosure
Śrī Arimarddana	...(4th niche)
Śrī Uditamabhava	
Śrī Uditakirtti	
Śrī Ṛsabhadarppa	
Śrī Ṛsabhalanchana	...(5th niche)
Śrī Ugraviryya	
Śrī Uditodita	
Śrī Unnatarama	
Śrī Ugrapratapa	...(6th niche)
Śrī Atyudara	
Śrī Anunayasaddhya	
Śrī Ahavakesari	...(7th niche)

Śrī Kalankavarjjita
Śrī Kancimahamani
Śrī Kharavikrama
Śrī Cakravarti ...(8th niche)

Śrī Khinnanukampi
Śrī Capadvitiya
Śrī Chinnasamsaya
Śrī Chalarahita ...(9th niche)

Śrī Amitrasani
Śrī Apratimalla
Śrī Adbhutacarita
Śrī Ibhavidhyadhara ...(10th niche)

Śrī Icchapura
Śrī Isanasarana
Śrī Udayacandra
Śrī Parjjanyarupa ...(11th niche)

Śrī Paracakramarddhana
Śrī Narendraculamani
Śrī Nityavarsa
Śrī Rajaraja ...(12th niche)

Śrī Vadhyavidhyadhara
Śrī Citrakarmmuka
Śrī Virakesari
Śrī Kamuka ...(13th niche)

Śrī Sarvvatobhadra
Śrī Kṣatracūlamani
Śrī Vilasa
Śrī Yuddharjjuna ...(14th niche)

Śrī Vallabha
Śrī Sangramarama
Śrī Sarvvabhauma
Śrī Kṣatravidravana ...(15th niche)

Śrī Ahavabhima
Śrī Amitaprabhava
Śrī Trailokyanatha
Śrī Danavarsa ...(16th niche)

Śrī Tusnapurana
Śrī Daridranukampi
Śrī Aviratadana
Śrī Diptapaurusa ...(17th niche)

Śrī Danusura
Śrī Dharmmanitya
Śrī Dhavalasaya
Śrī Dharmmakavaca ...(18th niche)

Śrī Samaradhananjaya
Śrī Bhisanacapa
Śrī Ajayya
Śrī Gunavinita
Śrī Avanidivakara
Śrī Kalankarahita
Śrī Kalasamudra
Śrī Ahavadhira
Śrī Dusthadamana
Śrī Pallavaditya ...(19th niche)

Śrī Parapara
Śrī Parahita
Śrī Nityatsaha
Śrī Purusasima ...(20th niche)

Śrī Punyasloka
Śrī Patthavikrama
Śrī Bhimakanta
Śrī Bahudaksina ...(21st niche)

Śrī Bhayarahita
Śrī Mahamalla
Śrī Mattapramatta
Śrī Mattavikara ...(22nd niche)

Śrī Bhuvanibhajana
Śrī Mahendraparakrama
Śrī Mahaprabhava
Śrī Manucarita ...(23rd niche)

Śrī Mayacara	
Śrī Pativallabha	
Śrī Caranavira	C. West enclosure
Śri Yugantaditya	...(24th niche)
Śrī Ranadhira	
Śrī Raksamani	
Śrī Ranacanda	
Śrī Ranavikrama	...(25th niche)
Śrī Atulabala	
Śrī Ahitantaka	
Śrī Aparavikrama	
Śrī Asvapriya	...(26th niche)
Śrī Apratima	
Śrī Akhandasasana	
Śrī Akandasani	
Śrī Amoghavikrama	...(27th niche)
Śrī Anatamandala	
Śrī Apratihata	
Śrī Adhhutasakti	
Śrī Ajnarasa	
Śrī Ascaryyaviryya	...(28th niche)
Śrī Apatadurddhara	
Śrī Asabiyi	
Śrī Ahavoddhura	
Śrī Ibhavatsaraja	...(29th niche)
Śrī Iddhasasana	
Śrī Ilaparamesvara	
Śrī Ugradanda	
Śrī Unnatamana	...(30th niche)
Śrī Ucchitaviryya	
Śrī Udayatunga	
Śrī Uttarottara	
Śrī Ugrasasana	...(31st niche)
Śrī Gunalaya	
Śrī Udayavasanta	
Śri Ekasundara	
Śrī Mahanubhava	...(32nd niche)

Śrī Upendravikrama
Śrī Asapura
Śrī Kuladhvaja

D. North Enclosure

Śrī Gunonnata ...(33rd niche)

Śrī Unnateccha
Śrī Utkhatakhandaka
Śrī Ekadhanurddhara
Śri Udarakirtti ...(34th niche)

Śrī Acarapara
Śrī Arttayana
Śrī Asritavatsala
Śrī Itisatana ...(35th niche)

Śrī Atoddhatumburu
Śrī Agamapramana
Śrī Ajnalankata
Śrī Itihasapriya ...(36th niche)

Śrī Atisahasa
Śrī Anavagraha
Śrī Agamanusari
Śrī Utthanasila
Śrī Udayonnata
Śrī Udvrttadamana
Śrī Ekaraja
Śrī Kalavikrama
Śrī Jayanidhi
Śrī Kalavasana
Śrī Garvvitadamana ...(37th niche)

Śrī Jatigambhira
Śrī Caracaksu
Śrī Jnanankusa
Śrī Taptasarona ...(38th niche)

Śrī damittavyala
Śrī Danavarsa
Śrī Devadevabhakta
Śrī Durvvakhega ...(39th niche)

Śrī Caruvilasa
Śrī Tungavikrama
Śrī Tivrakopa
Śrī Dharmmavijayi ...(40th niche)

Śrī Devagni
Śrī Desavarddhana
Śrī Duradurita
Śrī Dharmmasetu ...(41st niche)

Śrī Duradasi
Śrī Drptasasana
Śrī Nayanusari
Śrī Nayanamanohara ...(42nd niche)

Śrī Aninoyacarita
Śrī Ugadhagambhiryya
Śrī Anabhravrsti
Śrī Atanupratapa ...(43rd niche)

Śrī Adharmmabhiru
Śrī Arinasa
Śrī Avanibhajana
Śrī Aprativaryya ...(44th niche)

Śrī Avandhyakopa
Śrī Amitrantaka
Śrī Avihatasakti
Śrī Anavagita ...(45th niche)

Śrī Aratikala
Śrī Anavagraha
Śri Atisahasa
Śrī Anugrsila ... (46th niche)

Śri Abhayarasi
Śrī Ahatalaksana
Śrī Utsahanitya
Śrī Upayanipuna ...(47th niche)

Śrī Gandhahasti
Śrī Kamavilasa
Śrī Kaviprabodha
Śrī Karnakopa ...(48th niche)

Śrī Candadanda
Śrī Asahyakopa
Śrī Chayavrksa
Śrī Dharanitilaka ...(49th niche)

Śrī Varunapasa
Śrī Dhairayasagara
Śrī Pravrttacakra
Śrī Nagapriya ...(50th niche)

Śrī Niramitra
Śrī Niraggala
Śrī Parantapa
Śrī Lokasikamani ...(51st niche)

Śrī Partthivasi
Śrī Balaprama
Śri Bhuridana
Śrī Pratibhaya ...(52nd niche)

Śrī Bhimavikrama
Śrī Rajakunjara
Śrī Lalitavilasa

E. Left Side of East Enclosure

Śrī Sastradhrsti ...(53rd niche)

Śrī Varanabhagadatta
Śrī Vikrsavilasa
Śrī Vikramakesari
Śri Vinanarada ...(54th niche)

Śrī Sankarabhakta
Śrī Suragraganya
Śrī Tatvavedi
Śrī Isvarabhakta ..,(55th niche)

No. 56

KANCHIPURAM INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District.
Round the inside of the enclosure of the Rajasimheśvara temple (fourth tier).

References : *ARE,* 1888, no. 3; *SII,* i, no. 26.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

2nd niche

श्री अत्यन्तकामः श्री अमित्रमल्लः

3rd niche

श्रीगुणविनीतः श्रीअपराजितः

4th niche

श्रीअवनिदिबाकरः श्रीऊर्जितः

5th niche

श्रीउदितप्रभावः श्रीउदितकीर्तिः

6th niche

श्रीकलंकरहितः श्रीकलासमुद्रः

7th niche

श्री उग्र[वी]र्य्यः श्रीउदितोदितः

8th niche

श्रीअत्युदारः श्रीअनुनयसा-[द्धय]

9th niche

श्रीउन्नतरामः श्रीउग्रप्रता[पः]

10th niche

श्रीआहवधीरः श्रीआह[वकेसरी]

11th niche

श्री****** श्रीकालकोपः

12th niche

श्रीखरविक्रमः श्रीखिन्नानुकम्पी(:)

13th niche

श्रीचक्रवर्त्ती श्री[चाप]द्वितीय[:]

14th niche

श्रीअमोघवाणः श्रीअसह्यमार्ग्गणः

15th niche

श्रीउग्रसायकः श्रीउद्धतविशिखः

16th niche

श्रीभीमकार्म्मुकः श्रीभीषणचाप[:]

17th niche

श्रीआविस्मितः श्रीअमित्राशनिः

18th niche

श्रीइष्टवर्षः श्रीइन्द्रलीलः

19th niche

श्रीअमित्र[मर्द्दनः श्री]आजिमर्द्दनः

20th niche

श्रीदुष्टदमनः श्रीदुरुत्सहः

ABSTRACT

Gives the following epithets of the king :

2nd niche	Śrī Atyantakāma; Śrī Amitramalla
3rd niche	Śrī Guṇavinīta; Śrī Aparājita
4th niche	Śrī Avanidivākara; Śrī Urjjita
5th niche	Śrī Uditaprabhāva; Śrī Uditakīrtti
6th niche	Śrī Kalaṅkarahita; Srī Kalāsamudra
7th niche	Śrī Ugravīryya; Śrī Uditōdita
8th niche	Śrī Atyudāra; Śrī Anunayasāddhya
9th niche	Śrī Unnatarāma; Srī Ugrapratāpa
10th niche	Śrī Āhavadhīra; Srī Āhavakesari
11th niche	Śrī...; Śrī Kālakōpa
12th niche	Śrī Kharavikrama; Śrī Khinnānukampī
13th niche	Śrī Cakravartti Śrī Cāpadvitīya
14th niche	Śrī Amoghabāṇa; Śrī Asahyamārggaṇa
15th niche	Śrī Ugrasāyaka; Śrī Uddhataviśikha
16th niche	Śrī Bhīmakāmmuka; Śrī Bhīṣaṇacāpa
17th niche	Śrī Avismita; Śrī Amitrāśani
18th niche	Śrī Iṣṭavarṣa; Śrī Indralīla
19th niche	Śrī Amitramarddana; Śrī Ajimarddana
20th niche	Śrī Duṣṭadamana; Śrī Durutsaha.

No. 57

KANCHIPURAM INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District.
On the front wall of the first niche to the right of the entrance of the shrine of Mahēndravarmēśvara in the Kailāsanātha temple.

References : *ARE*, 1888, no. 5; *SII*, i, no. 28; 'New Light on Mamallapuram', *TASSI*, 1962, 40.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

श्रीनित्यविनीतेश्वरगृहम् ॥

ABSTRACT

Gives the name of the (shrine) as *Śrī-Nityavinīteśvara-gṛham.*

No. 58

KANCHIPURAM INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District.

On the third niche to the right of front entrance in the Kailāsa-nātha temple.

References : *ARE*, 1888, no. 6; *SII*, i, no. 29; 'New Light on Mamallapuram', *TASSI*, 1962, 40-1.

Language : Sanskrit.

Script : Pallava-Grantha.

Meres : *vv*. 1-2 *Vasantatilaka*; v. 3 *Anuṣṭubh*.

Date : R.Y.—

TEXT

1. Front : First line

नमश्शिवाय [।।*]

भर्त्तुःपुरोन्मथनदृष्टधनुर्ब्बलस्य शैलाधिराजतनयेव वृषध्वजस्य [।*]

या कालकाल इति विश्रुतपुण्यकीर्तिः । कान्ता नितान्तदयिता परमेश्वरस्य (:)।।[१*]

2. Back

देवे जगद्वलयरक्षणबद्धदीक्षे निर्ब्भिन्नशत्रुहृदये नरसिंहविष्णौ [।*]

वाल्लभ्यमूर्ज्जितमवाप्य विराजते या निर्ज्जित्य गर्व्वमिव पुष्करदेवतायाः ।। [२*]

3. Front : Second line

निर्म्मापितमिदन्धाम तया चन्द्र[शिखा]मणेः [।*]

पता[कयेव] नारीणां रम्यं रंगपताक[या ।। ३*]

ABSTRACT

States that Raṅgapatāka, the wife of Kālakāla *alias* Narasimhaviṣṇu, whose banner was the *vṛṣa* (bull), built the temple for Śiva. The queen claims here superiority over Pārvati, the wife of Śiva, whose sign is also the bull and over *Puṣkaradēvatā* (Lākṣmī), the wife of Narasimhaviṣṇu (her husband's namesake). (The whole inscription is in double *entendre*).

No. 59

KANCHIPURAM INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District.

On the fifth niche to the right of entrance in the Kailāsanātha temple.

References : *ARE*, 1888, no. 7; *SII*, i, no. 30; 'New Light on Mamallapuram', *TASSI*, 1962, 41-2.

Language : Sanskrit.

Script : Pallava-Grantha.

Metre : *v.* 1 *Vasantatilaka*; *v.* 2 *Upejati.*

Date : R.Y.

TEXT

1. Front

श्री [।।*]

आकारसुन्दरविलासवतीसहस्त्रसर्ग्गप्रबन्धचिर[संस्कृतकौ]शलस्य [।*]

लावण्यमार्द्दवविलासमृजासमग्रा निम्र्माणसिद्धिरिव या प्रथमस्य धातुः ।। [१*]

2. Back

अक्लिष्टमाधुर्य्यविलोभनीयां विभूषितां विभ्रमहावभावैः [।*]

आकर्षविद्यामिव लो******* [।।२*]

ABSTRACT

Refers to a lady[1] (name lost) who is acclaimed for beauty, grace, etc.

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1. Probably she was the builder of the niche which contains the record. Though the name of the lady is not mentioned in the record, in all probability she may be the same as Raṅgapatāka whose beauty is well complemented in another record from the same temple.

No. 60

MAHABALIPURAM INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District.
On the plinths of two platforms excavated in the western side of the second courtyard of the Shore Temple.

References : *ARE*, 1912, no. 566; *EI*, xix, no. 18-A, 105-9 and Plate; *SII*, xii, no. 28; *TASSI*, 1962, 43.

Language : Sanskrit.

Script : Pallava-Grantha.

Metres : v. 1 *Aryā*; v. 2, v. 3, v. 4 *Anuṣṭubh*, v. 5?; v. 6 *Ārya* (*or Anuṣṭubh*?).

Date : R.Y.—

TEXT

Platform A

West side

श्रीः [।*]अप्रतिममवनिभूषणमकलंकन्धरणि चन्द्रमवनीन्द्राः[।*]अरिमर्द्दनगतुल-

South side

[1][ब]लं कुलतिलकं ये नमन्ति ते..................[2][॥१*]......[3]रहितो बहुनय[4]-

East side

:॥ अत्यन्तकाममपराजितमेकराजञ्चन्द्राङ्वशेखरशिखामणिमद्भुत[5] यम्[।*]चण्डाश-

1. The space available at the beginning of this line is more necessary for the letter ब.
2. As the *vṛtta* of this verse is *Āryā*, four *mātras*, are wanting in order to complete the verse. Adopting the above reading, the word धन्या will suit the purpose, ये and ते being appositional. सुखिनः would suit equally well.
3. Two syllables are wanting here. They may be भय or छल.
4. The *viśarga* of this word is seen in the beginning of the east side.
5. The reading मद्वितीय is also possible.

North side

नि ज्ञितिमृताम्महतामसहां सम्प्राप्य काममित्र नन्दति जीवलोक:[॥२*]

श्री: (श्री) उदयचन्द्रह: ।[1]

Platform B

West side

श्रीराजसिंहो रणजय[।*] श्रीभरश्चित्रकार्म्मुक:[।*] एकवीराश्चिरम्पातु शिवचूडा[2]-

मणिर्म्महीम्[॥३*] श्रीकार्मुक:

South side

कालकाल: काला[3]............[।*][अ]भिरामो विजयते रणभीमो गुणालय: । [४*]-

श्रीवल्लभमति-

East side

मानं रणवीर कुल[4]............[।*] अर्जितमुन्नतराममप्रणमत युद्धा[ज्र्जुन][5]......[॥५*]

North side

पमर्त्थदृष्टो[6] शत्तणम.म.म.. त्ननयनभक्त......नरेन्द्रसिंहन्नमन्ति नृपा: । [६*]

1. This symbol has been used as a punctuation mark.
2. ळा seems to be the more probable reading in the opinion of the Government Epigraphist.
3. Six syllables are wanting to make up the *Anuṣṭubh* metre. It might be restored by some such expression as °न्तकपादार्चक.
4. The space should have been filled by six or seven letters representing eight *mātras*. Such as प्रकाशकरं or द्वजं जायिनं.
5. As प्रणमत is imperative, second person, plural we have to suppose that this is an address, and an expression like न्धराधीशा: after युद्धाज्र्जुन may be understood. The letter ज is found in smaller size after द्धा and thus enables us to decipher the word युद्धान्र्जुन.
6. The reading is tentative. As the space available is for 32 letters, the verse may be in the *Anuṣṭubh* metre; but the last portion does not agree with this, and suggests the *Āryā* metre. The Government Epigraphist would read the earlier portion thus : यभार्त्थदृष्टे शशत्रुणाम्मल्ल महामल्लं [।*] त्रिनयनभक्तं मित्रम्. The whole verse is so defaced that the reading given above is, as it is, meaningless. In the Vayalur inscription also Mahāmalla occurs as a surname of Narasimhavarman II.

ABSTRACT

Records an eulogy of the king to whom all kings are said to have made obeisance. 'The world of men having, obtained this king is happy as if it has obtained its desire'. Mentions the following epithets of the king :

Apratima, Avanibhūṣana, Akalaṅka, Dharaṇicandra, Arimardana, Atulabala, Kulatilaka, Atyantakāma, Aparājita, Candrārdhaśēkhara-śikhāmaṇi, Caṇḍaśani, Udayacandra, Rājasimha, Raṇajaya, Śrībhara, Citrakārmuka, Ēkavīra, Śivacūḍāmaṇi, Kālakāla, Abhiramā, Raṇabhīma, Guṇālaya, Śrīvallabha, Abhimāna, Raṇavīra, Yuddhārjuna, Narendrasimha.

No. 61

MAHABALIPURAM INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District.

On a pillar of the rock cut *maṇḍapa* south-west of the "Gopis Churn".

References : *ARE*, 1907, no. 530; *EI*, x, 8; *SII*, xii, no. 23; *Cave Temples of the Pallavas*, 110.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

१. श्रीवामाङ्कुश

ABSTRACT

Reads : *Śrī-Vāmāṅkuśa* (*i.e.* the bearer of a handsome elephant-goad).

No. 62

PANAMALAI INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Panamalai, Villupuram Taluk, South Arcot District.

On the north west and south bases of the Tāḷapurīśvara temple on the hill.

References : *ARE*, 1915, no. 616; *Ibid.*, 114, para. 5 and Plate; *EI*, xix, no. 18-B, 109-15; Sewell's *List of Antiquities*, i, 29; *Gazetter of South Arcot District*, 385; *TASSI*, 1962, 42-3.

Language : Ṣanskrit.

Script : Pallava-Grantha.

Metres : *vv*. 1, 2, 4 & 6 *Sragdhāra*; *v*. 3 *Vasantatilaka*; *v*. 5 *Indravajra*.

Date : R.Y.—

TEXT

१. ....[1]नोदपादि प्रथितभुजवलो द्रोणि[2] रंशः[3] पुरारिः । [१*]अश्वत्था-

२. म्नोथ तस्मान्निचितगुरुतपोनिर्म्म-

३. लादाविरासोदाम्नायादंगविद्याविसर इव महीवल्ल[भः पल्ल*]वाख्यः[4] [।*]

४. यस्मादेष[ः*][5].........पथि विहितपदात्पात्रने[6] माननीयो मन्दाकिन्या[ः*]प्रवा-

५. हः शशिन इव महानन्वयः पल्लवानाम् । [२*]सम्राजामश्वमेधावभृ-

६. यविरजसां भूभुजां पल्लवानामस्पृ-

७. ष्टापल्लवानां विमलतरभरद्वाजवंशोद्भवानाम्[।*]केतो-

---

1. The first three syllables are wanting.
2. Read : द्रौणि
3. Krishnaswami Aiyangar reads it as : द्रोणेन
4. There is an unwritten space of one foot here, capable of holding the three letters, which are found in the Kāñcīpuram inscription.
5. The three syllables which are necessary for the metre may be प्रसृतः *or* प्रजज्ञे which will be the predicate of अन्वयः.
6. Krishnaswami Aiyangar reads it : पावनो

८. रत्षी[1]णबाहुद्रविणहृतमहीचक्रविख्यातकीर्त्तेर्य्यो देवा-

९. देकमल्लाद्गुहे इव पर[मादीश्वरादात्तजन्मा[2]] । [३*]

१०. ....[3]भुजद्र[4] विणावभासी सत्वो[5]

११. र्जितः समरदृष्ट[6] महाप्रभावः[।*]यो राजसिंह इति विश्रु-

१२. तपुण्यकीर्त्ति[7] रुदवृ[8]त्तशत्रुनृपकुञ्जर राजसिंहः[। ४*]हर्त्ता द्वि-

१३. पद्व[9]र्ग्गसमुच्छ्रयाणां [क]र्त्ता च कल्याणपरम्पराणाम्[।*]

१४. चित्त सदा[10]सभृ-

१५. तभक्तिपूते धत्ते पदं[11] यस्य मृगा[12]कमो[13]लि[ः*] । [५*]संरुढाम्नाय-

१६. ....[14]मयानेकशाखासमग्रः[श्री]-

१७. ....[15]तः फलकुसुमकृताकान्तिमालम्ब-

१८. माना[ः][16][।][सद्वृत्ता[17]भोनिषेकैर्द्रुम इव सततन्तस्य...........[18]छायासमुद्धाम......
जय[19]ति कलियुगग्रीष्मतप्तोपि[20]धर्म्मः[। ६*]

---

1. Read : क्षी
2. The stone on which the inscription is engraved is broken here and the passage inserted has been taken from *SII*, i, no. 24, verse 5.
3. The first six syllables are wanting. An expression like मदृणोर्जित will do.
4. Read : द्र
5. Read : सत्त्वो
6. Krishnaswami Aiyangar reads it as दृप्त and suggests सुभाव in place of प्रभा.
7. Read : र्त्ति
8. Krishnaswami Aiyangar reads : दृ [dṛ]
9. Read : र्ग
10. Read : सं; Krishnaswami Aiyangar reads : मप्टत
11. Krishnaswami Aiyangar reads it as सदा
12. Read : गां
13. Read : मौ
14. Seven syllables are missing.— —˘ ˘ ˘ ˘ ˘
15. Five syllables are wanting.— ˘ — —˘—
16. Read : नः
17. Read : तांम्भो
18. Four letters — ˘ —˘— are probably missing to make up the *pada*.
19. H. K. Sastri reads it as जगति
20. Read : °प्रोपि If the reading जगति is taken instead of जयति then it is unnecessary to correct प्तं·

ABSTRACT

First the origin of the Pallava family is narrated; Drauṇi's son was Aśvatthāman; his son was Pallava and from him came the great family of the Pallavas. The Pallavas were emperors, had their origin in the highly pure family of Bhāradvāja and shone by the baths which concluded the performance of the *Aśvamēdha*. From Ēkamalla, an ornament of this family was born, as Guhā from the great Īśvara, Rājasimha, a royal lion to the elephants of daring, hostile kings.

Rājasimha is praised as the conqueror of crowds of hostile kings, the performer of many auspicious acts and as one in whose mind Mṛigāṅkamauḷi (Śiva) rested his foot. The tree of Dharma is said to have flourished in his rule, though scorched by the cruel Sun of the Kali age.

No. 63

PANAMALAI INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Panamalai, Villupuram Taluk, South Arcot District. On the side of a small cavern containing an image of Kāḷi (Mahiṣāsuramardani) at the foot of the hill.

References : *ARE*, 1915, no. 618; *SII*, i, no. 31; *TASSI*, 1962, 42.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.-

TEXT

१. राजसिंहो रणजयः

२. श्रीभरश्चित्रकार्मुक[ः।*] ए-

३. कवीरश्चिरम्पातु शि-

४. वचूडामणिर्म्महीम्[॥*]

ABSTRACT

This is a benedictory verse[1] on Rājasimha wishing him to protect the earth for a long time. The king bore the epithets *Raṇajaya*, *Śrībhara*, *Citrakārmuka*, *Ekavīra* and *Śivacūḍāmaṇi*.

1. Identical with the last verse of Rājasimha's large inscription around Rājasimheśvara shrine in the Kailāsanātha temple at Kāñcī.

No. 64

SALUVANKUPPAM INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Śāḷuvaṅkuppam, Chingleput Taluk, Chingleput District.
On the southern wall of the rock-cut cave at Iḍaiyaṉpaḍal near Śāḷuvaṅkuppam.

References : *ARE*, 1907, no. 534; *SII*, i, no. 21; *Ibid.*, xii, no. 24; *EI*, x, 12; *Cave Temples of the Pallavas*, 128-30; R. Nagaswamy 'New Light on Mamallapuram', *TASSI*, 1962, 44-5.

Language : Sanskrit.

Script : Pallava-Grantha.

Metres : *vv*. 1-4 *Anuṣṭubh*; *v*. 6 *Sragdhara*; *v*. 7 *Āryā*.

Date : R.Y.–

TEXT

१. श्रीमतोत्यन्तकामस्य द्विषद्द

२. र्प्पापहारिणः[।*]श्रीनिधेः काम-

३. रागस्य हराराधनसंगिनः ।।[१*]

४. अभिषेकजलापूर्ण्णे चित्ररत्नाम्बुजाकरे[।*]

५. आस्ते विशाले सुमुखः शिरस्सरसि शंकरः ।।[२*]

६. तेनेदं कारितं शम्भोर्भवनं भूतये भुवः[।*]कै-

७. लासमन्दरनिभं भूभृतां मूर्ध्नि तिष्ठता ।।[३*] भक्तिप्रह्वे-

८. ण मनसा भवं भूषणलीलया[।*] दोष्णा च यो भुवन्धत्ते

९. जीयात्स श्रीभरश्चिरम् ।।[४*] अतिरणचण्डः पतिरवनिभु-

१०. जामतिरणचण्डेश्वरमिदमकरोत्[।*] इह गिरितन-

११. यागुहगणसहितो नियतकृतरतिर्भवतु पशुप-

१२. तिः ।।[५*]गुर्व्वीमीशानभक्तिं श्रियमतिशायिनीं दुर्व्वहं भारमुर्व्व्या

१३. निस्सामान्यश्च दानं सममति[र]णचण्डाख्यया यो[बिभर्त्ति ।]

१४. स्थाने निर्म्मापितेस्मिन्विदि[तरण]जयख्यातिना नेन[भ]र्त्ता भूताना-

१५. मष्टमूर्त्तिश्चिरमतिरणचण्डेश्वरे यातु निंष्टाम्[॥६*]अ[नुग्र]शील[:॥*]

१६. यदि न विधाता भरतो यदि न हरिर्न्नरदो न वा स्कन्दः[।*] बोद्धुं क इव

१७. समर्त्थस्संगीतं कालकालस्य ॥[७*] ओं ॥ समरधनञ्जयः संग्रामधीरः ॥ ओं ॥

ABSTRACT

Records that the temple (where the inscription is found) was caused to be made for Śambhu (Śiva) by the king Atiraṇacaṇḍa and was named after him as 'Atiraṇacaṇḍeśvaragṛham'.[1] The king had the following surnames : *Atyantakāma, Kāmarāga, Śrīnidhi, Śrībhara, Raṇajaya, Anugraśīla, Kālakāla, Samaradhanañjaya* and *Sangrāmadhīra.*

1. From the occurrence of the surname *Kālakāla* and the similarity of characters of this record with those of the Kailāsanātha temple inscription of Rājasimha, Atiraṇacaṇḍa of this record has been identified with Narasimhavarman II Rājasimha.

No. 65

SALUVANKUPPAM INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Śāḷuvaṅkuppam, Chingleput Taluk, Chingleput District.

On the northern wall of the rock-cut cave at Iḍaiyaṉpaḍal near Śāluvaṅkuppam.

References : *ARE*, 1907, no. 535; *SII*, i, no. 22; *Ibid*, xii, no. 25; *EI*, x, no. 24.

Language : Sanskrit.

Script : Early Nāgari.

Date : R.Y.—

TEXT AND ABSTRACT

See no. 64 above[1]

1. The inscription consists of the first six verses of the record referred to.

No. 66

SALUVANKUPPAM INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Śāḷuvaṅkuppam, Chingleput Taluk, Chingleput District.
Above the entrance of a cave temple at Iḍayaṉpaḍal near Śāḷuvaṅkuppam.

References : *SII*, i, no. 23; *EI*, x, no. I F (25 & 26); *Cave Temples of the Pallavas*, 127-9.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

१. अतिरणचण्डपल्ल[वेश्वरगृह]

२. अतिरणचण्डपल्ल[वेश्वरगृह]

ABSTRACT

Mentions 'Atiraṇacaṇḍa-Pallaveśvara-gṛha'. (*i.e.* the temple of Atiraṇacaṇḍa-Pallaveśvara).[1]

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1. On the lateral surface of the excavated portion of the rock on either side of the end pilasters are two inscriptions of identical content but in different scripts, the one on the north being in Nāgari and the other on the south, incomplete, in Pallava-Grantha (See *Cave Temples of the Pallavas*, 127).

No. 67

TIRUPPORUR INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Tiruppōrūr, Chingleput Taluk, Chingleput District.
On two pillars in the *maṇḍapa* in front of the Dēvayāniyammaṉ shrine in the Kandasvāmi temple.

References : *ARE*, 1909, no. 76; *SII*, xii, no. 27 and Plate; *TASSI*, 1962, 50.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

First pillar

१. कामललित:

२. कुलतिलक:

३. गुणविनीत[:]

४. धरणि तिलक[:]

५. ज्ञान सागर:

६. त्रिभुवनदीपक[:]

७. अविरतदान:

८. ईशानशर[ण]:

Second pillar

९. पृथिवीसार:

१०. समरधनञ्जय[:]

११. अत्यन्तकाम:

१२. अभयंकर:

१३. अवनिदिवाकर[:]

१४. अतिरणचण्ड[:]

१५. अवारितवीर्य्य[:]

१६. अरिकरिकेसरी[॥]

ABSTRACT

Gives the following epithets (of the king) :

Kāmalaḷita, *Kulatilaka*, *Guṇavinīta*, *Dharaṇitilaka*, *Gñānasāgara*, *Tribhuvanadīpa*, *Aviratadāna*, *Īśānaśaraṇa*, *Pṛthvīsāra*, *Samaradhanañjaya*, *Atyantakāma*, *Abhayaṁkara*, *Avanidivākara*, *Atiraṇacaṇḍa*, *Avaritavīryya*, and *Arikarikēsarī*.

No. 68

VAYALUR INSCRIPTION OF NARASIMHAVARMAN II

Provenance : Vāyalūr, Chingleput Taluk, Chingleput District.
On the four faces of a cubical pillar of the *gōpura* at the main entrance into the dilapidated Vyāgrapurīśvara temple.

References : *ARE*, 1908, no. 368; *SII*, xii, no. 26; *EI*, xviii, 150-1; *TASSI*, 1962, 43.

Language : Sanskrit.

Script : Florid Pallava-Grantha.

Date : R.Y.—

TEXT

१. ब्रह्मा । अङ्गिर[ाः ।]बृहस्पतिः । शं[युः ।][भ]रद्वाजः । द्रोणाः । अश्वत्थामा[१*]

२. पल्लवः । अशोकः । हरिगुप्तः । [भूत]दत्तः । [सूर्य्यवर्म्मा][।]........विष्णु]गोपः । धृत

३. [कः][।*] [क]ळिन्दः । ज्यामल्ल[ः । रि]पुमल्लः [।*]विमलः । कोङ्गणिः [। क]ाळभर्त्ता [।* । चूतपल्लव[ः ।] वीरकू[र्च्चः । चन्द्रवर्म्मा

४. । कराळः । विष्णुगोपः । स्कन्दमूलः [।] काणगोपः । वीरकूर्च्चः । [स्क] न्दवर्म्म[ा ।]कुमारविष्णुः

५. । बुद्धवर्म्मा [।] स्कन्दवर्म्मा । कुमारविष्णुः । बुद्धवर्म्मा । स्कन्दवर्म्मा । विष्णुगो

६. पः । विष्णुदा[सः] । स्कन्दवर्म्म[ा ।] सिंहवर्म्मा । स्कन्दवर्म्मा । सिं-

७. हवर्म्मा । स्कन्दवर्म्मा । नन्दिवर्म्मा । सिंहवर्म्मा[।] सिंहवर्म्मा विष्णुगोपः ।

८. सिंहवर्म्मा । सिंहविष्णुः । महेन्द्रवर्म्मा । नरसिंहवर्म्मा । महेन्द्रव-

९. र्म्मा । परमेश्वरवर्म्मा । $\frac{no}{n}$[1] श्रीपल्लवान्वयकुलाचलराजसिंहो

1. This symbol is evidently intended as a mark of punctuation.

१०. यः क्षत्रसिंह इति [1]विश[त] पुण्यकीर्त्तिः [।*] जीयात्महे[2]श्वरशिख[ा] मणिदीप्त-
मौलि[र्यु]-

११. ध्धार्ज्जुने[ा][स] ख[लु][3]लोक नरेन्द्रसिंह[ः ।] [१*][श]म्भोः पादार[विन्दद्वय
परिचरणे नित्यमत्य-

१२. न्तकामः श्रीमेघो विप्रसम्याकरविभवकरे[4] [व्यो]मरत्रोघच[न्द्रः][5] [।*]राज्यान्त[ा]
राव[गा]हवि[6]-

१३. दोनमहामल्लशब्द[ः*]प्रजानां रक्ष[ा]दीक्षाधिकारं वहतु रणजय[ः*]श्रीनि-

१४. धिद्वीपलक्षम् । [२*]

ABSTRACT

First the genealogy of the Pallavas from Brahmā to Paramesvaravarman the fathers and the immediate predecessor of Rajasimha is traced through, Aṅgiras, Bṛhaspati, Śamyu, Bhāradvāja, Droṇa, Aśvatthāman, Pallava, Aśoka, Harigupta, Bhūtadatta; Sūryavarman, ... Viṣṇugopa, Dhṛtaka, Kaḷinda, Jyāmalla, Ripumalla, Vimala, Koṅkaṇi, Kaḷabhartṛi, Cūtapallava, Vīrakūrca, Candravarman, Karāḷa, Viṣṇugopa, Skandamūla, Kāṇagōpaḷ Vīrakūrca, Skandavarman, Kumāraviṣṇu, Buddhavarman, Skandavarman, Kumāraviṣṇu, Buddhavarman, Skandavarman, Viṣṇugopa Viṣṇudāsa, Skandarvarman, Simhavarman, Vīravarman, Skandavarman, Simhavarman, Skandavarman, Nandivarman, Simhavarman, Simhavarman, Viṣṇugopa, Simhavarman, Simhaviṣṇu, Mahendravarman, Narasimhavarman and Mahendravarman.

Then follows the eulogy of the king Rājasimha, born in the Pallava family. He is given the *birudas*, *Kṣatrasimha*, *Yuddhārjuna*, *Narendrasimha*, *Atyantakāma*, *Śrīmegha*, *Mahāmalla*, *Raṇajaya* and *Śrīnidhi*. His crown is said to have been resplendent with the crest-jewel, *viz.*, *Māhēśvara*. It is wished that this king may exercise the royal prerogative and take up the vow of administering his subjects upto the extremities of his kingdom, as even to include the *dvīpa-lakṣam*.

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1. Read विश्रुत
2. Read : जीयान्महे
3. Read : द्वार्ज्जुनस्सकल
4. Read : करो
5. It is difficult to rectify this corrupt passage. व्योम is perhaps a mistake for वंश and रत्राघ corrected into रत्रैध perhaps stands for रत्राकर, an occean. The reading may be restored as : श्रीमेघो विप्रसस्येकरविभवकरेव्योमरत्रोथ चन्द्र:
6. This is again corrupt. Metrically one long and one short syllables are wanting.

No. 69

KANCHIPURAM INSCRIPTION OF MAHENDRAVARMAN III

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District. Round the outside of the shrine of Mahendravarmeśvara (Naradeśvara) in front of the central shrine in the Kailāsanātha temple.

References : *ARE*, 1888, no. 4; *SII*, i, no. 27; 'New Light on Mamallapuram', *TASSI*, 1962, 39-40.

Language : Sanskrit.

Script : Pallava-Grantha.

Metres : *vv.* 1-3 *Sragdharā*; *v.* 4 *Vaṁśasta*.

Date : R.Y.—

TEXT

[श्री]भार[द्वाजगोत्र]क्षिति[ध]रशिख[र]*******

[प्रादुर्भू]तो महेन्द्रः प्रतिनृपतिगजत्रासिवीर्य्योर्ज्जिताद्यः [।*]

एतत्तेनोपकण्ठे विहितमनुपमं राजसिंहेश्वरस्य

प्रीत्या नित्यम्म[हे]न्द्रे[श्वरम्]धिवसतु स्थाणुरीशस्सुरा[द्यः ॥१*]

लोकादित्यात्प्रसूतो रणरसिकचमूपङ्क्षोषिप्रतापा-

द्यन्देवो राजसिंहस्तनयमलभ[त श्रीमहेन्द्राभिध]ानम्[।*]

तेन श्रीराजसिंहेश्वरगृहविहिते श्रीमहेन्द्रेश्वरेस्मि-

न्नावासे कृत्तिवासाः सह गुहपरिषन्मण्डलैः सन्निधत्ताम् ॥[२*]

यं राजा राजसिंहस्तनयमजनयन् मेदिनीवीरसिंहो

वृत्तेरंहोनिवृत्तैः कृतयुगमपरन्निर्म्मिममाणो महेन्द्रम् [।*]

तेनेदं राजसिंहेश्वरनिकटसमुत्थापित सप्रसादो

नित्यावासम्महेन्द्रेश्वरगृहमुमय सार्द्धमीशो विधत्ताम् ॥[३*]

करोतु कालान्तकरः पुरान्तको महेश्वरस्सर्व्वसुरासुराश्रयः [।*]

पदं सदा******** [॥८*]

महेन्द्रवर्म्मेश्वरगृहम् ॥

ABSTRACT

Records that Mahendravarman, the son of Rājasimha and grandson of Lōkāditya, built a temple for Śiva near the temple of Rājasimheśvara and named it after him as 'Mahendravarmeśvara-gṛham'.[1] Lōkāditya is said to have destroyed the army of Raṇarasika.

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1. The name of the temple is also engraved on either side of the steps which leads to the entrance of the shrine.

No. 70

KANCHIPURAM INSCRIPTION OF MAHENDRAVARMAN III

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District.

On a slab[1] fixed in the northern end of the Okkapiṟandāṉkuḷa Street.

References : *ARE,* 1932-3, no. 1; *Ibid.*, 54; *SII,* xii, no. 31.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

१. श्रीमहेन्द्रवर्म्म[े]श्वरगृहम् [।।*][2]

ABSTRACT

Mentions that (this is the temple called) 'Śrī Mahendravarmeśvara-gṛham.'

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1. The present inscription is engraved on the lateral face of a stray granite slab from the appearance of which it seems to have formed the lintel of a structural temple, probably of brick. A similar label inscription is also found in the Kailāsanātha temple.
2. The king may be identified with Mahendravarman II or III preferably the latter.

Paramesvaravarman II

No. 71

TIRUVADI INSCRIPTION OF PARAMESVARAVARMAN II

Provenance : Tiruvadi, Cuddalore Taluk, South Arcot District.
On a slab lying in front of the inner *gōpura* of the Vīraṭṭanēśvara temple.

References : *ARE*, 1903, no. 56; *SII*, viii, no. 331.

Language : Tamil.

Script : Tamil.

Date : R.Y. 3=c. A.D. 731.

TEXT

1. Svasti Śri [॥*] Paramēccurap-
2. pōttaraiyaṟkku yāṇḍu mū-
3. ṉṟāvadu [।*] Aviṉūr=tTiru Agatti-
4. śvarattu Mahādēvaraḍiyāṉ Maṇi-
5. yaṉ tiruppali pōdavadaṟkum tiru-
6. a[mi]dukkum oṭṭip poliyūṭṭu vaitta
7. pariśāvadu [।*] Ko[ṟ]uttalai Nāccaṉ Ma-
8. ṇḍaiyāḻvā. . .rētta [t*]tu
9. magiḻarētta[t*]tu mēl] uḍaiya aiññū-
10. ṟṟu-kkāḍiyum ūruṇi agattu=pPo-
11. ṟkun[ṟa*]ccaḍaṅgaviyār-ētta[t*]tu mēlai pirā-
12. yaśeṟuviṉ ṟalai uḍaiya kalam
13. nel muppatiṉ kāḍiyum poṉkaḻañ-
14. cum icceṟuviṉuḷ Poṟṟattaṉa[r*] kūṟā-

15. yadum Koḍuñśeṟuvu talaccamāḍāga
16. [ne]l aiñpatiṉ kāḍikkum poliūṭ-
17. ṭuṉṉa uḍaiyadu Koṟuttalai Po-
18. [ṟ]kkattiyār magaṉṉ-iḍai ūruṇi-agat-
19. tukai[yi]doṟṟi uḍaiya kalam poṉ aṟu
20. kaḻañcum neṟ padiṉāṟkāḍiyum kaivi[yi]ḍo-
21. ṟṟi Koṟuttālai=pPoṟṟāliyārr(r)-iḍai
22. ūruṇi agattu=kKoṇḍaṉaṅkuḷi iva-
23. [ru]ḍaiya nilattiṉ ṟalaiyum Karuppē t-
24. ta[t*]tu ivaruḍaiya mūṉṟu śeṟuviṉ-ṟa-
25. laiyumāga uḍaiyakalam aṟu kaḻañcum
26. nel aṟupadiṉ kāḍiyum=ikKo-
27. ṇḍaṉaṅkuḷi naḍuvil iraṇḍu ku-
28. [ḻiyi]ṉ ṟalaiyum Koṇḍaṉaṅki-
29. ḻavar Poḷa Naṇḍiyār-iḍai uḍai-
30. ya nāṟpatiṉ kāḍi nellum Piṇḍi
31. ūṭṭippaṭṭi=dDevabūdi aṅgamaṇi
32. peṟṟa śeṟuviṉ ṟalaiuḍaiya nel nā-
33. nā[1] ṟpatiṉ kāḍiyum Koṟuttalai=p-
34. Poṟkattiyār magaṉ=Ilukkankāṭṭu
35. ppaṭṭi nilattilum . lamāṇa paṭṭit-
36. talai uḍaiya aññūṟṟu kāḍiyum
37. Koṟuttalai=pPoṉṉilaṉar-ēta(tta)t-
38. tu=ppaṭṭi nilan talaiccaimāḍāga
39. uḍaiya nella(l=ai)ññūṟṟu-kkāḍiyum
40. Aḻiśup Poṟṟiṇḍat Tiruvēdiyā-
41. r talaippāḍakka(ga)ttu āṟu śeṟuviṉṟa-

1. The letters are superflous.

42. lai uḍaiya kalam aṟu kaḷañcu poṉ-
43. ṉum ivariḍayē vaḍapālai Paḷḷac-
44. ceṟuviṉ ṟalai muppatiṉ kāḍi nel-
45. lum poliūṭṭu Aḷiśur Śiṟṟayan ta-
46. laippāḍagattu mūṉṟu śeṟuviṉ ṟalai-
47. yum aṟupatiṉ kāḍi nellālum pa-
48. diṉ añkāḍi nellum poliūṭṭu-
49. vada[ga*]vum innel mudalāl padiṉ kā-
50. ḍiyāl orukāḍi nel poliūṭṭuva-
51. dum poṉ kaḷañciṉ vāy aṟu-
52. kāl nel poli uṇbadāgavum [।*]
53. sabhaiyum Panmāhēśvararum
54. iddharmmam rakṣittāraḍi eṉṟalai
55. mēlaṉa ।।। kālkaḍu taṭṭam

ABSTRACT

Records an agreement by Maṇiyaṉ, a servent of god Mahādēva of the temple of Tiru Agatiśvaram at Aviṉūr, for remitting interest, to provide for the conduct of *Tiruppali* and food offerings, on several gifts of paddy from specified plots of lands and gold, made by different persons. The gifts, totalling about 1,826 *kāḍi* of paddy and 19 *kaḷañcu* of gold, bear a general interest of one *kāḍi* for ten *kāḍi* of paddy and six *kāḍi*(?) of paddy for one *kaḷañcu* of gold, unless otherwise specified.

SECTION IV

Inscriptions of Nandivarman II, Dantivarman and Nandivarman III

Nandivarman II, Pallavamalla

No. 72

VRINCHIPURAM INSCRIPTION OF NANDIVARMAN II

Provenance : Vrinchipuram, Vellore Taluk, North Arcot District.
On a stone built into the courtyard of the Mārgasahayēśvara temple.

References : *ARE*, 1888, no. 54; *Ibid.*, 1939-40, no. 206; *SII*, i, no. 124; *Ibid.*, v, no. 54 (Appendix).

Language : Tamil.

Script : Tamil.

Date : R.Y. 9=*c.* A.D. 740.

TEXT

1. Śrī Kō-Viśaiya Nandivik[kiramaparuma]-
2. ṟku yāṇḍu oṉbadāvadu [।*]...
3. Māṉaḍigaṉ Śeruttalaimaṅ...
4. tu nagarattārkku uḷḷūr...
5. viṭṭu sarvvapariśālam koḍu...
6. Viḍēlviḍugu Mammaḷi na...
7. ṉamum pi...
8. m maḷit...

ABSTRACT

Seems to record some exemptions given to the *nagarattār* (merchant community) of Śeruttalaimaṅ[galam] by the king (?). Mentions *Viḍēlviḍugu.*

1. Only two lines were published in the volume.

No. 73

TIRUVELLARAI INSCRIPTION OF NANDIVARMAN II

Provenance : Tiruveḻḻaṟai, Lalgudi Taluk, Tiruchirappalli District. On the third pillar in the rock-cut cave in the Puṇḍarīkākṣa-perumāḷ temple.

References : *ARE*, 1905, no. 537; *SII*, xii, no. 32.

Language : Tamil.

Script : Tamil.

Date : R.Y. 10=*c.* A.D. 741.

TEXT

1. Svasti Śrī [॥*] Nandiparmmakku yā[ṇḍu]
2. 10÷Pallavakulatilaka...
3. Nandipanmaṟkku...
4. [di]ttakulakēsana[1]...
5. Viśayanalluḻā...
6. .[rai]yaṉāl ni...
7. ...ni...ḷiḍam
8. yā...tiyā ..
9. yā.........[2]

ABSTRACT

Mentions Pallavakulatilaka...Nandipanmar, [di]tta-kulakētana and Viśayanalluḻā[3][ṉ]...[rai]yaṉ.

1. May be restored as *Ādittakulakētana.*
2. The inscription is highly damaged and the continuation after *l.* 9 is irretrievably lost by the pealing away of the inscribed surface.
3. Perhaps a surname of the donor.

No. 74

SATTAMANGALAM INSCRIPTION OF NANDIVARMAN II

Provenance : Śāttamangalam, Wandiwash Taluk, North Arcot District. Found in a natural rock-surface in the village called Perumāḷpā-ṟai by the local people near the Chandranāthasvāmi temple.

References : *Damilica*, 1970, 121-7; *SOI*, 1966, 157-62.

Language : Tamil.

Script : Tamil.

Date : R.Y. 14=*c*. A.D. 745.

TEXT

1. Śrī [ı*] Nandippōttarai-
2. śarrkku=ppadiṉāṉgāvadu [ı*] i-
3. ppaḷḷi-uḍaiārai nīkki irun-
4. da tavaśikaḷukku=ppiccai ēḻu-
5. kaḻañcu poṉ ivvūr=Andai I-
6. ḷaiyār appanandi[1] vaitta aṟam
7. kaḻañciṉāl uḻakk-ariśi [muṉ kuṟaṭṭi]-
8. vaittadu ivvaṟam=ūrōṅ kāp-
9. pōmāga oṭṭiṉōn Kāmakkō-
10. ṭṭamaḻitta pāvamāga oṭṭiṟ nā
11. ḷvāy=uḻakkariśium muṭṭiṟ kōiṟku
12. nāḷvāy=oru-kāḍi neṟṟaṇḍam
13. ippoṉ ṟaṭṭārkkūlam[2] paḍādu [ıı*]

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1. May be read as : *Iḷaiyār Bavanandi.*
2. Read as : *Paṭṭārakkulam* (See *SOI*, referred to above).

ABSTRACT

Records the gift of seven *kaḻañcu* of gold by one Iḷaiyār Bavanandi for feeding the Jaina monks (*tavaśikal*) excluding those who belonged to the *paḷḷi* (Jaina temple), with the supply of one *uḻakku*(?) of rice daily per *kaḻañcu*. The *ūrār* agreed to protect the charity (to incur) the sin, (on default) of having destroyed the *Kāmakkōṭṭam*, and to pay a fine of one *Kāḍi* of paddy per day to the ruler. It is stated that the gold shall not become the commodity(?) of gold-smiths.

No. 75

MALLAM INSCRIPTION OF NANDIVARMAN II

Provenance : Mallam, Gudur Taluk, Nellore District, Andhra Pradesh.

On a stone fixed into the floor of the Subrahmanya temple at Mallam.

References : *ARE*, 1908, nos. 488-515; *IND*, part i, no. 54; *TASSI*, 1959-60, 17-27.

Language : Tamil.

Script : Tamil.

Date : R.Y. 15=*c.* A.D. 746.

TEXT

1. Svasti Śrī [॥*] Nandippōttaraśarkku=[ppa]—
2. dinaindāvadu [।*]Peyyūr-iḷa[n-kō]
3. ṭṭa[t*]tu Tiruvāṉpūr[1] Subrahmaṉya [n a]-
4. [v]vā[ṟ]ṟe=ppoṉ ayim[battain-ka]
5. ḻañci [ko][2] llum maduvār aṭṭu[vitta]
6. kaḻañcu poṉṉum viḷakka...
7. [p]puṟamāga Ā[ḻuva]araśar vi[ṇṇa]-
8. ppattiṉān[3] Caḻukki-araśar āṇa-
9. ttiyāgap-paṇittōm [।*] nāṭṭā
10. rum ūrārum āḻuvāḻum[4] aṟamaṟavaṟka

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1. It must be *Peyyūriḷaṅkōṭṭam*. Read *Tiruvāṉmūr*.
2. It must be read as *ṉu* and not *ko*.
3. Read *viṇṇapattiṉār*.
4. It must be read as *āḻuvāṉum* and not as *āḻuvāḻum*.

ABSTRACT

Records that the *nāḍu,* the *ūr* and the local ruler (*āḷvāṉ*) made some endowment to God Subrahmaṇya of Tiruvāṉmūr in Peyyūr-ilaṅkōṭṭam consisting of fifty-five *kaḻañcu* of gold and also possibly some land for the purpose of providing lamps (and for offering also) on the petition of the Āḷuva Arasar with the Cāḷukki araśar as the executor (*āṇatti*).

No. 76

UDAYENDIRAM PLATES OF NANDIVARMAN II

Provenance : Udayendiram, Gudiyattam Taluk, North Arcot District.

References : *SII*, ii, no. 74; *IA*, viii, 273 ff; *Manual of the Salem District*, ii, 364 ff; *TPC* (Tamil), 107-40.[1]

Language : Sanskrit and Tamil.

Script : Grantha and Tamil.

Metres : *v.* 1—(not clear); *vv.* 2, 3 & 6 *Vasantatilaka*; *v.* 4 *Jagati-Indravamsa* *v.* 5 *Bṛhati*; *v.* 7 *Anuṣṭubh*.

Date : R.Y. 21=*c.* A.D. 752.

TEXT

१. श्रि स्वस्ति [।।*] सुमेरुगि[रि*]मूर्द्धनि प्रवरयोगबन्धासनं[2]

२. [3]जगत्रयवि भूतये रविशशांकनेत्रद्वयमुमासहितमादरा[4]-

३. दुदयचन्द्रलत्ष्मी प्रदम्[5] सदाशिव महन्नमामि शिरसा जटाधा-

४. रिणम् ।।[१*] श्रीमाननेकरणभुविषु[6] पल्लवाय राज्यप्रदः पर-

५. हित[:*] परचक्रदण्डी[।*]पूचान्कुलस्य तिलकः प्रथितः प्रथिव्या[7] स्थे-

६. यात्स विल्वलपुराधिपतिश्चराय [।।२*] भूपालवन्दितपदद्वय पल्लवाना-

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1. *SII*, ii, ı o. 76, See also no. 4 of the plate opposite p. 104 of *EI*, iii.
2. The *anusvāra* stands at the beginning of the next line.
3. Read जगत्राय.°
4. Separete °द्वयम् । उमा°.
5. Read °लक्ष्मीप्रदं.
6. Read °भूमिषु.
7. Read पृथिव्यां.

७. [न्द]नाम्बुभारविनमन्कर[1] पल्लवानाम्[।*] सम्यग्गुणाश्चयनीरस्त[2]विपल्ल-

८. [3]वानामंशश्चिरञ्जगति तिष्ठतु पल्लवानाम् । [३*] अव्यक्तात्ब्रह्मा[4] अजाय-

९. त ब्रह्मणोंगिरा अंगिरसो बृहस्पतिः[5] ब्रंहस्पते[:*] शंयुः शं-

१०. योर्भरद्वाजः[6] भारद्वाजाद्रोणः[7] द्रोणादपरिमिततेजधामा[8]

११. अश्वत्थामा ततो निराकृत(ा)कुलविपल्लवः पल्लवः [।*] एवमनु-

Second plate : First side

१२. क्रमेण स[न्त]तिपरम्परयाभिवर्द्धमाने पल्लवकुले भक्त्याराधि-

१३. तविष्णुः सिंहविष्णुः [।*] सिंहविष्णोरपि महेन्द्रसद्रश[9]विक्रमो

१४. महेन्द्रवर्म्मा[।*] तस्मात्[10] अगस्त्य इव विमथितवातापिः परिय[ळ]मणिमं[11]-

१५. गलशूरमारप्रभ्रतिषु[12] जेता बहुशो वल्लभराजस्य नरसिं-

१६. हवर्म्मा [।*] तस्य पुत्रः पुनरेव महेन्द्रवर्म्मा [।*] ततः तेरुवळनल्लूर्य्युद्धे वि-

१७. जित(:)वल्लभबलः परमेश्वरवर्म्मा [।*] तस्मात्परममाहेश्वरः परमब्रह्म-

१८. ण्यो नरसिंहवर्म्मा [।*] तस्य परमेश्व[र*] इवाधिकदर्शनः परमधार्म्मिकः

१९. परमेश्वरवर्म्मा [।*] तस्य परमेश्वरवर्म्मणः पुत्रो भरत इव सर्व्वदम-

२०. नो मेरुरिवाचलः[13] दिवसकर इव स्वकरैरेव रिपुतमसान्निरो-

२१. घभेदकः शशधर इव सकलकलापरिणतः[14] न्यकृतनगनळनिषधन-

1. Read °नमत्कर°.
2. Read °णोच्चयनिरस्त°
3. Read °वानां वंश°; The missing व appears to be entered above the line by the engraver himself.
4. Read °क्ताद्ब्रह्माजायत.
5. Read °स्पतिर्बृह°.
6. Read °द्वाजो.
7. Read °जाद्द्रोणो.
8. Read °तेजोधामश्वं°.
9. Read °सदृशं°.
10. Read °तस्मादगस्त्य.
11. The *anusvāra* stands at the beginning of the next line.
12. Read °प्रभृतिषु.°
13. Read °चलो.
14. Read णतोन्यक्कृतनृग°.

२२. हुपनाभागभगीरथायमान[:*][1] परनरपतिगण्डस्थलविगळितम-

२३. दज[ल](ा)धारादुर्द्दिनकल्मापिकृत[2]वामेतरबाहुद

Second plate : Second Side

२४. ण्डः[3] दिग(र)न्तविज्रम्[4]भमाणकुमुदवनविपुलाकित्तिः[5] प्रणतावनिपतिम-

२५. कुटमालिकालीढचरणारविन्दः कुसुमचाप इव वपु[षि]वत्सर[ा]-

२६. ज इव कुञ्जरेषु नकुल इव तुरंगमेषु[6] अर्ज्जुन इव कार्म्मुक द्रोण इ-

२७. व धनुर्व्वेदे काव्यनाटकाख्यायिकासु प्रविणः[7] बिन्दुमतीगूढचतु-

२८. [8]र्त्थप्रणैर्त्तरक्षरच्युतकमात्र [।*] च्युतकादिषु निपुणः[9] नयनिधिर्द्धन-

२९. भाजनः कलंकरहितः कलिबलमर्द्दनः क[ल्पक]व्रतः [।*] कृतान्तो रिपूणामनं-

३०. गो वधूनामलंध्यो बलानामनूनो गुणानां [।*] शरण्यः प्रजानां

३१. सतां कल्पव्रक्षः[10] कृती नन्दिवर्म्मा पतिः पल्लव[ा*]न[ा*]म् । [४*] तीक्ष्णैर्बाणैर्य्यो न-

३२. रनाथ[:*] करिसैन्यम् भिन्दन्नाजौ[11] राजति राजा रणशूरः [।*] मन्दम् भिन्दन्ध्वा-

३३. न्तसमूहं करजालैरुद्यन्नद्रौ पंकजबन्धुस्सवितेव [॥५*] जैत्र-

३४. न्धनु×करविभूषणमंगरागस्सेनामुखेषुरिपुवारणदानवारि [।*] आ-

३५. क[ल्व]म[तु][12] परमेतदुदारकिर्त्ते[13]र्य्यस्य प्र[भोर्भ]वति प[ल्ल]-

Third plate : First side

३६. [14]वकेतनस्य । [६*]नरपतिरधिपतिखनेर्न्नयभरः पल्लवमल्लो न-

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1. Read °थायमानः.
2. Read °कल्माषीकृत°.
3. Read °ण्डो.
4. Read °विजृम्भ°.
5. Read °कीर्तिः.
6. Read °मेष्वर्जन.
7. Read प्रवीणे.
8. Read °र्थपादप्रहेलिकाक्षरं (?);TNS reads र्थपाद प्रहेलिकाक्षर.
9. Read °निपुणो.
10. Read °वृक्षं.
11. जौ appears to be corrected from जै.
12. Read °कल्पमत्र.
13. Read °कीर्ते°.
14. व appear to be corrected from वि.

३७. न्दिवर्म्मा तस्य पुत्रो बभूव । तस्मिन्मर्हिं[1] शासति न[र]पतौ तस्यैव न-

३८. न्दिवर्म्मणो[2] एकविंशति संख्याम् पूरयति संवत्सरे क्रमुकना-

३९. ळिकेर सहकारतालहिन्तालतमालनागपुन्नागरक्ताशोककुर-

४०. [3]स्कमाधवीकण्णीकारप्रभूति[4]तरुभवनोपशोभिततीराया(:) मद-

४१. [5]विधूर्णातमानसमनीनिकुचमुखोद्वातकुंकुमगन्ध[ा*]या वेगवत्या

४२. नद्याः पतिर्ज्जलदागमजलमेररसरसासित[6]जलदोपमप-

४३. खारणकुलपुष्करविवरान्तरपरिनिर्ग्गतसलिलो[त्ब]ण[7][क]णिका-

४४. चितविप[णी]पथस्य सकल भुवनत[ल]ललामभूतस्य विल्वला-

४५. भिधानस्य नगरस्याधिपतिः पल्लवकुल(:) परम्परागते पूचा-

४६. न्कुले प्रसूतो द्रमिळनरपतिभिरुपरुद्धम् पल्लवम[ल्ल]न्नन्दिपुरे द्रष्ट्वा[8] तद-

४७. क्षमया कु[व]लयदलद्युति[न]ा निशितेन कृपाणेन पल्लवमल्लशत्रु[ब्र]न्द[9]-

Third plate : Second side

४८. स्य कृता[न्त] इव[10] विज्रम्भमाणश्चित्रमायप[ल्लव]राजमुखान्निहत्य सकल-

४९. मेव राज्य[11] प्रयचन्निम्ब [वन*]चूतवनशंकरग्रामनेल्लूर्न्नेल्वेलिशू रावळु[12]

५०. न्तु र्प्रभृतिषु रणभुविषु[13] पल्लवाय बहुशः परवलम्[14] विजेता

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1. Read न्मर्हीं.
2. Read °वर्मण.
3. Read °कुरवक.
4. Read °कर्णिकारप्रभृति.
5. Read °विधूर्णितमानसमानिनीकुचमुखोद्यात°.
6. Read °गमकालमेलारसासितं° (?)
7. Read लोल्बण.
8. Read दृष्ट्वा.
9. Read °बृन्द°.
10. Read विजृम्भ°.
11. Read राज्यं प्रयच्छन्निम्ब°; TNS reads प्रायच्छत् । निम्ब.
12. The *ra* and *lu* in *śūṟavaḷu* are written in Tamil character *ṟa* and *ḷu* respectively.
13. Read °भमिषु.
14. Read °बलं.

५१. प्र[ा*]कृतजनदुर्व्विगाह्ये भैरनेन[1] (तबाहुदण्डः प्रतिपक्षमुदयना)-
५२. (भिधानं शबरराजम् भि) नेल्वेलिसंग्रामे [2]शखरसेन[ा*]प-
५३. तिसम[ा*]रूददन्तिदन्तयुगळसंघट्टनक्षरितमदजालसम[ार]लं-
५४. कृतबाहुदण्डः प्रतिपक्षमुदयनाभिधानं शबरराजम् हि-
५५. त्वा मयूरकलापदिरचितन्दर्प्पणद्ध्वजं ग्रहीतवान[3] उतरस्या-
५६. मपि दिशि[4] प्रथिविव्याघ्राभिधा[न*]न्निष[ा*][5] दपतिम् प्रबलायमानमश्वमे-
५७. धातुरंगम[ा*]नुसरणमिपतमनुस्त्रत्य[6] विजित्य विष्णुराजविषयात्प-
५८. [7]ल्लवंसात्कृत्यादिशन्निखद्यप्रमुखांशुहारान्[8] परिमितसुब-
५९. ण्णसन्धेयं[9] कुञ्जरानपि यो जग्राह काळीभगवतिपरि[10]-

Fourth plate : First side

६०. पालितकाळिदु[र्ग्ग] वि[घट]यित्वा[11] मण्णैकुटिग्रा[मे] पाण्डयसेनां
६१. विजितवान[12] उदय[च]न्द्र[ा]ख्यधांखरः परचक्रदण्डी स्वामिने विज्ञप्त-
६२. वान[13] [।*] तद्विज्ञोपन[य]ा[14] सकलराज्यप्रदातुरसिधारानिष्क्रयार्त्थ-
६३. म् पश्रिमाश्रयनदि[15]विषये कुमारमंगलवेळ्ळट्टु(ट्टू)रक्कोर्र[16]ग्रा-
६४. मे जलयन्त्रद्वयञ्च[17] उदयचन्द्रमंगलमिति नाम कृत्वा (ग्र)ष्टोत्तरशतेभ्यो

1. Read भैरवे. The bracketted words which follow were entered by mistake and subsequently cancelled by the engraver himself; they occur in the proper place in *l*. 54.
2. Read शबर.
3. Read गृहीतिवानुत्तरं°.
4. Read पृथिवी°.
5. TNS reads °थिद्यं निषधपतिम्°.
6. Read °सारिणमापतन्तमनुसृत्य.
7. Read °ल्लवसा°.
8. Read °हारानपरि°.
9. Read सुवर्णसंचयं.
10. Read भगवती°.
11. Read विखटय्य मण्णैकुडि.
12. Read °वानुदय°.
13. Read °वान्.
14. Read ज्ञापनया.
15. Read °नदी°.
16. Written in Tamil characters *Veḷḷaṭṭūr-koṉṟa*.
17. Read °थं चोदय.

६५. ब्राह्मणेभ्यो ददौ [।*] तस्य पुरस्तात्सीमा स्तोकनदि [।*] दक्षि-

६६. णतस्सीमा समुद्रदत्तच्च (च)तुर्व्वेदि मंगलस्योत्तरतश्चक्रतीर्था-

६७. दुत्तरतस्ततः पश्चिमें कोर्‌र[1]ग्रामदेवग्र(गृ)हादुत्तरतस्ततः पश्चि-

६८. मे पूर्व्ववत्समुद्रदत्तच्च (च)तुर्व्वेदिमंगलस्य पश्चिमोत्तरतस्सीमा-

६९. दुरगह्लदादुत्तर[त*]स्तस्मात्पश्चिमे (अ)नडुत्पलाचलदक्षिणपार्श्वं[म्।*]

७०. अस्य प्रतीचसिमा[2] लोहितगिरिस्तस्मादुत्तरतो गत्वा वे-

७१. ळालशिखरात्प[3](पु)रस्तात्कृष्णशिलशिलोञ्चयात्पश्चिमे रौ-

७२. हिणगुहा । पश्चिमोत्तरतस्सीमा सिन्दुवारह-

Fourth plate : Second side

७३. दः [।*] उत्तरतस्सि(सी)मा काञ्चिद्वारनामग्रामस्य दक्षिणतस्सि(सी)माद्दक्षि-

७४. णतः [।*] प्रागुदिचस्सीमा[4] क्षिरन[दि] [।*] एवञ्चतुस्सीमान्तरा[5] नदिकुल्याज-
(ा)लभो-

७५. ग्यां सुसर्व्वपरिहारम्[6] अन्यानधम्म[कृ]त्य[ा]न्विनाश्य भूमिन्दत्तवान् । कौण्डिन्य-

७६. गोत्राय [7]प्रवजनसूत्राय [8]रुत्रशर्म्मणे भागद्वयम् [।*] [9]तत्गोत्रसूत्राय गणदिण्ड-

७७. शर्म्मणे [9]तत्गोत्रसूत्राय गणमातशर्म्म[णे] [9]तत्गोत्रसूत्राय दामशम्म[10]-

७८. णे [9]तत्गोत्रसूत्राय अग्निशर्म्मणे [9]तत्गोत्रसूत्राय मण्टशर्म्मणे तत्गोत्र आव[11]-

७९. स्तम्भसूत्राय माधवशम्म(र्म)णे [9]तत्गोत्रसूत्राय मण(ण)टशर्म्मणे [9]तत्गोत्रसूत्राय
नारा

1. Written in Tamil characters *koṉṟa*.
2. Read प्रतीच्यः सीमा.
3. Read पुरस्तात्.
4. Read प्रागदीच्यः सीमा क्षीरनदी.
5. Read न्तरां नदी.
6. Read ससर्वपरिहारामन्यान धर्म.
7. Read प्रवचन°.
8. Read रुद्र°.
9. Read तद्गोत्र°.
10. Read °शर्म्मणे.
11. Read तद्गोत्रायाप°.

८०. यणशर्म्मणे पूर्व्ववद्रोणशम्मणे[1] पूर्व्व[व]त् अग्निशम्म(र्म)णे [का]श्यप गोत्राय आ-

८१. पस्तम्बसूत्राय भवमातभट्टाय भागत्रयन्तद्वन्मणिशर्म्मणे भाग[द्व]यन्तद्वत्काळशम्म-(र्म)-

८२. णे तद्व[त्*] तिण्टशम्मणे[2] तद्वद्विरमण्टाय तद्वत्कूळाय भारद्वाजगोत्र[3] आवस्तम्भसूत्र-[ाय*] रु-

८३. द्रकुमाराय तद्वत्सुन्दाय[4] तद्वन्नारायणाय तद्वत्ताळि[5]शर्म्मणे तद्वच्चेट्टशर्म्मणे ततगो-

८४. त्र[ाय*][6] प्रवचनसूत्रा[य शू]लमण्टाय तद्वत्कन्ताय[7] तद्वद्दोणरुद्राय [8]जातुगणगोत्र-[ाय*] प्रवज[9]-

८५. नसूत्राय पोरकूळकेयाय[10] वत्सगोत्राय आवस्तम्भसू[त्र][ाय*] [अभु]ण्डिगोवि-[न्द]-

८६. शर्म्मणे पूर्व्ववत[11] [मा]धवशर्म्मणे [12]पूर्व्ववत्भद्रकाळाय

Fifth plate : First side

८७. पूर्व्वत्तळिशर्म्मणे पूर्व्व[व*]न्नीलकण्ट[13] [श]र्म्मणे पूर्व्ववत् रामशम्म(र्म)णे

८८. वैश्यगोत्रे[14] अपस्तम्भसूत्राय द्रोणशर्म्मणे वाधूलगोत्र[ाय*] आपस्तम्भ-

८९. सूत्राय नारायणाय आत्रेयगोत्राय आपस्तम्(प)भसूत्राय चट्टिपुरनन्दि[ने*]

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1. Read °वद् द्रोणशर्मणे.
2. Read शर्मणे तद्वद्वीर°.
3. Read °गोत्रायाप°.
4. Read तद्वत्स्कन्दाय.
5. The ळि of ताळि written in Tamil character *ḷi*.
6. Read तद्गोत्र°.
7. Read °स्कन्दाय तद्वद्दोण°.
8. Read जातूकर्ण°.
9. Read प्रवच°.
10. The र् in °पोर् is written in Tamil character *ṟ*.
11. Read °वन्मा°.
12. Read °वद्भाद:°.
13. Read °कण्ठ°.
14. Read °वैश्यगौत्रायाप°.

९०. [1]विष्णप्रद्धगोत्राय बहुव्रच निम्बदासिशम्म (र्म) णे पूर्व्ववन्नीलक-

९१. ण्ठाय पूर्व्ववत्पिट्टशर्म्मणे पूर्व्ववन्नि (नी) लकण्ठाय ले (लो) हितगोत्राय आप-

९२. स्तम्भसूत्राय काराम्पिनन्तिशम्मणे[2] वसिष्ठगोत्राय प्रवचनसूत्राय काव-

९३. नू[3]र्मण (ण) टशर्म्मणे पूर्व्ववत् द्रोणशर्म्मणे गोतमगोत्र [ाय*] आपस्तम्भसूत्रा-

९४. य निम (म्) बशर्म्मणे पूर्व्ववत[4] अग्निशम्मणे तत्गोत्र [ाय*] आपस्तम्भसूत्रा-

९५. गद्वयन् [।*] पराशरगोत्र [ाय*] प्रवचनसूत्राय गणमातशर्म्मणे पूर्व्ववन्माधवशर्म्मणे

९६. [5]तत्गोत्र [ाय*] आपस्तम्भसूत्राय नाक (ग) शर्म्मणे हरितगोत्रा [य] ा पस्तम्भसूत्राय विना

९७. यकशर्म्मणे तद्व [त्*] स्कन्दाय तद्वत्कोण्टाय [6]तद्वत्ता [म] शर्म्मणे तद्वत्तोवशम्मणे[7]मु-

९८. [8]त्गलगोत्रायापस्तम्भसूत्राय चन्नकाळिनें पूर्व्ववद्रोणाय[9] कौशिकगो-

९९. [त्र] ा [या*] पस्तम्भसूत्राय कुमारमण्टाय तद्वच्चचन (न्न) [कु*] माराय [5]तत्गोत्र-[ाय*] प्रवचनसूत्राय

Fifth plate : Second side

१००. [10]तिणटदोणश [र्म्म] णे भागद्वयम् [।*] [5]तत्गोत्रा [या*] पस्तम्भसूत्राया कूळशर्म्मणे [।*]

१०१. कट्टुकुचत्तिपालपोचन[11] ओर्रियूरन्[12] [।*] प्रशत्तिकत्रे[13] परमेश्वराय उत्तरकाकुलो[14]-

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1. Read विष्णुवृद्ध-गोत्राय बह्वृचाय°.
2. Read काराम्बिनन्दिशर्मणे.
3. The नू of कावनू is written in Tamil character *nū*.
4. Read °वदग्निशर्मणे तद्गो°.
5. Read तद्गोत्र
6. Read तद्वद्दाम.
7. Read तद्वद्द्वशर्मणे.
8. Read मुग्दलं°.
9. Read वद्द्रोणाय.
10. Read तिष्टद्रोण°.
11. Read °पोचन्.
12. Written in Tamil characters *Oṟṟiyūran*.
13. Read प्रशस्तिकर्त्रे.
14. TNS reads उत्तरका]रिणक] कुलों°.

१०२. [1]त्भवायैको भागः [।*] [2]वैज्यभागश्च [।*] गंगपुरवासि[न][3]द्रोणश्रेष्ठिरणपुत्रस्य रे-

१०३. वतिनाम्नः परममाहेश्वरस्य द्वौ भागौ । यावच्चरति रवे भानुर्य्यावित्तिष्ठ-

१०४. ति[4] पर्व्वताः [।*] पूचान्कुलञ्च वै ताव[त्*] स्थेयादाचन्द्रतारकम् [।।७*] पुत्र [:*] श्रिचन्द्र देवस्य कवि-

१०५. त्व[5] परमेश्वर[:।*] प्रशस्तेः कविताञ्चक्रे स मेधाविकुलोत्भवः[6] [८*] Madirai

106. koṇḍa Kōp-Parakēsaripanmaṟkku yāṇḍu irubattāṟāvadu Uda[ya*] candiramaṅgala-

107. ttu sabhaiyōmum K[ā]ñcivāyil-āgiya Iganmaṟai-maṅgalattu sabhaiyōmum

108. [7]ivviraṇḍ=ūrōmuṅ-kūḍi yoṉṟānamaiyil idan mē[l]paṭṭadu oruṟāy[8] v[ā]-

109. ḻvōmānōm oo₂ _

ABSTRACT

The object of the charter is to register the grant of the village of Kumāra-mangala-Veḷḷaṭṭūr in the Paśchimāśraya-viṣaya[9] renamed as Udayacandra-mangalam[10] to 108 *brāhmaṇas* along with the water levers (*jala-yantra*) in the village of Kōṟṟa-grāma, by the king at the request of one of his military officer Udaya-candra, in the twenty-first year of his reign.

The *praśasti* portion of the grant first narrates the mythical genealogy of the Pallava race as follows. From the supreme soul was produced Brahmā,

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1. Read द्भावा.
2. Read वैद्य°.
3. Read °वासिनो.
4. Read °न्ति.
5. Read कविस्तु.
6. Read °लोद्भावः.
7. Read *ṇḍū*.
8. Read *ōrūrāy*.
9. Paścimāsrayanadi-viṣaya, the name of the district to which the granted village belonged, is a literal Sanskrit translation of the Tamil territorial division Mēl-Aḍaiyāṟu-nāḍu.
10. The grant village Udayacandra-maṅglam can be identified with the modern Udayēndiram itself.

Angiras, Bṛhaspati Śaṁyu Bhāradvāja, Drōṇa, Āśvattāman, Pallava. In the race of the Pallava was born Simhaviṣṇu, a devout worshipper of Viṣṇu; from him was born Mahēndravarman (I); from him was born Narasimhavarman (I) who conquered Vallabharāja at Pariyala, Maṇimaṅgala, Sūramāra and other places, and destroyed the city of Vātāpi. His son was Mahēndravarman (II). Then came Paramēśvaravarman (I) who defeated the army of the Vallabha in the battle of Peruvaḷanallūr. His son Narasimhavarman (II) was a devout worshipper of Māhēśvara and a great patron of brāhmaṇas. His son was the very pious Paramēśvaravarman (II). Then Nandivarman, surnamed Pallavamalla, is praised for his versatality and victories over the kings of Nṛga Niṣadha, Nahuṣa, Nabhāga, Bhagiratha, and other kings, and is said to be the son of Paramēśvaravarman II. (*l*. 36).

Udayacandra the petitioner of the grant is said to be the lord of the city of Vilvala, and of the river Vēgavati. He belonged to the race of Pūcān which had been in the hereditary service of the uninterrupted succession of the Pallava race. It is stated that when Udayacandra perceived that Pallavamalla was besieged in Nandipura[1] by the Dramiḷa princes unable to bear this he slew with his sharp sword the Pallava king Citramāya and others; he defeated the hostile army on the battle fields of Nimbavana, Cūtavana, Śankaragrāma, Nellūr, Neḷvēli, Śurāvaḷundūr and bestowed the whole kingdom many times on the Pallava. He opposed the army of Sabara in the terrible battle of Nelvēli, defeated the Sabara king Udayana, seized his mirror banner made of peacock's tail; defeated the Niṣadha chief called Pṛtvivyāgra, in the course of the latter's *aśvamēdha* tour and drove him out of the country of Viṣṇurāja which he subjected to the Pallava; destroyed the fort of Kāḷidurġa and defeated the Pāṇḍya army at the village of Maṇṇaikkudi.

It is said that king Nandivarman gifted the village in order to reward (the deeds of) the edge of the sword of Udayacandra who had bestowed the whole kingdom on his lord.

Among the boundaries of the gift village mention may be made of Samudradatta-chaturvēdimaṅgalam and the temple of Koṟṟa-grāma on the south, Lōhitagiri and Vēlālaśikhara on the west, the village of Kañcīdvāra[2] on the north and Kshīranadi[3] on the north east.

1. Nandipura where Nandivarman was besiged by the Dramiḷa princes is usually identified with modern Nāthaṉ-kōil, three miles to the south of Kumbhakōṇam in Tanjavur district.
2. The village Kāñcīvāra is a Sanskritised form of the Tamil Kāñcīvāyil.
3. The river Ksīranadi is the Śanskritised form of the Tamil Pālāru. The village Udayēndiram is now situated on the northern bank of the river Pālāru.

The poet Paramēśvara, the son of Candradēva who was born in the race of Mēdhāvi made the poetry of the eulogy.

The Tamil endorsement at the end states that in the twenty-sixth year of the reign of the Cola king *Madiraikoṇḍa* Parakēsari, the *sabhās* of the two villages of Udayacandra-maṅgalam and Kañcīvāyil *alias* Igaṉmaṟai-maṅgalam decided to club both the villages into one and continue to live as such thenceforth. The villages Avuṇḍi, Śaṭṭipuram, Kārāmbi, Kāvaṉūr and Gaṅgapuram are found mentioned.

LIST OF DONEES[3]

No. (1)	*Gotra* (2)	*Sutra* (3)	*Residence* (4)	*Name of donee* (5)	*Share* (6)
1.	Kaundinya	Pravacana	...	Rudrasarman	2
2.	-do-	-do-	...	Gaṇadiṇḍaśarman	3
3.	-do-	-do-	...	Ganamatasarman	3
4.	-do-	-do-	...	Damasarman	3
5.	-do-	-do-	...	Agnisarman	3
6.	-do-	-do-	...	Mantasarman	3
7.	-do-	Apastambha	...	Madhavasarman	3
8.	-do-	-do-	...	Mantasarman	3
9.	-do-	-do-	...	Narayanasarman	3
10.	-do-	-do-	...	Dronasarman	3
11.	-do-	-do-	...	Agnisarman	3
12.	Kasyapa	-do-	...	Bhavamatabhatta	3
13.	-do-	-do-	...	Manisarman	2
14.	-do-	-do-	...	Kalasarman	2
15.	-do-	-do-	...	Tintasarman	2
16.	-do-	-do-	...	Viramanta	2
17.	-do-	-do-	...	Kula	2
18.	Bharadvaja	-do-	...	Rudrakumara	2
19.	-do-	-do-	...	Skanda	2

(1)	(2)	(3)	(4)	(5)	(6)
20.	Bharadvaja	Apastambha	...	Narayana	2
21.	-do-	-do-	...	Tari(li)sarman	2
22.	-do-	-do-	...	Cettasarman	2
23.	Bharadvaja	Pravacana	...	Sulamanta	2
24.	-do-	-do-	...	Skanda	2
25.	-do-	-do-	...	Dronaıudra	2
26.	Jatukarna	-do-	...	Porkulakeya	2
27.	Vatsa	Apastambha	Abhundi	Govindasarman	2
28.	-do-	-do-	...	Madhavasarman	2
29.	-do-	-do-	...	Bhadrakala	2
30.	-do-	-do-	...	Tari(li)sarman	2
31.	-do-	-do-	...	Nilakanthasarman	2
32.	-do-	-do-	...	Ramasarman	2
33.	Agnivesya	-do-	...	Dronasarman	2
34.	Vadhula	-do-	...	Narayana	2
35.	Atreya	-do-	Cattipura	Nandin	2
36.	Viṣṇuvrddha	Bahvrca	...	Nimbadasisarman	2
37.	-do-	-do-	...	Nilakanta	2
38.	-do-	-do-	...	Pittasarman	2
39.	-do-	-do-	..	Nilakantha	2
40.	Lohita	Apastambha	Karambi	Nandisarman	2
41.	Vasistha	Pravacana	Kavanur	Mantasarman	2
42.	-do-	-do-	...	Dronasarman	2
43.	Gotama	Apastambha	...	Nimbasarman	2
44.	-do-	-do-	...	Agnisarman	2
45.	-do-	Pravacana	...	Rudramanta	2
46.	Parasara	-do-	...	Ganamatasarman	2
47.	-do-	-do-	...	Madhavasarman	2
48.	-do-	Apastambha	...	Nagasarman	2

(1)	(2)	(3)	(4)	(5)	(6)
49.	Harita	Apastambha	...	Vinayakasarman	2
50.	-do-	-do-	...	Skanda	2
51.	-do-	-do-	...	Konta	2
52.	-do-	-do-	...	Damasarman	2
53.	-do-	-do-	...	Devasarman	2
54.	Mudgala	-do-	...	Cannakalin	2
55.	...	-do-	...	Drona	2
56.	Kausika	-do-	...	Kumaramanta	2
57.	-do-	-do-	...	Cannakumara	2
58.	-do-	Pravacana	...	Tintadronasarman	2
59.	-do-	Apastambha	...	Kulasarman	1
60.	...	...	Oṟṟiyūr	Katukucatti-Palapocan	1
61.	...	...	Uttarakakula	Paramesvara (author of the eulogy)	1
62.	...	...	...	Village Physician	1
63.	...	...	Gangapura	Revati (the devout worshipper of Mahesvara who was the sun of Dronasresthirana).	2
				Total	133

No. 77

KASAKKUDI PLATES OF NANDIVARMAN II

Provenance : Kasakkudi near Karaikkal, Pondichery.

References : *ARE*, 1892, no. 1; *Ibid.*, 1912, A, no. 10; *SII*, ii, no. 73 and Plate; *Ibid.*, xii, no. 33; *TPC* (Tamil), 141-80.

Language : Sanskrit and Tamil.

Script : Pallava-Grantha and Tamil.

Metres : *vv.* 1, 5 & 16—; *v.* 2. *Indravamśa; vv.* 3, 4, 8, 11, 12, 25, 29 *Śārdula-vikrīdita*; *vv.* 6, 7, 14, 18 & 19 *Indravajra*; v. 9 *Indravajra* (*vamsastha* ?); v. 10 *Mālinī*; *vv.* 13, 15, 17, 22-4, 26 and 27 *Vasantatilaka*; *vv.* 20, 31-4 *Anuṣṭubh*; *v.* 21 *Upēndravajra*; *vv.* 28 and 30 *Sragdharā*.

Date : R.Y. 22=*c.* A.D. 753-4.

TEXT

First plate

१. स्वस्ति[॥*] जयति [1]ज[ग]त्रयजन्म[स्थि] तिसंहृतिकारणम्परब्रह्म[2] [।*] सत्य-मनन्तमनादि ज्ञाना-

२. त्मकमेकममृतपदम् ॥ [१*] मायावि[ना]येन पदत्रयार्त्थिना सद्यः प्रवृद्धेन पुनर्ब-

३. लेर्म्मखे [।*] विचक्रमे त्रिर्ज्जगतस्स्वसात्कृतो[3] स वोस्तु भूत्यै [4]भगवान् स्त्रिविक्रम [:*] ॥ [२*] मौलावि-

४. न्दुधरः फण[ा]धरधर[:*] स्कन्धे भवानीधरो वामे कामधरः प्रण[म*]निरते गंगाधरो

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1. Read जगत्रयं°.
2. Read °संहृति°.
3. Read °त्कृतौ.
4. Read भगवांस्त्रि°.

५. मूर्द्धनि[।*] मूर्त्तो[1] धूळिधरो गळे गरधरः केशेषु वेणीधरः पाणो[2] शूलधरो हरः

६. पुरहरः पुष्णातु वो मङ्गलम् ॥ [३*] कण्ठे कौस्तुभकाळिका भरणेयोश्छायाम्परा-म्बिभ्र[3]-

७. तौ दैत्यद्ध्वंसनचक्रपट्टसधरौ श्यामावदातौरुचा [।*] श्रीगौरीविलसत्कटाक्षविशिख-

Second plate : First side

८. व्यायामरोमाञ्चितो[4] पायास्ताम्भवतस्त्रिविक्रमहरो[5] सम्पृक्तदेहान्तरौ ॥[४*] पत्मा[6] पत्म[ा]-

९. सीना पत्मोज्वलपाणिपत्मयुगळा[7] वः [।*] प्रीत्या पश्यतु करिणा[8] करधृतकनकघट-स्प्नाना [॥५*]

१०. [दृ]ष्ट्वा लल[ा*]टे नयनम्भ्रियेव[9] कामो न(ा). यामीश्वर [इ]त्युपास्ते[।*] विष्णो[ः*] स्वसा सा भगव-

११. त्यलक्ष्मीमार्य्या कदार्य्या क्षिणुता[त्*] क्षणेन ॥[६*] कैलासगौरः[10] पृडुनागकक्ष्यः

१२. प्रोद्वृत्तकर्ण्णो बृहदेकदन्तः [।*] मातङ्गवक्त्रो मदनिग्घ्न(ने)नेत्रो भूयादविग्घनाय विन[ा]-

१३. यको वः ॥[७*] ये देवा दिवि दानयागत[प]सां काले फलन्तन्वते ये देवा भुवि षट्सु-

१४. कर्म्मसु रतास्सत्याशिषस्संयनास्ते [11]देवा द्वितये कुलक्रमभुवा भक्त्या समाराधिताः पा-

Second plate : Second side

१५. यासुः परमेश्वराश्चिरतरं श्रीपल्लवानां कु[ल*]म् ॥ [८*] हिरण्यगर्भो जयति प्रजा-पति[ः*]

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1. Read मूर्तौ.
2. Read पाणौ.
3. Read °भरणयो°.
4. Read °भाञ्चितौ.
5. Read °हरौ.
6. Read पद्मा पद्मा°.
7. Read पद्मोज्ज्वलपाणिपद्मयुगला.
8. Read करिणी°.
9. Read नयनं भियेव.
10. Read पृथु.
11. Separate संयताः । ते.

१६. पतिश्शाक्करकेतनः क्षितिम् [।*] सहेलकल्लोलसमुद्रवारणा[1] बलन्विपा यस्य [2]सप-[त्न]वा-

१७. रणाः ।।[६*] स्वस्ति ।। नमः श्रियै ।। प्रथममजनि वेधा(ः)ब्रह्मयोनिः स्वयम्भूर्न्न-ळिननयन[3] नाभेरुल्ल-

१८. सत्पुण्डरीकान्[4] [।*] अकृतकवचनानान्तन्वतो[5] द्रष्टवर्म्मा सकल भुवनसर्ग्गव्यापृति-

१९. व्यग्रकर्म्मा ।। [१०*] तस्मात्संगरितान्तगामिचरितो यज्ञेगिरा जज्ञिवान्दीप्तागिरहु-नाशनोदढु[6]-

२०. रितो[7] प्राणाशनः पाप्मनां [।*]सप्तर्षित्वमवाप्तवानृषिवृ[ष]ः[8] काक्ष्वातपः प्राप्तवान् पुत्रो

२१. मानस हाप[9] तामसतरुच्छेदार्थटंकोत्तमः ।।[११*]तस्मादंगिरसो गिरा[10] (।।) रसनि-धिन्नीतिप्रजा[11]

Third plate : First side

२२. नाम्पतिश्चक्रे यं गुरुमात्मसात्सुकृतिनाम्भर्त्ता त्रिधामाग्रजः [।*] यत्प्रज्ञाबलसंश्रयेण

२३. सुरतक्रीडां सुरस्त्रीजनो वत्तो[12] स्वैरमसंस्मरन्दिनकृतस्सम्पद्विपद्व्यापृतिम् ।।[१२*] शंयुश्शुभं[यु]-

२४. रनहंयुरजाय [ता]स्मादंहोविघातकृदहर्प्पतितुल्यतेजाः [।*] अन्तर्हिते शिखिनि दै-

1. Read °वारणां वलद्विपा.
2. Read सपत्नं°.
3. The word नयन is entered below the line, and the place at which it has to be inserted, is marked by a cross (*haṁsapāde*) above the line.
4. Read ° रीकात्.
5. Read °नां तत्वतो दृष्ट°.
6. Read दीप्ताग्निः स हुताश°.
7. Read °रितः°.
8. Read काङ्क्षा°.
9. Read एव.
10. Read गिरां.
11. Read °निधिर्नीति°.
12. Read धत्ते.

२५. वतहव्याहो भूत्वा व्यधत्त शिखिकृत्यमपि स्ववीर्य्यात्[1] [।।१३*] गोत्रस्य कर्त्ता गुणगौर-

२६. वेण श्रीपल्लवानाम्मुनिरस्य सूनुः [।*] जातो भरद्वाज इति त्रिवेदीं या[2] पश्यति स्मा-द्रिनिभान्त[वो]

२७. भिः[3] ।।[१४*] द्रोणोभवद्रुहि[ण[4]ह]ाव ततः कुरुणान्द्रोणाभिधानकलशाम्बुजलब्ध-जन्मा [।*][ए]णा-

२८. जिनोपहितजित्वखेदिकेतुर्बाणास्त्रवेदचतुरर्ण्णवपारदृश्वा ।।[१५*] तस्माद्यस्मि[न्क्रु]-द्धचनि[5]कृष्णा-

Third plate : Second side

२९. र्जुनभीमाश्शस्त्रत्यागञ्च क्रुरविघ्नम्भयनिघ्न[ा][:*][।*] [6]विश्वस्तानाद्विश्व-सनीयो मुनिरासीदश्वत्थामा

३०. मन्मथशत्रोरवतारः ।।[१६*]जातस्ततः स्वपदशंकितमानसेन शक्रेण तम्प्रति विसर्ज्जिज-

३१. [7]तमेनकायामापल्लवेरनभिमृष्टसमुद्रनेमिः श्रीपल्लवस्सपदि पल्ल[व*]संस्तरेषु [।।१७*]

३२. तेजः परम्ब्राह्ममनूर्त्थितोपि[8] स [9]क्षात्रमुच्चेरभत्स्वभावि[।*]ग्रम्भोधरादप्युप[ल*]-ब्धज-

३३. न्मा दाहात्मको नन्वशनिः प्रकृत्या ।।[१८*] ग्रशोकयन्नानमतः [10]क्षितीशात्सशोक-यन्संयति स-

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1. Read °वीर्यात्.
2. Read यः.
3. Read °निभां तपोभि.
4. Read °भवद्द्रुहिण एव.
5. Read न्क्रुध्यति.
6. Read विश्वस्थानां वि°.
7. Separate °मेनकायाम् । आप°
8. Read ब्राह्मकुलोत्थितोपि (?).
   TNS reads ब्राह्ममनूत्थितोपि.
9. Read °मुच्चैर.
10. Read क्षितीशान्स°.

३४. म्मुखीनान् [।*][1] [य]शोकलंकन्दधसिन्दुदासो[प्य]शोकवर्म्मा तत आविरासीन्[2] ॥[१६*] ततः प्रभृत्यख-

३५. ण्डकलभुवनमण्डलान्मसात्करणाखण्डितविक्रमप[र]ः[3] परिपालितसकलवर्ण्णाश्रमव्य-वस्था-

Fourth plate : First side

३६. विशेष[:*] प्र(ब)भविष्णुः[4] विष्णोरंशावतार हाव[5] वंशावतार[:*] पल्लवानान्नि-खिलभुवनपाव-

३७. नतया गंगावतार इव च निर्म्मलस्समवर्त्तत[।*]यत्रोद्भू ता[:*]सर्व्वेपि सर्व्वत्राविहत-शक्तयो[6]

३८. महासेनाः पावकजन्मानः [7]पन्मोद्भवास्सुब्रह्मण्याः कुमारा इव ये [8]गुजबलविपुलप्र-

३९. तापानलशोषिताशेषद्विषदवार्य्य(ा)वीय्याण्णवार्ण्णसः[9] प्रकीर्ण्णनिर्म्मलकीर्त्तिचन्द्रि-

४०. कानिष्कालितसकलकलिकालकलककालुष्याः[10] समुन्नतचरितातिशयाचलोद-

४१. यसंवर्द्धितमित्रमण्डलानुरागा युवतिजनहृदयहरिण[व]ा गुरायमाण[व]पुः[11]-

४२. सौन्दर्य्याश्चन्दनतख इ[व][12]दक्षि[णा]शाविवर्द्धमानसौर भास्सुरतर[व*]इवानन्य-तेजोविलं-

1. Read यशोऽकलंङ्कं दधादिन्दुभासो ऽप्यँ°.
TNS reads यशोकुलङ्कं दधमिन्दुभासोप्य.
2. Read °रासीत्.
3. Read °मण्डलात्मसा°.
4. Read प्रभविष्णुर्विष्णो.
5. Read इव or एव.
6. The त of विहत is entered below the line.
7. Read पद्मो°.
8. Read भुज°.
9. The ण्ण of वीय्याण्ण is entered below the line; read °वीर्यार्णवार्णसः.
10. Read °निष्कासित° and °कलङ्ककालुष्याः.
11. The व of वपु is corrected from पु.
12. The व of इव is entered below the line.

Fourth plate : Second side

४३. [1]घितान्मच्छाया[:*]पूषण इव परहितकरा[भा]स्वन्तश्च शब्दागमा [2]इव प्रकृति-
प्रत्ययागमोपेता

४४. निरपवान्दव्रिद्धिगुणेश्च[3]नन्दना[4]अव्यपारिजाता घनागमा [4]अव्यजळाश्चक्रवाळपर्व्वत-
पर्य्यन्त[ं][5]

४५. सप्तद्वीपसप्तसागरालंकृतां [6]सकलान्दिवमिव दिवपेति:[7] गुवम्भुवस्पतयो गुञ्चते[8]
[।*][ये]-

४६. पाञ्च [9]समस्तशास्त्रनिर्ज्जितोर्ज्जितसमितय:[10] अमितविक्रमाः क्रमार्ज्जितधर्म्मक-

४७. र्म्मणा[11] खण्डितकलय: पण्डितमतय:[12] लक्षितमूर्त्तयो रक्षितकीत्तयस्समस्तवसुन्धरो[13]-

४८. द्वहनधुरन्धरस्कन्धाः [14]कन्द[व]र्म्मकलन्दवर्म्मकाणगोपविष्णुगोपवीरकूच्चवीरसिंह-
सिंह[15]-

४९. वर्म्मविष्णुसिंहप्रभृतयश्शत्रुधूम(केम)केतवो[16] मित्रमानहेतवः सर्व्वमर्य्यादासेनव:[17]

Fifth plate : First side

५०. [केतगे][18]व्यनीयुखनिप[त*]य: [।।*] तदनु क[द]नकर्म्मव्यावृतश्शात्रवाणा[19] (।।)
अभवदवनि[सिं]-

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1. Read °तात्म.
2. The two syllables शब्दा are entered below the line.
3. Read निरपवादवृद्धिगुणाश्च.
4. Read अप्यं.
5. The *anusvāra* is found at the commencement of *l.* 45.
6. The क of सकला is entered below the line.
7. Read दिवरपतिर्भुव भु°.
8. Read भुञ्जते.
9. Read समस्तशस्त्रशास्त्र°.
10. Read समितयाऽतिम°.
11. Read °कर्माण:.
12. Read °मतयो.
13. Read °कीर्तय: स.°
14. Read स्कन्दवर्मकलिन्दवर्म°
15. Read °वीरकूर्य.
16. The two syllables केम are already cancelled in the original by two horizontal strokes placed above them.
17. Read °सेतवः.
18. Read काले गते (?) व्यतीयु°.
19. Read व्यापृत: शात्रवाणामभव°.

५१. हः सिंहर्व्विजिष्णुः[1] [।*] म[ा]ळवमथ[2] कळभ्रूम्मा॑ळवञ्चोळपाण्ड्यौ निजगुजवल- तृप्तन्[3] सिंह[ळं]

५२. केरळांश्च ॥ [२०*] ततो महीमन्वशिषन्महीन्द्रो महेन्द्रवर्म्मेति महेन्द्र कीर्त्ति[ः*] अशेषयामा-

५३. स विशेपिताज्ञो या[4]पुळ्ळलूरे द्विषतां विशेपान् ॥ [२१*]लंकाजयाधरितरामपर[ा]-

५४. क्रम श्री [रुद्र]त्तश्रत्रुकुलसंक्षयधूमकेतुः[5] [।*] वातापिनिर्ज्जयविळम्बितकुम्भजन्मा वीरस्ततो-

५५. जनि जयि[7] नरसिंहवर्म्मा ॥[२२*] तस्मादजायत निजायतबाहुदण्डश्चञ्चाशनी[8] रिपुकुलस्य म-

५६. हेन्द्रवर्म्मा [।*] यस्मात्प्रभ्रत्यलमवर्द्धत[9] धर्म्मकर्म्म देवद्विजन्मविषयं घटिकञ्च[10] दातु[6] [ः*]॥[२३*] इच्छा-

Fifth plate : Second side

५७. [11]धेयसकलावनिपाललोक[ः*] पश्चा(द्ब)भूव मरमेश्वरपोतवर्म्मा[।*] भूति[12] पराँ बहति

५८. भूतपतिर्व्वृ प[ां]को[13] खट्वागकेतुरचलस्थितिरद्भुतो यः ॥[२४*]देवब्रह्मण[स]- ात्कृतात्मविभ(ा)वो

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1. Read सिंहविष्णुर्विजिष्णुः.
2. Read मलयमथकळभ्रं मालवं चोळ°.
3. Read निजभुजनलदृप्तं.
4. Read यः.
5. Read °शत्रु°.
6. Read °विडाम्बित°.
7. Read जयी.
8. Read °दण्डचण्डशनी.
9. Read °त्प्रभृत्य°.
10. Read घटिका च.
11. The ध of धेय appears to be corrected from वि: read विधेयः.
12. Read भूतिं.
13. Read °षाङ्क खट्वाङ्ग°.

५९. य[:] क्षत्रचूळामणिचतुर्व्वेद्यमवीवीधन्[1] स्वसटिकाम्[2] भूदेवताम्भक्तितः [।*][स]-म्प्राप्ते[3] नरसि-

६०. ह[त]ा स्ववपुषा नाम्ना च[4] दिग्व्यापिना जात[:*] श्रीपरमेश्वरस्य सकलस्यांगा [वत]ारस्ततः [॥२५*]

६१. एता धनानि दैतानि[5] यशोधनानि जेता कलेर्व्विलसितानि बभूव तस्मात्[।*] नेता नयश्य ध[6]

६२. षणाधिकृतस्य मार्ग्ग[7] पाता जगति[8] परमेश्वरपोतवर्म्मा[॥२६*]तस्य प्रशास्ति पदमृद्धिमदा समुद्र[ा*]-

६३. दाज्ञाबलेन जितशत्रु वृतः प्रजाभिः[।*]मान्यो नयेन मनु तं प्रति[9] नन्दिवर्म्मा विस्तीर्ण्णपल्लव[कु]-

Sixth plate : First side

६४. लार्ण्णवपूर्ण्णचन्द्र[:*] ॥[२७*]पष्ठ[:*] श्रीसिंहविष्णोरनु पतिरनुजः प्राभवद्भीमवर्म्मा देव[:*] श्रीबुद्धव-

६५. र्म्मा बुधजनमहितः पञ्चमः पल्लवेन्द्रः[।] तुर्य्यश्चादित्यवर्म्मा तुलितकुलि[शभृ]द्यस्य गोविन्द-

६६. वर्म्मा तार्त्तियीको[10] द्वितीयः क्षितिभृद[सु]भृतां श्रीहिरण्यश्शरण्यः ॥ [२८*] संग्रामे विजयः कलाप-

६७. रिचये कर्ण्णीसुतः कार्म्मुके रामो वारणतन्त्रवाद्यविषये वत्सेश्वर[:*] श्रीधरः[।*] कामो

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1. Read मणिश्चातुर्वैद्यमवीविशत्;
   TNS reads °मवीव्यधत्.
2. Read स्ववशगां ?;
   TNS reads स्वघटिकाम्.
3. Read संप्राप्तो नरसिंहतां.
4. The syllable दि is entered below the line.
5. Read दलितानि.
6. Read नयस्य धि°.
7. Read मार्ग.
8. Read जगन्ति.
9. Read ननु संप्रति.
10. Read तार्तीयीको.

६८. वामविलोचनासु कविताबुद्धे[1] स[श्रा]द्यः कविस्तन्त्रावापविधौ[2] स्वयन्नयभरो धर्म्मः प्रजा-

६९. रञ्जने ॥[२९*] स्वामि नः पल्लवानां कलभरणपटुस्सात्विकस्सार्व्वभौमो द्रव्यो[3] व्यायामविद्या-

७०. विनयगुणगुरुर्व्वर्द्धते सार्द्धम्रद्धया[4][।*] हैरण्यो भीमवर्ग्ग्यो हरिचरणपरश्शुर्द्धमात्र-न्ववा[5]-

Sixth plate : Second side

७१. यो लक्षण्यो रोहिणीज[ः*][6][स्वल]भसुचरितो नन्दिवर्म्मा नरेन्द्रः ॥[३०*] तेन राजाधिराजपरमे-

७२. श्व[रेण] परमेश्वरपोतराजपदप्रशास[न]परेण[7] परमपदविषक्तव्यापृतोन्निद्रचे-

७३. त[सा] परमेष्ठिपदपंकरुहयुगळविगळितधूळिधूसरशिरसा [8]वुवररकृतदेवब्र[ा]-

७४. ह्मणपूजनासनेन तिरस्कृतकलिकालकलिकापिळनाव्यसनेन[9] विवर्द्धमानप्रता-

७५. पानलपरिशोषितामित्रमण्डलेन विवर्द्धमानानुरागरसपरितोषितमित्रमण्डले-

७६. न[स] कलभुवनसाम्राज्यदीक्षा[द]क्षदाक्षिणकरेण सर्व्वोर्व्वीभ्रन्मकुटमाणिक्क-कोणशाण[10]-

७७. मसृणितयचरणयुगळेन पल्लवकुलनन्दनवनलक्ष्मीलतालळितवेष्टनकल्पवृक्षे

Seventh plate : First side

७८. ण क्षत्रियमल्लेन पल्लवमल्लेन बप्पभट्टारकपादानुद्धयानवर्द्धमानमहिम्ना

७९. नन्दिवर्म्मनाम्ना महागुणसलिलनिधिसलिल[स]म्वर्द्धनसोमराजेन[11] महाराजेन सा-

1. Read °बन्.धे
2. Read °स्तन्त्रालाप°.
3. Read भन्यो.
4. Read मृद्धया.
5. Read °परः शुद्धं.
6. Read सुलभ°.
7. राज is corrected from वर्म्म by the engraver.
8. Read पुरस्कृत°.
9. Read °कलिकालकालिक कपीडनव्यसनेन.
10. Read भृत्मकुटमाणिक्य°.
11. Read °संवर्धन°.

८०. म्राज्य[संवत्स]रे[1] द्वाविंशे [व]र्त्तमाने छन्दः पारावारपा[र]गाय स्वरसमधुर-
साम[ग]ाय छन्दः कल्प-

८१. व्याकरणज्योतिषनिरुक्तशिक्षाच्छन्दोविचतिषंडगसंशितस्वाद्धयायाद्धवय[2]-

८२. नाय पदधम(र्म)वाक्यधर्म्मवस्तधर्मवित्ताय[3] श्रुतिस्मृतिरसायनपानायकर्म्मकाण्डज्ञा-

८३. नकाण्डपाण्डिताय लोकयुक्तिकलारकोशलापेशलाय[4] काव्यनाटकाख्यायके[5]-

८४. तिहासपुराणपरिणताय किम्बहुना सर्व्वज्ञान विज्ञानतिष्णाताय[6] सर्व्वकर्म्मानुष्ठान-
निष्ठि-

Seventh plate : Second side

८५. ताय सुवृताय भुवन भवनदीपाय मानाभिजन(ा)सुजनाय निराकृतसमप्ततमस्तया[7]
म-

८६. द्वयमलोकैकमित्राय लोकमित्रेण सर्व्वगुण[ण*]सार सन्दौहसागरगम्भीरेण श्रीम-

८७. ता ह्रीमता वपुष्मतायुष्मता परुषेतरभाषेण पुरुषविशेषेण ब्रहस्पति[8]-

८८. नेव दिवस्पतेर्भ्भूवस्पतेर्ज्जननयनहृदयनन्दिनो नन्दिनः पल्लवपतेर्न्निस[9]-

८९. र्ग्गनीतिविनीतेन विद्वन्मुख्येन मुख्यमन्त्रिण[ा*] धीरेण वीरेण ब्रह्मक्षत्रमर्यि[10]
श्रीयमवि-

९०. कलामविचलाञ्च श्रीनन्दिपोतर[ाज](न)[11]भक्ति(सम)माचन्द्रमस्तारकम्बि-
भ्राणेन बि[भ्र]ा-

९१. णेन कुलं कुलज्येष्ठेन ज्येष्ठपुत्रेण ब्रह्मश्रीराजेन शीलतस्साक्षात्सोम-

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1. The word संवत्सरे is entered below the line.
2. Read छन्दोविचित°.
   TNS reads °संगीत°.
3. Read °वस्तुधर्मविदे.
4. Read °कलाकौशलपेशलाय.
5. Read ख्यायिके°.
6. Read निष्णाताय.
7. Read °समस्त°.
8. Read बृहस्पति°.
9. Read °पतेर्निसर्गनीति.
10. Read मर्या श्रिय°.
11. The letter न has been already cancelled in the original by placing a horizontal stroke about it.

Eighth plate : First side

९२. राजेन तथैव[1] सर्व्वगुणज्योष्ठेन[2] पोत्रेण[3] पुत्रिणाम्पोत्रिणाञ्च[4] धुरमा-

९३. रोपिताय सुजन्मपुण्याय द्विजन्मगण्याय[5] ब्रह्मवेदिने ज्येष्ठपादसोमयाजिने छ-

९४. न्द[श्छ]न्दाजुवर्त्तनाय छन्दोगसूत्राय भरद्वाजपेयादिक्रतुगोत्राय भरद्वाजगोत्राय-

९५. तोण्डाकराष्ट्र ब्रह्मलोकायमानपूनियवास्तव्याय दोषदरिद्राय वेषविशिष्टा-

९६. यैकपुरुषाय द्विलोकचिन्तनोय[6] त्रिवर्ग्गसाधकाय चतुर्व्वेदाय पञ्चमहा[भू]तपरा-

९७. र्थाथि षडंगाय सप्तसप्तिप्र[ति]माय सुगुणाय सुब्राह्मणाय स्वयमेव प्रसादा-

९८. दुन्दिवनकोष्ठके तस्मिन्नेव राष्ट्रे [।*] प्राम्पलयूर [7][।*]दक्षिणाश्च स एव [।*] प्रत्यङ् मणत्पक्कः को-

Eighth plate : Second side

९९. ळ्ळपाक्श्च[8] उदङ् वेळिमानळ्ळूर् [।*] एतदवधियतुष्टयान्तब्भूतः[9] कोटुकोळ्ळ-रिति प्रथमनामा ब्रह्मदे-

१००. यिभाव[10] एकधीरमं[ग]लमिति चरमनाम्ना ग्रामस्सामान्यनिवर्त्तनद्वयमर्य्यादया निरस्तपुरा-

१०१. [11]त[न]देवदानब्रह्म[दे]यन्निरस्तकु[टु]म्बि सर्व्वपरिहाराभ्यन्तरीकरणेन दूर-सरितो वेगवत्याश्च ति(ती)र-

१०२. लयत[टा]काच्च यथोपपादं रुद्ध्वा च[12] उदक[भो]गो ग्रहं[13] क्षेत्रमारामो निष्कुटञ्च[14]-

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1. Read तथैव.
2. Read °ज्येष्ठेन.
3. Read पौत्रेण.
4. Read °णां पौत्रिणां च.
5. Read द्विजन्माग्रगण्याय.
6. Read °चिन्तनाय त्रिवर्ग°.
7. प्राङ् पालैयूर्.
8. Read °पाक्कश्च.
9. न्तर्भूतः कोडु°.
10. Read °यीभावादेक°, The ए of एक is entered below the line.
11. The न of दान is entered below the line.
12. Read चोदक°.
13. Read गृहं.
14. Read निष्कुंटचे.

१०३. त्येतदभ्यन्तरं सर्व्वो ब्रह्मदेयन्दत्त इति विज्ञाप्ति ब्रंह्मयुवराजस्य [॥*] ग्राज्ञाप्तिग्गो-
रशर्म्मा[1] [॥*] स्वस्ति

१०४. सिद्धिरस्तु (:) [॥*] ग्रकृत्रि मस्त्र यिविधिक्रमक्रतुप्रवर्त्तक:[2] [।*] समस्तशास्त्रतत्व-
वित्प्रशस्ति [कृत्*] त्रि विक्रमः ॥ [३२*] *kō-*

105. ṉolē[3] yandirupattiraṇḍāvadu[।*]Ūṟṟukkāṭṭu-kkōṭṭattu nāṭṭāru[ṅ]kāṇga [॥*] tannāṭṭuk Ko-

Ninth plate : First side

106. dukaḻḻi muṉpeṟṟārai māṟṟi Brahmaduvarāśaṉ[4] viṇṇappāttāl Kōraśarmmaṉṉ-ā-

107. ṉattiyāga dēvadāṉa-ppiramadē[ya*]m nīkkikkuḍi-nīkki=ccāmāniya iraṇḍu paṭṭi=ppa-

108. ḍiyāl Bhāradvāja-gōtrāya Chandōga-sūtrāya Pūnivāstavyāya[5] Seṭṭiṟenga sōmay[ā*]-

109. jikkuppiramadēya[m] [ā*] kappaṉittaruḷi viḍut[ta]tirumukam kaṇḍu nāṭṭōm nā-

110. ṭṭu viyavaṉ colliya ellē[6] pōyi paḍāgai valañceyidu kallun kaṇṇiyu[7]

111. n-nāṭṭikkoḍuttataṟkellē(lai) [।*] kīḻpāl-e 1 le(lai) Pālē(lai)yūrellē(lai)iṉ mēṟkum

112. teṉpālellē(lai) Pāle(lai)yūre[l*]le(lai)yiṉ vaḍakkum[।*] mēlpālellē(lai) Maṇaṟpā[kka*]ttel-

Ninth plate : Second side

113. le(lai)yiṉṉum Koḻḻipā[kka*] ttelle(lai)yiṉ kiḻakkum [।*] vaḍapālelellē(lai) Veḷināṇa-

114. [8]laṉūrelleyiṉr[e]ṟkkum [।*] innāṟpērelle(lai)yuḷḷum agappa[t]ṭa nīrnila-

115. [ṉum] puṉśeyiyum uḍum[p]ōḍi āmai-tavaḻvade[l] lām Śeyāṟṟālum Ve[h]kā-

1. Read आज्ञाप्त धोंरशर्मा.
2. Read °स्त्रयी and वर्तकः.
3. Read *lal*.
4. Read *Yuvarāśaṉ*.
5. Written in Grantha character.
6. Read *ellai*.
7. Read *kaḻḻiyu*.
8. Read *llūrellaiyiṉ*.

116. viṉālum Tiraiyaṉēriy[ālu]=nnī[rī](yi)n[da va] li āṟṟukkālum veḷ [ḷakka]-

117. lum tōṇḍikkoṇḍuṇṇap[peruvār]āgavu[m] [।*] [i]kkālkaḷukku kolkalamum-

118. puḻudipāḍum peṟuvadāgavum [।*] ikk[ā]lkaḻil kuḍe[1] [iṟe]ttun kuṟa[ṅ]-karuttum [ku]ṟ[ṟē]-

119. ttam paṉṉiyum koṇḍuṇḍār kōkkoḷḷum taṇḍappaḍuvā [rā*]gavum [।*][2] ma[ṉēyum]

Tenth plate : First side

120. ma[ṉai*]p[pa]ḍappum piṟavum ivarum ivar vaḻikkaṉṉārum māḍamum māḷigaiyum śu[ṭṭo][3]

121. l[e]ḍuttukkoṇḍ-irukkappe[ṟu]vārāga[vu]m [।*] [i]vvu[ḷ]ḷiṭṭa sarvva parica-ramul[ḷā]ga[p]-

122. paṇittom [।*] ivvūr peṟṟa paricāra[m]śekku[m tariyum u]lliyak[kū]liyum pirāmana[ra]-

123. cakkāṇamum śeṅgoḍiykkā[ṉa]mum ka[l]lā[l]kkāṇamum[4] kaṇṇiṭṭukkāṇa-

124. [mu]m kadirkkāṇamum viśakkānamu[m] kuśakkāṇamum arikoḻiyum neyi-(y)vile(lai)yu[m]

125. puṭṭakavile(lai)yum puṭṭikaikkāṇamum iṟāma[yiyum][5] nāyāḍikaḷum tūtuvarum kaṇikā[ra]-

126. ttikaḷum paṇṇuppāleḍuppārum pudukkudi[6](r)aikkuṟṟatuveyiyum pullumi

Tenth plate : Second side

127. i(i)ṟām[ai*]yum[7] nallāvum nallerudum iṟāmayiyum[5] nāṭṭuvagai iṟāmayiyum[5] paḍānkaḻiyum kaiy[ā]-

128. [ḷu]m neḍumpuṟēyum[8] paṇampā(k)kum iṟāmayiyum[5] karaṇattaṇḍamum adikaraṇatta-

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1. Read *kūḍai iṟai.*
2. Read *maṉai.*
3. Read *śuṭṭōṭṭāl.*
4. Read *kallāṇakkāṇam.*
5. Read *iṟāmaiyum.*
6. TNS reads *pudukkudikai.*
7. The word is entered below the line, and the place at which it has to be inserted is marked by a cross above the line.
8. Read *puṟaiyum.*

129. n̤damum pattūrccār̤r̤um ul̤aiyavayappal̤l̤ivattuvum ir̤ām[ai*] yum kuvaḷē (ḷai)naḍuva-

130. ri[yu*]ṅku[va]ḷe(ḷai)kkāṇamum kamukum teṅkum ul̤l̤iṭṭa palluruvil palayamaramu-

131. m iṭṭan̤a kālko[ṭṭi]r̤āmayiyum koyiḷu[1] muda[l]paḍi[y]āl ir̤ādu ivar tāmē uṇ-

132. nappper̤uvārāgavum [॥*] nilē[lai]kkḷattārum atikārarum [vā]yikkētppārum ul̤l̤i-

133. rundu paratatti[ś]en̤r̤adu [॥*] भूमिदानात्परंदानन्न भूतन्न भवि[ष्य]ति [।*] तस्यैव हरणात्प[ा]-

Eleventh plate : First side

१३४. न्न भूतन्न भविष्यति ॥ [३२*] बहुभिर्व्वसुद्धा[2] दत्ता बहुभिश्चानुपालिता [।*] यस्य यस्य यथा

१३५. भूमितस्य[3] तस्य तथा फलम् ॥ [३३*] [4]स्वतत्ताम्परदत्तां वा यो हरेतु[5] वसुन्धराम् [।*] षष्ठि[6] वर्ष-

१३६. सहस्राणि विष्ठायाञ्जाय क्रिमि [:*] [३४*] स्वस्ति श्रीपरमेश्वरमहाकाष्ठ-कारिण[7] लिखित-

१३७. म् [॥*] i[va]n̤ peruma[n̤e]yum[8] man̤e-ppaḍappum iraṇḍu paṭṭi nilamum [॥*] स्वस्ति

१३८. सिद्धिस्स्तु नमः ॥०॥-

1. TNS reads *koyir̤ā*.
2. Read °सुधा.
3. Read भूमिस्तस्य.
4. Read स्वदत्तां पर°.
5. Read हरेत.
   TNS reads हरेतु.
6. Read षष्टिं.
7. Read °कोष्ठागारिणा.
8. Read *manaiyum manai*.

ABSTRACT

In the Sanskrit portion of the grant, after an invocation to the gods Brahma, Trivikrama, Hara and Vināyaka and the goddess Padmā and Āryā, a mythical genealogy of the Pallava family is given as follows: Brahmā, Angirās, Bṛhaspati, Samyu, Bhāradvāja, Drōṇa, Aśvatthāman, Pallava and Aśokavarman. In this Pallava family of brāhmaṇas, which enforced the special rules of all castes and orders (*śakala-varnāśramavyavasthā*), were born many kings like Kandavarman, Kalandavarman, Kanagopa, Viṣṇugōpa, Vīrakkū[r]cca, Vīrasimha, Simhavarman, Viṣṇusimha and other kings, who won great battles. Then came Simhaviṣṇu who vanquished the Malaya, Kaḷabhrā, Mālava, Cōḷa, Pāṇḍya, Simhaḷa and Kēraḷa kings; Mahēndravarman, who annihilated his chief enemies at Puḷḷalūra; his son Narasimhavarman, who conqured Lanka and Vātāpi; his son Mahēndravarman; Paramēśvarapōtavarman; his son Narasimha, who bestowed his wealth on the temples and brāhmaṇas; his son Paramēśvarapōtavarman; then Nandivarman chosen by the subjects. Nandivarman's sixth ancestor was Bhīmavarman, the younger brother of Simhaviṣṇu who was followed by Buddhavarman, Ādityavarman, Gōvindavarman and Hiraṇya, the father of Nandivarman. Nandivarman, who bore the sovereign titles *Mahārāja* and *Rājādhirāja-Paramēśvara* and the *birudas Śrīdhara, Kṣatriyamalla* and *Pallavamalla*, at the instance of his chief minister Brahmaśrīrāja, granted the village of Koḍukoḷḷi, renamed as Ēkadhīramaṅgalam, situated in Udivanakōṣṭhaka and in the same rāṣṭra (*i.e.* Undivanarāṣṭra) accompanied with all the *parihāras*, to Jyēṣṭhapāda-Sōmayājin residing at Pūniya in Toṇḍaka-rāṣtra[1] and belonging to the Bharadvāja *gōtra* and following the *Chandōgasūtra*, who performed *Vājāpēya* and other sacrifices, who was well versed in the four Vēdas and the six Vedangas consisting of *Chandaḥkalpa, Vyākaraṇa, Jyōtiṣa, nirukta, śikṣa* and *Chandōviciti* and who was skilled in all branches of holy and profane knowledge. Ghōraśarman was the executor of the grant.

The Tamil portion says that it is the royal communication (*kōṇōlai*) addressed to *nāḍu* of Ūṟṟukkāṭṭu-nāḍu in Ūṟṟukkāṭṭukkōṭṭam. It states that the village of Koḍukkoḷḷi in Ūṟṟukkādu-nādu was granted, excluding previous *dēvadāna* and *brahmadēya* grants, at the request of Brahmadevarāsan, with Gōraśarman as the executor, to Cheṭṭiṟeṅga-Sāmayāji as *brahmadēya*. The *nāḍu* obeyed the royal order by fixing the boundaries of the granted village with the help of the *viyavan* (headman) of the *nāḍu*. Water was allowed for irrigational purpose from the rivers Chēyāṟu and Veḥkā and the tank called Tiraiyanēri. The immunities *(parihāra)* granted were free from paying *Cekku*,

1. The geographical division Tondaka- rāṣtra is a Sanskritised form of Tamil Tondaimaṇḍalam.

taṟi, ulliyakkūli, brāminarāsak-kānam, ceṅgoḍilkānam, kallā[ṇa]-khāṇam, kaṇṇuṭṭu-kkāṇam, katirkkāṇam, visakkāṇam, kuśakkānam, arikōḻi, neyivilai, puttakavilai, paṭṭikaikkāṇam, nallā, nāllerudu, nāṭṭuvagai, kaiyāḷ, neḍumbuṟai, panambākku, karaṇattaṇḍam, atikaraṇattaṇḍam, pattūrccāṟṟu,uḷaiyavayappaḷḷivattu etc. The grant was endorsed by the *nilaikkaḷam, adikārar* and *vāyikkēṭpōr*. The document was written down by Śrī Paramēśvarakāṣṭhakārin.

No. 78

UTTARAMALLUR INSCRIPTION OF NANDIVARMAN II

Provenance : Uttaramallūr, Kanchipuram Taluk, Chingleput District. On the south wall of the Vaikuṇṭhaperumāl temple.

References : *ARE*, 1898, no. 72; *SII*, vi, no. 356; K.V. Subrahmanya Aiyar, *Historical Sketches of Ancient Dekhan*, ii, 214-15.

Language : Tamil.

Script : Tamil.

Date : R.Y. 24=*c*. A.D. 755.

TEXT

1. Svasti Śrī [॥*] Nandivanmarkku yāṇḍ-irupattunālāvadu [।*] Uttaramēru-caturvvēdimaṅgalatt=iśāna-diśai Brahmēśvaragṛhattu Mahādēvarkku ivvūr madhyasthaṉ Caturvvaidya. .

2. Perumañjikaṉēṉ Kuravaśiri Viṣṇukumāra-Trivēdiyār pangiṉvaḻi mudaliṭṭu nālām pāḍagamum=Irāyūr=tTaḍakkaḍiyār brāhmaṇiyār paṅgiṉvaḻi mudaliṭṭu nā[lām]

3. pāḍagamuṅ Kuṇḍūr=kKandama-ccaḍaṅgaviyār paṅgiṉvaḻi mudaliṭṭ=iraṇḍam pāḍagamum=imūṉṟu pāḍagamum-yāṉivar pakkal vilaikku=kkoṇḍuḍaiyaṉa avippuṟamāga=kku-

4. ḍuttēṉ [।*]=ivaṟṟiṉ bhōgattāl nitya[m*]munnāḻi ariśi neyy-uṭppaḍa iraṇḍu poḻudun tiruvamirudu kāṭṭuvāṉāgappaṇittōm [।*]=immūṉṟukkum=epor-(pēr)ppaṭṭa iṟaiyu

5. m=oḻintōn [।*] brahmaṇaṉ=arāditt=uṇpāṉāgappaṇittōm mahāsabhaiyōm [।*]=immaṇḍapattiṉukk = ācāryyaṉ Kāriśvāra sūnu Vastuvidyāmayan Nakkaṉ=eḻuttu [॥*]

ABSTRACT

Registers a gift of three *pāḍagam* of land by Caturvaidyan Perumañcigaṉ, the *madhyastha* of the village, after purchasing the share of one *pāḍagam* each from Kuravaśiri Viṣṇukumāra-trivēdiyar, a *brāhmaṇa* lady who was the wife of

Taḍakkaḍaiyār of Irāyūr, and Kuṇḍur Kandamaccaḍaṅgaviyār, as *avippuṟam* to god Mahādēva of the temple of Brahmēśvaragṛham, situated in the north-eastern (*Īśānadiśai*) part of Uttaramērucaturvēdimaṅgalam. The *mahāsabhaiyār* ordered that from the income on the gift-land, a *brāhmaṇa* priest should offer worship by providing food-offerings with three *nāḷi* of rice and ghee twice a day (to god), and then partake the food. They also declared the gift-land as tax-free. The document was written by Vastuvidyāmayan Nakkaṉ, son of the *ācārya* of the *maṇḍapa*.

No. 79

RASALIPPATTI INSCRIPTION OF NANDIVARMAN II

Provenance : Rāśaḷippaṭṭi, Kulattur Taluk, Pudukkottai District.
On a slab forming part of a ruined sluice of a tank a mile to the south-east of the village.

Reference : *IPS*, no. 16.

Language : Tamil.

Script : Tamil.

Date : R.Y. 25=c. A.D. 756.[1]

TEXT

1. Śrī Nandippōttarai-
2. yarkki yāṇḍ=irupattaindā-
3. vadu [।*] Śrī Āridam Pullaṉ
4. magaṉ Pullaya Kaḍamba-
5. ṉ śeyvitta kaṟkumiḻi

ABSTRACT

Registers the construction of stone-sluice (*kaṟkumiḻi*) by a certain Pullaya Kaḍambaṉ, son of Śrī Āridam-Pullaṉ.

1. The king has been identified with Nandivarman II Pallavamalla, on the basis of the high regnal year and the brief drafting of the record.

No. 80

KANCHIPURAM INSCRIPTION OF NANDIVARMAN II

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District. On the west, south and east walls of the Muktisvara temple.

References : *ARE*, 1893, no. 14; *SII*, iv, no. 827 & Plate ix.

Language : Tamil.

Script : Tamil.

Date : R.Y. [2] 8=*c*. A.D. 759.

TEXT

1. Svasti Śrī [ǁ*] Na[nd]iva.........pattettāvadu [।*] Dha[rmma-Ma]hādēvīśvara-gr[ha*]ttu Māṇikkadēvarkku dēvadāṇam-āyiṇa Nāyivaṭṭikuḷattūr Ka[ṇ]-ṇandaikuḍi[p]-pāṭṭ-uḷpa[ḍa]nilam pattu-ppaṭṭiyu Māṇikkadēvarkk=uṇṇāḷigaippuṟam-āga paṇittukkuḍuttēṉ Dharmamahādēviyēṉ [।*] idu arccaṇayi śeyduṇbārāṇār innilattāl ūr-varindad-ellām

2. [Tatta]śivaṉum Dharmmakaṇṇaṉukkum Aṉantaśi[va]ṉukkum iva[r*]gaḷ makkaḷ makkaḷē arccaṇai śeyiduṇṇa=ppaṇittu=kkuḍuttēṉ ittaḷik[ku]=ttaṭṭaḷi[vu]yivaraikkoṇḍu koṭṭuvāṉ Ā[mu]darayaṉ Nāyaṟṟukkaṇi i[va*]-ṉukkum Māṭalar magaṉ Mādaśarmmanukkumm iruvarkkumm=u[m=u]da-ga-pūrvvakam śēydu iraṇḍu koṟṟu kuḍuttōm [।*]

3. PerumaṅgaiyPoṇṇaḍi-[A]timāṇi Mādēvi-Kumaraḍi Māṇikkattēvi Tigaimaṇi Guṇatuṅgi-Tigaimaṇi Suddi-Sindaḍikumaraḍi ṇaṅgāḍai Aṇiyaditti-Muttiav-vaḍiviñcaḍi pādaḍi Kulakkoḍi-Avvaḍinaṅgaṉ-muḍiyakkaṉ Śrīdevī-Naṅgāmi Mādēvi-Nīlimaṇavāṭṭidēvaḍimāṇippoṟṟi Atimāṇi-Naṅguṇavibe[huvaḷa] Kāmi-Maḷalainocci Tāḷimāṇikkam-Cittiranidi Neṟippāgi-Viṇayaḍiavvaḍi Śiṟunangai-Kāmaḍimādi Tigaimaṇi

4. Mantrācāryyaraivar viḷakkun=tavaśikaṇāvar paṉṉiruvar tavaśikaḷ=uṇṇa-kkuḍukka taḷiyāḷvā[r-ū]ṭṭārāga paṉṉiruvar kuttika[ḷai]meydu kuḍuttēṉ mudalmuppatiruvarum ippaṉṉiru[varē]ṟṟi nāṟppattunālvar kampa[ṇa]ttu kuḍuttēṉ Tarumamādēviyēṉ [।*] ittaḷipuṟamāṇa Nāyvaṭṭi Kuḷattūrūm ittaḷi

parivāramum taḷiyum idharmam aḻiyāmai kāttāṉ-aḍi eṉ muḍi-mek-adu [।*].

ABSTRACT

Records that Dharmamahādēvi granted ten *paṭṭi* of land at Kaṇṇandai-kuḍippāḍu in Nāyivattikuḷattūr, a *dēvadāna* of god Māṇikkadēvar of the temple of Dharmamhādēvīśvara, as *uṇṇāḻigaippuṟam* to the god. The said land was entrusted to Tattaśivaṉ, Dharmmakaṇṇaṉ and Aṉantaśivaṉ with hereditary rights of performing worship using the income from the land. Amudarayaṉ Nāyaṟṟukam and Mādaśarmaṉ, son of Māṭalar, were given two *koṟṟus* (shares of food) for conducting the drum service in the temple. The queen also provided a *taḷipparivāram* (temple establishment), consisting of 15 dancing girls, five *mantrācāryār* (reciters of mantras), 12 *viḷakkuntavaśikaḷ* (religious expounders?) and 12 *kuttikaḷ* (who prepared food for the above persons). The names of the dancing girls mentioned in this inscription are *viz.*, 1) Perunaṅgai Poṉṉaḍi 2) Atimāṇi Mādēvi 3) Kumaraḍi Māṇikkadēvi 4) Tigaimaṇi Guṇatuṅgi 5) Tigaimaṇi Śuddi 6) Sindaḍikumaraḍi naṅgādai Aṇiyātitti 7) Mūttiavvaḍiviñcaḍi pādaḍi Kulakkoḍi 8) Avvaḍinaṅgaṉ muḍi–yakkaṉ Śrīdēvi 9) Naṅkāmi Mādēvi 10) Nilimaṇavāṭṭi dēvaḍimaṇippoṟṟi Arimāṇi 11) Naṅguṇavibahuvaḷakāmi 12) Maḷalainocci Tāḷimāṇikkam 13) Cittiranidi Neṟippāgi 14) Viṉayaḍi avvaḍi Śiṟunaṅgai 15) Kāmaḍi mādi Tigaimaṇi.

No. 81

PULLŪR PLATES OF NANDIVARMAN II

Provenance : Pullūr, Polur Taluk, North Arcot District.

References : *ARE*, 1939-40, A, no. 9; *EI*, xxxvi, 143-62 and Plate; *TPC*, (Tamil), 181-204.

Language : Sanskrit and Tamil.

Script : Grantha and Tamil.

Metres : *vv*. 1, 3 & 4 *Anuṣṭubh*; *v*. 2 *Sragdharā*; *vv*. 5 & 6 *Śārdūlavikrīḍita*.

Date : R.Y. 33, day 330=*c*. A.D. 764-5.

TEXT

१. ....[1][द्व]श्शांकरि(री) मूत्तिश्शशांङ्कुर शेखरा [।*] प्रतिपद्दिनपयन्ते सन्ध्येव सखलानता । [।१*] भारद्वाजो द्विजाति-

२. ⏑⏑⏑⏑⏑—णकृ[द*]द्रोणश्रासी[द*]द्रोणा[द*]द्रौणी स्वबाणक्षणरणशमित-[क्ष][2]त्रचक्रो बभूव ।। (।) तस्मादुच्यै (च्चै)-

३. ⏑——⏑[3] थुतरपृथिवीवल्लभः पल्लावख्यः कल्यः कल्याणराशिश्चालत कलिमलप्रोल्लसत्कीर्तिरासीत् । [।२*]

४. पल्लवात्पल्लवो वंशः श्रेयान श्रि(श्री)मान्महानभूत् [।*] कृतास्थितिरुदग्राण(णा)-भुपय्युच्चैर्म्म–

५. हि(ही)भृताम् । [।३] यस्मिनमानमहास्तम्भति(नि)श्चलस्थितयस्थिराः[।*] जाता जात सरद्दान ध(धा)राध(धा)रेन्द्रकु-

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1. The broken portion may be restored as स्वस्ति श्री [।*] पाया
2. The *kṣa* (क्ष) of this word is the only instance in the whole inscription in which it looks like *ksa*. In all other cases it resembles *tṣa*.
3. The gap may be filled with [पृथुत] (TNS).

६. ञ्जरा[:*]। [।४] तस्मिन्भूतिभृदि(दी)श्वरो ब्रलिरिपुक्षोभिश्रियो वल्लभ स्वामि(मी) शक्तिधरः परम्मृदकरो राजा

७. च्च(च)भास्वान् ज्वलन्। वेलापालितभूरिसारवसुधो रत्नाकरः पाल्लवे वंशे संप्रति नन्दिवर्म्मन्-

८. पति[:*] प्रख्यातनामाभवत् [।] [।५] योयं केरळ चोळ पाण्डयमळवैः काळ-भ्रबाणधिपैस्सान्ध्रै-

Second plate : First side

९. स्सैन्धव शान्तवंकुरवरैर्गंगैः कदंबै(बे)श्वरै [:*]। उग्रोदग्रसमग्रविग्रहभयष्यग्रच्युतप्रग्र-हैरग्राद-

१०. च्चितशासनः पृथुयशः श्रेयान्शशास क्षितिम् [।] [।६*] स तु कदाचिद्राजा राज-[नित्यप]ादोपजीविराज-

११. कपरिवृत[:*] कृतव्यवस्थास्थानस्थितिस्तत्र स्थितेन परञ्चिरन्तरानन्तसामन्त-मुख्यविख्यातेन पल्लवभ-

१२. क्तिना विल्वलपुरेश्वरेणा(ण) अवनिचंद्रयुवराजनामा धम्मकृत्थात्र्थं विज्ञा(ज्ञ)प्तो दत्तत्य(क्ष)ण-

१३. त्षो(क्षो)णीपतिः प्रत्यत्ष(क्ष)त्रविद्या[वि]चत्ष(क्ष)णमत्षि(क्षि)स्स्वामिरागा[1]-न्नागशर्म्मणि-

१४. म्ब्रह्माधिराजापरनामानन्द्विजवरमंत्रिवरमाज्ञप्तिं कृत्वा पल्कुंदकोट्टके कीळवेंणाटके वेयारूनदी-

१५. दत्षि(क्षि)णकूले नेल्लिपुल्लूरतक्कारकुडिऊर[2]-चतुर्ग्रामीसंग्रहेणैकग्रामन्नयधीर-मंगल स्वना-

१६. म्जा कृतनामानं कृत्वा निजवंशपरम्परागतानां शुछाभिजनवृत्तविद्यानाम् द्विजवर-बप्पभट्टारकाना-

Second plate : Second side

१७. मष्ट(ष्टोत्तर)शताय स्स(स)लिलपूर्व्वन्दत्तवान-

kō-viśa(ja)ya Nandivarmma[n*]ku yā[ṇ]ḍu mu-

1. Read अक्षीण-स्वामि-रागन्.
2. Read कुटियुर.

18. ppattu mūṉṟavadu [।*] Avanicandra-Iḷavarasaṉ-vinnappattāl Brahmādhi-rājaṉ āṇatti
19. āga Palkuṉṟa-kkōṭṭattu=kKīḻvēṇāṭṭu Nelliyum Pullūruṁ=kuḍiyūru[m*] Maṇalaiku-
20. ḷa-nāṭṭu=tTakkāṟum in=nālgūruṁ=kōvum poṟiyun=tīrttu muṉpeṟṟārai māṟṟi ku-
21. ḍi-nīkki brahmadēyam=āga=ppeṟṟa nalgūr-naṟ=pāppār Śaṇḍila-gōtratt=Āvattamba-sūttira-
22. ttiratt[1]-Uḷappūr-vattavaṉ Kāṭaka=ccōmāśi Tiru(Tri)vēdi Kūḷa-śarmmaṉ paṅgiraṇḍu[2] ikkō-
23. ttiratt=iccūttiratt=ivvūr-vattavaṉ Śōmāśi=tTiru(Tri)vēdi Śaṉṉa-Kallaśar-mmaṉum । Bhāradvāja-gōtratt=Āva-
24. ttamba-sūttirattu=kKumāṇḍūr-vattavaṉ Kramavittaṉ Tāḷiśarmaṉum । ik-kōttiratt=i[c]cūttira-
25. tt=ivvūr-vattavaṉ Yajña[k]āḷiśarmaṉum Gautama-kō(gō)ttirattu Pravacana-sūttirattu=kKāvaṉūr-vatta-

Third plate : First side

26. vaṉ Tiru(Tri)vēdi Uḷudamaṇḍaiśarmaṉum । ik-kōttiratt=i[c*]cūttiratt=ivvūr-vattavaṉ Tiṇḍa-Pūdi (Bhūti)-Vēḷ-
27. paiśarmaṉum । Tā(Nā)rāyaṇa-k(gō)ttiratt=Āvattamba-sūttirattu=kKāyāṟu-vattavaṉ Kramavittaṉ Bhavaśarmma-
28. ṉum । Parāśara-gōtrattu Āvattamba-sūttirattu Ārar(rūr?)-vattavaṉ Ṣaḍaṅgavi Kūlaśarmmaṉum Kāśyapa-k(gō)tra-
29. tt-Āvattamba-sūttirattu=kKulaputti [ra-vattavaṉ][3] Maṇiya=tTiru(tri)vēdi Vēṭpaiyum । ik-kōttiratt=iccūt-
30. tiratt=ivvūr-vattavaṉ Ṣaḍaṅgavi Dēvaśarmmaṉum ik-kōttiratt=iccūttiratt=ivvūr-vattavaṉ Ṣaḍa-
31. ṅgavi Śivapūdi(bhūti)śarmmaṉum । Bhāradvāja-gōtratt=Āvattamba-sūttirattu=cCōlaiyūr-vattavaṉ

1. These three letters are superfluous.
2. The punctuation mark adopted in the plates at the end of the donees' names looks like a dot followed by a tapering line.
3. See lines 60-1 below.
   TNS reads this as *Kulaputti Maṇiyat Tiruvēdi Vēṭpaiyum.*

32. Kandaviṇṇaśarmmaṉum ı ik-kōtratt=iccūttiratt=ivvūr-vattavaṉ Nārāyaṇa-Dōṇaśarmmaṉum ı ikkō-

33. tratt=iccūttiratt=ivvūr-vattavaṉ Kandamaṇḍaśarmmaṉum ı Bhāradvāja-gōtrattu Pravacaṇa-sūtrattu=kKāva[ṇū]rvatta-

34. . . . ti. vēdi Nārāśa(ya)ṇaśarmmaṉum ı Āvirṣṭa-gōtratt=Āvattamba-sūttirattu Śiṟekkūr-vattavaṉ Bhaṭṭaṉ Kandaśarmaṉu-

Third plate : Second side

35. [ik]kōtratt=iccūttiratt=[i]vvūr-vattavaṉ Tiṇḍaśarmaṉum ı ikkōtratt=iccūtratt=ivvūr-vattavaṉ Kuṉṟa-Vēṭpai-

36. yum ı ik-kōtratt=iccūtratt=ivvūr-vattavaṉ Kaṇamaṉ[ḍa*]śarmaṉum ı Ātraya-gōtrattu Vāsēṇa-sūtrattu Vi-

37. ṇṇūr-vattavaṉ Kumāraśarmaṉum ı ik-kōtratt=iccūtratt=ivvūr-vattavaṉ Kaṇḍaśarmaṉum ı Kauśika-gō-

38. ttiratt=Āvattamba=sūttirattu Uviyūr-vatta[va*]ṉ Dōṇama[ṇ]ḍaśarmaṉum ı i-[k*]kōttira-

39. tt=i [c*]-cūttiratt=ivvūr-vattavaṉ Tiru(Tri)vēdi Vāsudēvaśarmaṉum ı i[k*]-kōtratt=i[c*]-cuttirat-

40. t=ivvūr-vattavaṉ Kumārakaṇḍaśarmaṉum ı i[k*]-kōtrattu=i[c]-cūttirattu Pipara-vattavaṉ Dōṇaśa-

41. rmaṉum ı i[k*]kōtratt=i[c]cuttiratt=ivvūr-vatta[va*]ṉ Tiru(Tri)vēdi Kaṇamaṇḍaśarmaṉum ı Vatsa-gōtratt=Āvatta-

42. mba-sūttirattu Va[ṉ] bākka-vattavaṉ Kāḷi-Dōṇaśarmaṉum ı Viṣṇuvṛddha-gōtratt=Āvattamba-sūttirattu

43. Nimbe-vattavaṉ Ṣaḍaṅgavi Nīlakaṇṭaśarmaṉum ı i[k*]-kōtratt=i[c]-cū[t*]-tiratt=ivvūr-vatta(v)vaṉ Ṣaḍaṅgavi Viṣṇu-

Fourth plate : First side

44. dāsaśarmaṉum ı ik-kōtratt=ic-cūttiratt=ivvūr vattavaṉ Ṣaḍaṅgavi Tāḻ [i]-śarmaṉu[m] ı Bhāradvāja-gō-

45. tratt=Āvattamba-sūtrattu Kumaṇḍūr-vattavaṉ Ṣaḍaṅgavi Uḻudamaṇḍai-śarmaṉum ı ik-kōtratt=ic-

46. cūtra[ttu=t*] Tangāra-vattavaṉ Ṣaḍaṅgavi=ccōmāśi Kandaśarmaṉum ı Bhāradvāja-gōtrattu Pravacana-sūtrattu-kKā-

47. vaṉūr-vattavaṉ Śaḍaṅgavi Kandaśarmaṉ paṅg=iraṇḍu । Koṇḍina-gōtrattu Pravacaṉa-

48. sūtrattu-kKāvaṉūr-vattavaṉ-Śōmāśi Akkiśarmaṉum । ik-kōtratt=ic-cūtratt =ivvū-

49. r-vattavaṉ Śūlamaṇḍaiśarmaṉum । ik-kōtratt=ic-cūtratt=ivvūr-vattavaṉ Vaḍugaśa-

50. rmaṉum । ik-kōtratt=ic-cūttiratt=ivvūr-vattavaṉ Māda(dha)vaśarma-ṉum । ik-kōtratt=Āvattamba-sūtrattu Va-

51. ṅgipaṟu-vattavaṉ Śaḍaṅgavi Dōṇaśarmaṉum । ik-kōtratt=ic-cūtratt=ivvūr-vattavaṉ Tiru(Tri)vēdi Nārā-

52. yaṇaśarmaṉum । Kōśika-gōtrattu Pravacana-sūtrattu=kKāvaṉūr-vattavaṉ Caturvēdi Tiṇḍa-Dōṇa-

Fourth plate : Second side

53. śarmaṉ paṅg=iraṇḍu । ik-kōtratt=iccūtrattivvūr-vattavaṉ Caturuvēdi Tiṇḍa-Tāḷiśarmaṉum । Kōśika-

54. gōtratt=Āvattamba-su[t*]tiratt=Aṅgārai-vattavaṉ Maṇḍaśarmaṉum । ik-kōttiratt=ic-cūttirattu Māṅ-

55. gaḷūr-vattavaṉ Nāganādaśarmaṉum । ik-kōtratt-i[c*]-cūttiratt=Ā[ṟ*]-kkāḍu-vattavaṉ Kūḷaśarmaṉum । ik-kōtratt=i[c*]-

56. cūttirattu Mūṅgaṉūr-vattavaṉ Bālaśarmaṉum । Vatsa-gōtrattu Āvattamba-sūttirattu Ka-

57. ḷañjūr-vattavaṉ Baddirakāḷiśarmaṉum । ik-kōtratt=i[c*]-cūttirattu Abhya-ṇṭi-vatta[va*]ṉ

58. Māda(dha)vaśarmaṉum । ik-kōtratt=i[c*]-cūttiratt=i[v*]vūr-vattavaṉ Kuḷaśarmaṉum । ik-kōtrat-

59. t=ic-cūttiratt=ivvūr-vatta[va*]ṉ Nandiśarmaṉum । ik-kōtratt=i [c*]-cūttiratt=i[v*]vūr-vattavaṉ Tiru(Tri)vēdi Suva[r*]ṇaśarma-

60. ṉum । ik-kōtratt=i[c*]cūttirattu Śeruppaḷi-vattavaṉ Duggaśarmaṉum । ik-kōtratt=i[c*]-cūttirattu Kuḷaputti-

61. ra-vattavaṉ Caturpedi(Caturvēdi) Kuḷamaṇḍai-śarmaṉum । Sāvarṇi-gōtrattu Chandōga-sūtrattu=pPāḍaga-vattavaṉ Śaḍa-

Fifth plate : First side

62. ṅgavi Pūdi(Bhūti)śarmaṉum । ik-kōtratt=iccūtratt=ivvūr-vattavaṉ Uḻudra[mā]daśarmaṉum । Maudgal-gōtratt=Ā-

63. vattamba-sūtrattu Iḻakkanduṟu[1]-vattavaṉ Nāgadāma śarmaṉum । ik-kōtratt=iccūtratt=Uḷumbūr-vattava-

64. ṉ Śaṉṉa-Dōṇaśarmaṉum । ik-kōtratt=iccūtrattu-kKombaṟu-vattavaṉ Uḻudamaṇḍai-śarmaṉum [।]

65. Sāṁkṛtyāyaṉa-gōtrattu [Hi*]raṇyakēśi-ccūtrattu Kuñjaṉūr-vattavaṉ Kaṇḍaśarma[ṉ]

66. paṅg=iraṇḍu । Bhāradvāja-gōtrattu Hiraṇyakēśi-ccūtrattu Teṅgaḻūr-[vat]-tava-

67. ṉ Kāṭaka-ccōmāśi Ta(Da)ttaśarmaṉ paṅg=iraṇḍu Sāṁkṛtyāyana-gōtrattu Hiraṇya-

68. kēśi-ccūtrattu Kuñjaṉūr-vattavaṉ Pākkamādaśarmaṉum Koṇḍiṇa-gōtrattu Hiraṇyakēśi-

69. ccūtrattu-pPāḍaga-vattavaṉ Śaṉṉa-Tiṇḍaśarmaṉum । Ātraya-gōtrattu Hiraṇyakēśi-ccūtrattu Paṉṟi-

70. kuḍir-vattavaṉ Pākkamādaśarmaṉum । Koṇḍiṇa-gōtrattu Hiraṇyakēśi-ccūtrattu Kovaraṅgīḷ-vattava-

Fifth plate : Second side

71. ṉ Pākkamāda[2]śarmaṉum । Māṣala-gōtrattu Hiraṉ(ṇ)yakēśi-sūtrattu Vaśukūr-vattavaṉ Kanda–śarmaṉum ।

72. Ātrēya-gōtrattu Āvattamba-sūtrattu Oḻukkaipākka-vattavaṉ Śaṭṭīśar-maṉum । ik-kōtratt=iccū-

73. trattu Śaṭṭipura-vattavaṉ Kēśuvaśarmaṉum । ik-kōtrattu=iccūtrattu=ivvūr-vattavaṉ Viṣṇunandiśarmaṉum ।

74. Hārita-gōtratt=Āvattamba-sūtrattu Śā[ṉu]r-vattavaṉ Kūḷaśarmaṉum । ik-kōtrat=iccū-

75. trattu Koccaṇañceṟu-vattavaṉ Bhaṭṭaṉ Dāmōdiraśarmaṉ paṅg=iraṇḍu । Lōhita-

1. This is sometimes written as *Iḻakkantiṟam*, See *SII*, xiii, no. 249, 133.
2. Space for one or two letters is left blank here.

76. gōtrattu Pravacaṉa-sūtrattu=tTūrppil-vattavaṉ Tiru(Tri)vēdi Tammaśarmaṉum । ik-
77. kōtratt=iccūtratt=ivvūr-vattavaṉ Kumāraśarmaṉum । Kāśyapa-gōtratt=Āvattamba-sūtrattu-kKā-
78. rambiccēḍu-vattavaṉ Śaṉṉaśarmaṉum । Parāśara-gōtrattu Pravacaṉa-sūtrattu-kKāvaṉūr-vatta-
79. vaṉ Urdra(Urudra)kumāraśarmaṉum । ik-kōtratt=iccūtratt=ivvūr vattavaṉ Yōgēśvaraśarmaṉum । Sāṁkṛ-

Sixth plate : First side

80. tyāyana-gōtrattu Pravacaṉa-sū[trā*]ttu Vaśalūr-vattavaṉ Pūdi(Bhūti)-śarmaṉum । Āviṣṭa-gōtratt=Avattamba-
81. sūtrattu Iṟekkūr-vattavaṉ Kumāraśarmaṉum । Kāmappullūr-pPerumañcika Yōśāṉ Kāṭṭikuṟi-pPa-
82. vanāgaṉ paṅg=oṉṟu । Kāmappullūr-kKōyilāṉ Nīlakaṇṭaṉ paṅg=oṉṟu । Bhāradvāja-gōtra-
83. ttu Chandōga-sūtrattu=pPattaṅgi-vattavaṉ Tiru(Tri)vēdi Nāgaśarmaṉum । Kāśyapa-gōtra-
84. tt=Āvattamba-sūttirattu-kKārambiccēḍu-vattavaṉ Yajñaśarmaṉum । Bhāradvāja-gō-
85. trattu Pravacaṉa-sūtrattu = kKāvaṉūr-vattavaṉ Kanda-śarmaṉum । ik-kōtratt=iccūtrat-
86. t=ivvūr-vattavaṉ Kāḍiyuṇṇi Śaṉṉaśarmaṉum । Ātrēya-gōtratt=Āvattamba-sūtra[ttu*] Pāgai-vattavaṉ
87. Sāṉaśarmaṉum । Vāsiṣṭa-gōtrattu Pravacaṉa-sūtrattu Vaṅgaṉūr-vattavaṉ Dōna-viṇṇa-śarmaṉum
88. ik-kōtratt=iccūtratt=ivvūr-vattavaṉ Gaṇḍaśarmaṉum । Lōhita-gōtratt=Āvattamba-sūtrattu Kāra-

Sixth plate : Second side

89. mbiccēḍu-vattavaṉ Mū[r]ttiśarmaṉum । Kāśyapa-gōtratt=Āvattamba-sūtrattu Kāvaṉūr vattavaṉ Kramavi-
90. ttaṉ Śrī-Māda(Mādha)vaśarmaṉum । ik-kōtratt=iccūtrattu=kKārambiccēḍu-vattavaṉ Kramavittaṉ Nandiśarmaṉum । i-

91. k-kōtratt=iccūtti[ratt=i]vvūr-vattavaṉ Tiru(Tri)vēdi Kēśavaśarmaṉum । ik-kōtrat=iccūtratt=ivvūr-vattavaṉ
92. Tiru(Tri)vēdi Tiṇḍaśarmaṉum । Garga-gōtrattu Āvattamba sūtrattu Veñjēḍu-vattavaṉ [Śaḍa]-
93. ṅgavi Vindhaśarmaṉum । Ātrēya-gōtratt=Āvattamba-sūtratt=Uśaṇa-vattavaṉ Kumāra[śa]-
94. rmaṉum । Kāśyapa-gōtrattu Pravacaṇa-sūtratt=Āṟṟūr-Vattavaṉ Śeṅgiraṅ-kiḻavar [D ā]-
95. mōdila(dara)śarmaṉ paṅg=iraṇḍu । Koṇḍiṇa-gōtrattu Chandōga-sūtrattu Centoṟu=vattavaṉ Śōmāśi
96. Iḷavvēṭpai paṅg=iraṇḍu । Gautama-gōtrattu Pravacana sūtrattu Kāṭṭūr-vattavaṉ Tiru(Tri)vēdi Nara-
97. siṅgaśarmaṉum । Bhāradv[ā]ja-gōtrattu Vāśēṇi-sūtrattu Vēṅgi-vattavaṉ Śaḍaṅgavi Jōḍrijñāna-Bhaṭṭa-

Seventh plate : First side

98. [ṉum] । Kāśyapa-gōtrattu Paṟambūr=āḷuṅ=Kāriśarmaṉ paṅg=iraṇḍu । Bra[hmā]dhi[i]rājaṉ paṅgu nālgu । Kaḍa [ṅ]-
99. kāṭṭu-pperuntiṇai paṅg=oṉṟu । Śāttaṅguḍi-kiḻāṉ-paṅg=oṉṟu । Nāṭṭiya-pperuntiṇai paṅg=o[ṉṟu*] ।
100. Kalivišaiyaṉ paṅg=oṉṟu । Perumāṉaḍigaḷ paṅgu । Tiruvaḍigal paṅgu । Bhagavatiyār paṅgu । ivait-
101. tuḷ aṣṭaśadattiṉ mēl paṇiyāl=eṟiṇa paṅgu padiṉaindu ।
102. nūṟṟeṉmar nalgūr naṟ-pā[r*]ppā[r*]kku brahmadēyam aruḷicceda tiru-
103. mugan-talaikku vaittu nāṭṭā[r*] vīḍu[ta*]nta aṟaiyōlai-ppaḍiyāl nā-
104. ṭṭu viyavaṉ śolliya kīḻpāṟkellai Pāḍi ērikkum Śālainal-
105. lūr ṅāttattin mēlai Kaḷānkēṇikku mēkkum tenpār(ṟ)kke-
106. [l]lai Neśalappūṇḍi ērikkum Nāgaḍimaṅgalattu[va]riccu-kālukkum Śādamaṅgala[ttu]-
107. [kku Naraiku]aḻaikku]vaḍakk=mēlpāṟk-ellai Paḻaṅkōlūr ellaiyiṉ kiḻakkum

Seventh plate : Second side

108. vaḍapāṟk-ellai Paḻaṅkōḷūr ellaiyilluñ=Cēyāṟṟuḷ pāgam peṟavun[1]=teṟkum=min-ināṉ-

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1. This passage is defective.

109. kellai=yagattum=magapaṭṭa nīru=nilaṉu[m*]=puṉśeyuṅ=kāḍuṅ=kaḷarumm=muḍumbōḍiy=āmai tava-

110. ḷ[n]dad=ellān=Nayadhīramaṅgalam=eṉṉum pērān=sa(l sa)rvva pari-hāram=uḷḷadaṅga śāmānya

111. iraṇḍu paṭṭi-ppaḍiyāl Brahmadēyam=āyittu[ı*] ippaḍiyālc pāṟc[ā] ttum-

112. paradattiyuñ=śelvad=āgav=aruḷiccēdu paradatti śeydadu [ı*] ivvūr peṟṟa[1]

113. parihāraṅ=kōyil-vastu=ccekkun=taṟiyum ulliya kkūliyum=ettakkā-

114. ṇamuṉ=śāḍippoṉṉuṅ=kāruṅ=teṅgam=poṉṉum upakaraṇa-ttaṇḍamum=(m)at(adhi)karaṇa-t-

115. taṇḍamum Pattūr-ccāṟṟu=uḷavai-paḷḷi-vastuvum [aṟappuṟā]-ttaṇḍamuñ=śeyivu pōga=cciṟa-

116. nda poṉṉum uṟi-kkāṇamum paṟi-kkāṇamum nīrtūkku-kkāṇamum [pu]-ttaka-vilaiyum paṭṭigai-

Eighth plate : First side

117. kkāṇamum birāmaṇicca-kkāṇamuṅ=kaṇṇīṭṭu-kkāṇamuṅ=kālkōṭṭukkāṇa-muñ=śeṅk[o]-

118. ḍiy-kkāṇamum āṭṭu-kkāṇamum=nāvita-kkāṇamum=kuvaḷai-kkāṇamum vaṇṇa[ra*]kkā[ṇa*] mum ve-ṇ

119. ṇilattu=tteṅguṅ=kamugum=iṭṭaṉa kālkōṭṭ=iṟāmeyum paṉṉīr=āṭṭai=kkaṟai-yiṟāmeyu-

120. m paṇḍuṉṉun=nīrkk=urittāgavum [ı*] nāḍu-kāppāṉum pugāpeyu-[2]

121. m ivargaḷ śeyappālaṉa i[va*]rum=ivar-vaḻikkaṇṇārumē śeyivārāgavum [ı*]ivar-

122. gaḷukku āṟṟuḷ niṉṟum ērigaḷuḷ niṉṟun=nīr-īndavaḻi tōṇḍikkoṇḍu-

123. pō[vā*]rāgavum [ı*] ikkālgaḷ pōnda nilam pōṉa māṟṟi[3] ivargaḷē tu[y*]-ppārāgavum [ıı*] ivargaḷu-

124. kk=aṟaind=āḻi-pōgi=kkaṉ-ṉāṭṭi Kūgai-pugutti ivaium=ivai-yuḷḷitta parihāraṅgaḷum=uḷ-

1. The letter *pā* is engraved below the line.
2. Read *pugāmeyum.*
3. This may be a mistake for *pēr* or *pērkaḷ māṟṟi.*

125. ..[1]sāmānya iraṇḍu paṭṭi-ppaḍiyāl brahmadēyam=āyiṟṟu ivvūrgaḷil Nelli-ēri ivargaḷ kiṟkuma-[ai]

Eighth plate : Second side

126. ...[vi]riya=ttōṇḍiṉāl śeṉṟu nīr kōkkum aḷavuṅ=kōkka-ppeṟuvadāgavum [।*] ivv=ūr ērigaḷuk-

127. ku āṟṟu[k*]kāl nīr-īnda vaḻi tōṇḍikkaṇḍ=uṇṇapeṟuvarāgavum [।*] ikkālgaḷ kōlkalamum

128. puḻudipāḍum peṟuvadāgavum[।*] ikkālgaḷ kūḍai-eṟittuṅ=kuṟṟēttam paṉṉiyuṅ=kuṟaṅgaṟuttu-

129. ṅ=koḷḷappeṟādārāgavum [।*] koṇḍār Kōviṉāṟ-ṟaṇḍikka-ppaduvārāgavum [।*]

130. ivarumm=ivar-vaḻikkaṇṇārum māḍamum māḷigaiyum eḍuttu[k*] koṇḍ= irukka-

131. ppeṟuvārāgavum [।*] śeṅgaḻunīrun=tamaṉagamum iḍappeṟuvār[ā*]-gavum=aruḷicceyda-

132. du [।*] Yāṇḍu muppa [ttu*] mūṉṟu [।*] nāḷ muṉṉūṟṟu muppadu [।*]
स्वस्ति -भूमिदानात् परंदानम् न भूतन्न भ-

१३३. विष्यति [।*] तस्येव हरणादूतम्[2] न भूतन्नभविष्यति [।।*] स्वदत्त[ा*]म्-परदत्त[ां*] वा यो हरेत वसुन्धरा[म्*]

१३४. षष्टिवर्ष[3] सहसहस्राणि [वि]ष्ठायाम् जायते कृमि[:] ।। रक्षापी[ऊ]च[4] धर्मस्य निधानम्

Nineth plate : First side

१३५. .[रण्यपा]............[वार]प्य[5]नयोरेकम् मृष्ठं कृत्स्नन्तु पाथि[ं*]वा[:*]।। सि[6]
ivai Nayadī[ra]-

136. Pe r[u]ṅgāṭṭu[u]kārān=eḻuttu [।*] Bhāradvāja-gōtratt=Āvattamba-sūtrattu-

137. cCōḻaiyūr-vattavaṉ Dāmōdila(dara)śarmaṉum । Kāśyapa-gōtratt=Āvatta-

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1. The gap may be restored as *uḷḷaḍaṅga*.
2. TNS reads त्पापं.
3. TNS reads षष्टिर्व्वंम.
4. TNS reads रक्षापीडाच.
5. This place may be restored as पुण्यपापयो: द्वयोरं (TNS).
6. Obviously stands for सिद्धं.

138. ba-sūtrattu Kuṇḍūr-vattavaṉ Śōmāśi Vināyaka-śarmaṉum । Vassa(tsa)-gōtra-

139. tt-Āvattamba-sūtrattu Pūṉiya-vattavaṉ Śeṭṭaśarmaṉum ॥

Nineth plate : Second side

Contains traces of the *praśasti* of this grant commencing from *yyuccan* in *l*. 4 to *vaṁśapa* in *l*. 16.

ABSTRACT

The Sanskrit portion of the grant states that Nandivarman was born in the Pallava family, the mythical ancestors of which were Bharadvāja, Droṇa, Drauṇi (Aśvatthāman), etc. The rulers of Kēraḷa, Cōḷa, Pāṇḍya, Maḷava, Kaḷabhra, Bāṇa, Āndhra, Saindhava, Śātavaṁkuravara, Gaṅga and Kadamba kingdoms are said to have made obeisance to Nandivarman. When the king was seated in the audience hall surrounded by his courtiers and princes, he issued an order, at the request of Avanicandra, the *yuvarāja* and the lord of Vilvalapura, granting a village called Nayadhīramaṅgalam, to one hundred eight *bappa-bhaṭṭārakas* (brāhmaṇas). Nayadhīramaṅgalam was named after the king's surname. Nāgaśarman Brahmādhirāja, the minister of the king was the executor of the grant.

The Tamil portion records that in the 330th day of the 33rd year of the king Nandivarman, at the instance of Avaṉicandra, the *iḷavarasaṉ*, the king issued the order granting four villages viz., Nelli, Pullūr, Kuḍiyūr (in Kīḻvē-nāḍu, a s.d. of Palkuṉṟak-kōṭṭam) and Takkāṟu (in Maṇḍaikkula-nāḍu), which were arranged together into a new village named Nayadhīra-maṅgalam, as *brahmadēya* to 108 good and poor *brāhmaṇas*(*nalgūr-naṟ-pāppār*).

The boundaries of the gift villages according to the headman (*viyavaṉ*) of the *nāḍu* or the district are given. Among the boundaries, the tanks Pāḍi-ēri, Neśalarpūṇḍī-ēri, the river Cēyāṟu and the villages Paḷaṅkōḷūr, Nagadimaṅgalam and Cātmaṅgalam are mentioned. A large number of taxes and other dues were remitted on the grant village : *kōyil-vastu, ulliyakkūli, upakaraṇattaṇḍam, adikaraṇattaṇḍam, pattūrccāṟṟu, uḻavaipaḷḷi-vastu, aṟappuṟattaṇḍam, nırttūkkuk-kāṇam, paṭṭigaikkāṇam, kālkōṭṭukkāṇam, nāvitakkāṇam*, etc. It was further stated that the *nāḍukāppāṉ* and the *viyavaṉ* should not enter the village. The donees were granted the existing water-rights and any transgressor found misusing the irrigation water was liable to be punished by the king.

S.No. (1)	*Gotra* (2)	*Sutra* (3)	*Residence* (4)	*Name of donee* (5)	*Shares* (6)
1.	Śaṇḍila	Āvattamba	Uḷappur	Kātaka-cCōmāśi Tiruvēdi Kūḷaśarmaṉ	2
2.	-do-	-do-	-do-	Śōmāśi Trivēdi Śaṉṉa-Kallaśarmaṉ	1
3.	Bhāradvāja	-do-	Kumāṇḍūr	Kramavittaṉ Tāḷiśarmaṉ	1
4.	-do-	-do-	-do-	Yajña-Kāḷiśarmaṉ	1
5.	Gautama	Pravacana	Kāvaṉūr	Trivēdi Uḷuda-Maṇḍaiśarmaṉ	1
6.	-do-	-do-	-do-	Tiṇḍa-Bhūti-Vēḷpai-śarmaṉ	1
7.	Nārāyaṇa	Āvattamba	Kāyāru	Kramavittaṉ Bhava-śarmaṉ	1
8.	Parāśara	-do-	Ārūr	Ṣaḍaṅgavi Kūḷaśarmaṉ	1
9.	Kāśyapa	-do-	Kulaputti[ra]?	(Maniya ?) Trivēdi Vēṭpai	1
10.	-do-	-do-	-do-	Ṣaḍaṅgavi Dēvaśarmaṉ	1
11.	-do-	-do-	-do-	Ṣaḍaṅgavi Śivabhūti-śarmaṉ	1
12.	Bhāradvāja	-do-	Sōlaiyūr	Kanda Viṉṉaśarmaṉ	1
13.	-do-	-do-	-do-	Nārāyaṇa Dōṇaśarmaṉ	1
14.	-do-	-do-	-do-	Kanda Maṇḍāśarmaṉ	1
15.	-do-	Pravacana	Kāvaṉūr	Trivēdi Nārāyaṇaśarmaṉ	1
16.	Āvirṣṭa	Āvattamba	Śiṟekkūr	Bhaṭṭaṉ Kandaśarmaṉ	1
17.	-do-	-do-	-do-	Tiṇḍaśarmaṉ	1
18.	-do-	-do-	-do-	Kuṉṟa-Vēṭpai	1
19.	-do-	-do-	-do-	Kaṇamaṇ[ḍa]śarmaṉ	1
20.	Ātraya	Vāsēṇi	Viṇṇūr	Kumāraśarmaṉ	1
21.	-do-	-do-	-do-	Kaṇḍaśarmaṉ	1
22.	Kauśika	Āvattamba	Uviyūr	Dōṇamaṇḍaśarmaṉ	1
23.	-do-	-do-	-do-	Trivēdi Vāsudēvaśarmaṉ	1
24.	-do-	-do-	-do-	Kumāra Kandaśarmaṉ	1

(1)	(2)	(3)	(4)	(5)	(6)
25.	Kauśika	Āvattamba	Pipara	Dōṇaśarmaṉ	1
26.	-do-	-do-	-do-	Trivēdi Kaṇamaṇḍa-śarmaṉ	1
27.	Vatsa	-do-	Vaṇpākkam	Kāḷi-Dōṇaśarmaṉ	1
28.	Viṣṇuvṛddha	-do-	Nimbai	Śaḍaṅgavi Nīlakaṇṭa-śarmaṉ	1
29.	-do-	-do-	-do-	Śaḍaṅgavi Viṣṇudāsa-śarmaṉ	1
30.	-do-	-do-	-do-	Śaḍaṅgavi Tāḻiśarmaṉ	1
31.	Bhāradvāja	-do-	Kumāṇḍūr	Śaḍaṅgavi Uḻuda-Maṇḍai-śarmaṉ	1
32.	-do-	-do-	Taṅgār	Śaḍaṅgavi Śōmāśi Kaṇḍa-śarmaṉ	1
33.	-do-	Pravacana	Kāvaṉur	Śaḍaṅgavi Kandaśarmaṉ	2
34.	Koṇḍina	-do-	-do-	Śōmāśi Akkiśarmaṉ	1
35.	-do-	-do-	-do-	Śulamaṇḍaśarmaṉ	1
36.	-do-	-do-	-do-	Vaḍugaśarmaṉ	1
37.	-do-	-do-	-do-	Mādhavaśarmaṉ	1
38.	-do-	Āvattamba	Vaṅgiparū (Vaṅgippuram?)	Śaḍaṅgavi Dōṇaśarmaṉ	1
39.	-do-	-do-	-do-	Trivēdi Nārāyaṇaśarmaṉ	1
40.	Kōśika	Pravacana	Kāvaṉur	Caturvēdi Tiṇḍa-Dōṇa-śarmaṉ	2
41.	-do-	-do-	-do-	Caturvēdi Tiṇḍa-Tāḻi-śarmaṉ	1
42.	-do-	Āvattamba	Aṅgārai	Maṇḍaśarmaṉ	1
43.	-do-	-do-	Maṅgaḷūr	Nāganāthaśarmaṉ	1
44.	-do-	-do-	Ā[r*]kkāḍu	Kuḷaśarmaṉ	1
45.	-do-	-do-	Mūṅgaṉūr	Pāla(Bāla)śarmaṉ	1
46.	Vatsa	-do-	Kaḷañjūr	Badrakāliśarmaṉ	1
47.	-do-	-do-	Abhyaṇṭi	Mādhavaśarmaṉ	1
48.	-do-	-do-	-do-	Kuḷaśarmaṉ	1

(1)	(2)	(3)	(4)	(5)	(6)
49.	Vatsa	Āvatamba	Abhyaṇṭi	Nandiśarmaṉ	1
50.	-do-	-do-	-do-	Trivēdi Suva[r*]ṇaśarmaṉ	1
51.	-do-	-do-	Śeruppaḷi	Duggaśarmaṉ	1
52.	-do-	-do-	Kulaputtira	Caturvēdi Kuḷamaṇḍai-śarmaṉ	1
53.	Sava[r]ṇi	Chandōga	Pāḍagam	Ṣaḍaṅgavi Bhutiśarmaṉ	1
54.	-do-	-do-	-do-	Uḷudra-Mādaśarmaṉ	1
55.	Maudgala	Āvattamba	Iḻakkanduru (Iḻakkandiram?)	Nāgadāmaśarmaṉ	1
56.	-do-	-do-	Uḍumbūr	Śaṇṇa-Dōṇaśarmaṉ	1
57.	-do-	-do-	Kombaru	Uḷuda-Maṇḍaśarmaṉ	1
58.	Sāṁkṛtyāyana	[Hi]raṇyakēśi	Kuñjaṇūr	Kaṇḍaśarmaṉ	2
59.	Bhāradvāja	-do-	Teṅgaḻūr	Kāṭhaka-cCōmāśi Datta-śarmaṉ	2
60.	Sāṁkṛtyāyana	-do-	Kuñjaṇūr	Pākka-Maṇḍaśarmaṉ	1
61.	Koṇḍiṇa	-do-	Pāḍagam	Śaṇṇa-Tiṇḍaśarmaṉ	1
62.	Ātrēya	-do-	Paṉṟikudir	Pākka-Mādaśarmaṉ	1
63.	Koṇḍiṇa	-do-	Kōvaraṅkīḻ	Pākka-Mādaśarmaṉ	1
64.	Māsala	-do-	Vaśukūr	Kandaśarmaṉ	1
65.	Ātrēya	Āvattamba	Cḷukkaippākkam	Śaṭṭiśarmaṉ	1
66.	-do-	-do-	Śaṭṭipuram	Kēśuvaśarmaṉ	1
67.	-do-	-do-	-do-	Viṣṇunandiśarmaṉ	1
68.	Hārita	-do-	Śāṇūr	Kūḷaśarmaṉ	1
69.	-do-	-do-	Kōccaṇañjeṟu	Bhaṭṭan Dāmadiraśarmaṉ	2
70.	Lōhita	Pravacana	Tūrppil	Trivēdi Tammaśarmaṉ	1
71.	-do-	-do-	-do-	Kumāraśarmaṉ	1
72.	Kāśyapa	Āvattamba	Kārambicceḍu	Śaṇṇaśarmaṉ	1
73.	Parāśara	Paravacana	Kāvaṇūr	Yōgēśvaraśarmaṉ	1
74.	-do-	-do-	-do-	Urdrakumāraśarmaṉ	1
75.	Sāṁkṛtyāyana	-do-	Vāśalur	Pūdiśarmaṉ	1

(1)	(2)	(3)	(4)	(5)	(6)
76.	Āviṣṭa	Āvattamba	Īrēkkur	Kumāraśarmaṉ	1
77.	...	...	Kāmappullūr	Perumañjika Yōśaṉ Kāṭṭikkuṟi Bhavanāgaṉ	1
78.	...	...	-do-	Nīlakaṇṭaṉ of Kōyil	1
79.	Bhāradvāja	Chandōga	Pattaṅgi	Trivēdi Nāgaśarmaṉ	1
80.	Kāśyapa	Āvattamba	Kārambiccēḍu	Yajñaśarmaṉ	1
81.	Bhāradvāja	Pravacana	Kāvaṉur	Kaṇḍaśarmaṉ	1
82.	-do-	-do-	-do-	Kāḍiyuṇṇi Śannaśarmaṉ	1
83.	Ātrēya	Āvattamba	Pāgai	Śāṇaśarmaṉ	1
84.	Vasiṣṭa	Paravacana	Vaṅganur	Dāṇa-Viṇṇaśarmaṉ	1
85.	-do-	-do-	-do-	Kaṇḍaśarmaṉ	1
86.	Lōhita	Āvattamba	Kārāmbiccēḍu	Mū[r*]ttiśarmaṉ	1
87.	Kāśyapa	-do-	Kāvaṉūr	Kramavittaṉ Śrī Mādhava-śarmaṉ	1
88.	-do-	-do-	Kārambiccēḍu	Kramvittaṉ Nandiśarmaṉ	1
89.	-do-	-do-	-do-	Trivēdi Kēśavaśarmaṉ	1
90.	-do-	-do-	-do-	Trivēdi Tiṇḍaśarmaṉ	1
91.	Gārga	-do-	Veñjēḍu	Śaḍaṅgavi Vindhaśarmaṉ	1
92.	Ātrēya	-do-	Uśaṇam	Kumāraśarmaṉ	1
93.	Kāśyapa	Pravacana	Āṟṟūr	Dāmōdilaśarmaṉ, Śengiraṅkiḻavar	2
94.	Koṇḍiṇa	Chandōga	Cendoru	Somāsi Iḷavvēṭpai	2
95.	Goutama	Pravacana	Kāṭṭūr	Trivēdi Narasiṅgaśarmaṉ	1
96.	Bhāradvāja	Vāsēṇi	Vēṅgi	Śaḍaṅgavi Jodṛjñāṇa Bhaṭṭaṉ	1
97.	Kāśyapa	...	...	Paṟambūr-āḷum-Kāri-śarmaṉ	2
98.	...	...	...	Brahmādhirājaṉ	4
99.	...	...	...	Peṟuntiṇai of Kaḍaṅkāḍu	1
100.	...	...	...	Śāttaṅkuḍi-kiḻāṉ	1
101.	...	...	...	Nāṭṭiya-pperuntiṇai	1

(1)	(2)	(3)	(4)	(5)	(6)
102.	..	...	...	Kaliviśaiyaṉ	1
103.	...	...	...	Perumāaṉḍigaḷ	1
104.	...	...	...	Tiruvaḍigaḷ	1
105.	...	...	...	Bhagavatiyār	1

No. 82

SATTAMANGALAM INSCRIPTION OF NANDIVARMAN II

Provenance : Śāttamaṅgalam, Wandiwash Taluk, North Arcot District.
Found in a natural rock surface of this village locally called Perumāḷpāṟai near the Chandra-nāthasvāmi temple.

Reference : *Tamilica*, 1970, 121-25.

Language : Tamil.

Script : Tamil.

Date : R.Y. 33=*c.* A.D. 764.

TEXT

1. Śrī Nandi pōttaraiśarku muppattu-mūṉṟāvadu [।*] Śāttamaṅgalattū-
2. rōm ērikku=ppeyda aṟam Īttaṅkāṭṭu aṟa-ppuṟam=iraṇḍu-paṭṭiyu-
3. m=ilamakkaḷ-paṭṭi iraṇḍun kūṭṭum yirappumm=iḷamakkaḷ kāṇamu [ma]-
4. [ttu]nellum [pānilai] mūṉṟu maṉaiyum kīḻē śeṟuvu Mudukāṭ
5. ṭagappaṭṭa paṉaiy nilam=ittaṉaiyum=ērikkum peyda aṟam=itta-
6. ṉaiyu maṉṟāduvār nāyakarallār iḷamakkaḷ nāyakaridaṉṟalai viṟ-
7. ppāṉ=uḷaṇayilum koḷḷaluṟuvāṉ=uḷanayilum nūṟu kaḻañcu
8. poṉ kōyiṟkku [ture.][1] koḷḷa oṭṭiṉōm=ūrōmum iḷamakkaḷum
9. ivvaṟattu mēlaṉṟi-ppēśiṉāṉ Gaṅgai-yiḍai=kKumari a(yi)ḍaicceydā-
10. ṉ śeyda pāvamāga oṭṭiṉōm [kaḍava] .. dum itta... ḍamai āgum[2]

ABSTRACT

Records the endowment by the *ūrār* of Śāttamaṅgalam for the tank (in the village). The endowment consisted of two *paṭṭi* of *aṟappuṟam* and in Īttaṅkāḍu, two *paṭṭi* of *Iḷamakkaḷ-paṭṭi*, (the income from the taxes of) *kūṭṭu*, *irappu*, *iḷamakkaḷ-kāṇam*-[*mattu*]-*nel* (?) and *pānilai* (?), three house sites and the

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1. May be read as *daṇḍam*.
2. The last line is damaged.

palmyra grove in the eastern field included under Madukāḍu. The *iḷamakkaḷ*, and not the *maṉṟāḍuvār* are stated to be the *nāyakar* (administrators?) (of the endowment). The *ūrār* agreed that sellers and purchasers of the endowed property, if any, shall pay a fine of 100 *kaḻañcu* to the temple.

No. 83

PAIYANUR INSCRIPTION OF NANDIVARMAN II

Provenance : Paiyaṉūr, Chingleput Taluk, Chingleput District.
On a rock near the dilapidated Eṭṭīśvara temple.
References : *ARE*, 1932-3, no.109; *SII*, xii, no. 34.
Language : Tamil.
Script : Tamil.
Date : R.Y. 37=*c*. A.D. 768.[1]

TEXT

1. Śrī [॥*] Kō-Viśaya Nandivikkiramaparumaṟku yāṇḍu mu-
2. ppattēḻāvadu [।*] Payiṉur-kka(ga)ṇattēm oṭṭiyadu [॥*] Māma-
3. llapurattil-irundu vāḻum Uḻakkuṇi vāṇikaṉ Nāgaṉ
4. emm-ūr=pperēri poliyūṭṭiṉāṟ ṟō[ṉ]ḍuvadaṟkukku (ṟku)
5. koḍutta nel poṟ-kālāl āṟā-
6. yirattu nāṉuṟṟu-kkāḍi innel yāṅgaḷ
7. koṇḍu ivvēriyi=nīr-uṇun nilam ellā-
8. vi(va)ṟṟiṉ-mē[lu]m viṟkilum oṟṟi-iḍilum paṭṭiyār pa-
9. diṉaṟu-kāḍicceydu nel paṭṭiyo . . kaḍaṉāyi inne-
10. llilē iru-kāḍicc[yi]duṅ koṇḍu [Payiṉūr a]ṉṉu nāmam-uḷḷa-
11. taṉaiyum [āṭṭāṇḍu-tō]ṟum ēri [tōṇḍuvi] [ppō] [m] āy ... ttiṉa-il [ke]-
12. ḍaiy-ēṟṟukkoṇḍēm idaṟku vakrippādāṉ Candr=Ādityarru(r-u)ḷḷataṉaiyum
13. narakattiṉirpāṉāgavum idaṟku nalladu vēṇḍi[ṉār] Candr=Ādittiyar
14. uḷḷa-nāḷaiyum svargga(ga) [ttilē]y-iruppārāgavum oṭṭiṉēm [*।]ippaḍik [kuṟi[2]]

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1. The king Viśaya Nandivikkiramaparmar (*i.e.* Vijaya Nandivikramavarman) may be identified with Nandivarman II on the basis of the high regnal year and the palaeographical evidence.
2. cf. the expression *peruṅkuṟi* occurring in other epigraphs.

15. yi[l-i]rundu ......Śēṭṭanandieṉ

16. ... ... ṭṭāmē śeluttiṉār aḍi[eṉ]

17. ṟalai mēlaṉa [॥*]

ABSTRACT

Records an agreement by the *gaṇattār* of Payiṉūr in respect of 6,400 *kāḍi* of paddy, measured by the standard measure *poṟ-kāl*, received by them from Nāgaṉ, a merchant of Uḷakkuṇi, residing at Māmallapuram, for digging annually (*i.e.* removing silt) from the big tank (*pērēri*) of the village out of the interest therefrom. It also stipulates a levy of 16 *kāḍi* of paddy per *paṭṭi* of lands that were obviously irrigated by the tank, irrespective of their sale or mortgage. The document is (attested) by Śēṭṭanandi (Jyēṣṭhanandi?), evidently functioning from the *kuṟi*.

No. 84

AGALUR INSCRIPTION OF NANDIVARMAN II

Provenance : Agaḷūr, Wandiwash Taluk, North Arcot District. On the surface of the rock close to the Jaina temple.

Reference : *Seminar on Inscriptions*, (Madras), 1966, 157-62.

Language : Tamil.

Script : Tamil.

Date : R.Y. 50=*c.* A.D. 781.

TEXT

1. Śrī [॥*] Kō-Viśaya Nandivi-
2. kkiramapaṉmarukku yāṉ-
3. ḍu aimpadāvad [iṉ karē][1] Aga-
4. ḷūrttūmbu Kampayaṉā-
5. r iḍuvittār ippēr=ērik-
6. (ka)ku=ppaṭṭi-kkāḍi Pērūr
7. [Unaruma] paṭṭiyil [tuna][2]
8. nāḻi vaittu=kkuḍuttār Bhaṭā-
9. rakku Kampai-
10. yara [ya*]ṉ [॥*]

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1. Probably read *aimbadāvadu Karai-*
2. Probably read *mun-*or *ain-*

ABSTRACT

Records the construction of a sluice (*tūmbu*) for the tank at Agaḷūr by Kampayaṉār, (his) provision of (the income of) one *kāḍi* per *paṭṭi* (on lands irrigated), for the (maintenance of the) tank and his endowment of three (or five?) *nāḻi* of rice to the *bhaṭārar*.[1]

1. There is an inscription close to the present record which runs :
   1. Śrī Viśaiyā-
   2. dittiya-
   3. ṉ paṇippa
   4. Toṇḍūr
   5. aḻittu pa-
   6. ta(ṭ)ṭār Kampaiya-
   7. ṉār [*].

ABSTRACT

"Under the orders of Vijayāditya, Kampaiyaṉ destroyed Toṇḍūr and died in the battle field".

No. 85

PANCHAPANDAVAMALAI INSCRIPTION OF NANDIVARMAN II

Provenance : Pañchapāṇḍava Malai (Near Arcot), Walajapet Taluk, North Arcot District.

On the front face of the rock which overhangs the cave half-way up the hill called Pañcha-pāṇḍavamalai.

References : *ARE*, 1895, no.10; *EI*, iv, no.14(A).

Language : Tamil.

Script : Archaic Tamil.

Date : R.Y. 50=*c*. A.D. 781.

TEXT

1. Nandippōttaraśa[r]kku ay[m[badāvadu [।*] Nāga[ṇa]ndi-gura[var]
2. [iru]kka Poṉṉiya[k]kiy[ā]ṟ paḍimam koṭṭuvitt[ṉ]
3. Pu[ga]ḻālaimaṅga[la]ttu Maruttuvar magaṉ Nāraṇa-
4. ṉ [॥*]

ABSTRACT

Records that the image of Poṉṉiyakkiyār[1] was caused to be chiselled by one Nāraṇaṉ, son of Maruttuvar of Pugaḻālai-maṅgalam in the presence of Nāgaṇandi-guravar.[2]

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1. Poṉṉiyakki may be identified with Sidhāyikā, the *yakṣi* of Mahāvira because she has been described as "invested with golden lustre".
2. A record from Kalugumalai in Tirunelveli district mentioning a preceptor of the same name is refered to in *EI*, iv, 136, fn. 6.

No. 86

KULIDIKKI INSCRIPTION OF NANDIVARMAN II

Provenance : Kuḷidikki, Gudiyattam Taluk, North Arcot District.
On a hero-stone fixed near the river Pālār.

References : *ARE*, 1921, no.154; *EI*, xxii, no. 18, 110; *SII*, xii, no.35, *TASSI*, 1958-59, 15-24 and Plate.

Language : Tamil.

Script : Tamil.

Date : R.Y. 52=*c.* A.D. 783.

TEXT

1. Śrī [॥*] Kō-Viśeya Nandi-
2. ccura parumaṟku yāṇḍu
3. ambattiraṇḍāvadu [।*]
4. Perumāṉaḍigaḷ mēl
5. Vallavaraiyaṉ[1] paḍai
6. du Veṇkuḷikkōṭṭai a-
7. ḷitta ñāṉṟu Vāṇarai-
8. yar māmaḍi tiriga eṉat-
9. tirindu paṭṭār Kaṟkāṭ-
10. ṭūr=uḍaiya Gaṅgadiyaṟai-
11. yar Kaṉṉāḍu Peruṅga-
12. ṅgar [॥*]

ABSTRACT

Records that when the army of Vallavaraiyan (the Rāṣṭrakūta king) marched against Perumānaḍigaḷ (the Pallava king) and besieged (the fortress

1. It was read as *Pallavaraiyaṉ*; but it is *Vallavaraiyaṉ*.

of) Veṇkuḻikkōṭṭai, Gaṅgadiyaraiyar, the chief of Kaṟkāṭṭūr proceeded, fought and died having directed by Vāṇaraiyar, his uncle (or father-in-law) to march (against the enemy). The hero-stone was set up by Peruṅgaṅgar (the Western Gaṅga king).

No. 87

SADUPPERI INSCRIPTION OF NANDIVARMAN II

Provenance : Śaduppēri, Velur Taluk, North Arcot District.
At the Grāmadēvata Ulaganāyaka Ammāḷ temple at Śaduppēri.

References : *ARE*, 1887, no. 27; *SII*, i, no. 108.

Language : Tamil.

Script : Tamil.

Date : R.Y. 52=*c.* A.D. 783.

TEXT

1. Kō-Viśaiya Nandi vik-
2. kiramaparumarkku yā[ṇḍu]
3. ayampattiraṇḍā[vadu][ı*]

ABSTRACT

Mentions the fifty second regnal year and gives the name of the king as Nandivikkramaparumar (*i.e.* NandivarmanII).[1]

1. This is a fragmentary inscription. On the basis of the high regnal year this record may be assigned to the Pallava king Nandivarman II.

No. 88

SATTAMANGALAM INSCRIPTION OF NANDIVARMAN II

Provenance : Śāttamaṅgalam, Wandiwash Taluk, North Arcot District.
Found in a natural rock-surface of this village locally called Peṟumāḷpāṟai near the Candranāthasvāmi temple.

References : *Seminar on Inscriptions*, (Madras), 1966, 157-62 *Damilica*, 1970, 121-25.

Language : Tamil.

Script : Tamil.

Date : R.Y. 56=*c*. A.D. 787.

TEXT[1]

1. Śrī [॥*] Nandippōttaraiśarkku
2. yāṇḍu aimpattāṟāvadu [।*]
3. Viḷukkattu=Cīṉaṟiyār[2] magaḷār
4. Pūṇḍa Mū[ppā][3] vaitta=kkāśu padiṉē-
5. ḻu kaḻañcpoṉ ippaḷḷikku
6. kaḻañciṉāl=uḻakk-ariśi vaigal
7. ...[ka]ṟ=ūṭṭuvār[4]=ivvaṟam Bavaṇa-
8. [ndi]yār vaitta paṇam ūrōṅ kā
9. ppōmāṉōm [॥*]

ABSTRACT

Records the gift of 17 *kaḻañcu* of gold by Puṇḍa Mūppā [vai*?], the

1. The inscription is damaged towards the right end.
2. It should be read as *Ci (Ji)ṉaḍiyār*.
3. The readings are doubtful.
4. This word, not fully read, obviously stands for an administrative or supervisory body like *vārigar*.

daughter of the Jaina ascetic of *Viḻukkam* and the stipulation for the supply of one *uḻakku* of rice per *kaḻañcu* every morning to the *paḷḷi* (Jaina temple) for feeding by somebody (name lost). The *ūrār* agreed to protect this charity and the amount deposited by Bavāṇa [ndi].

No. 89

TANDANTOTTAM PLATES OF NANDIVARMAN II

Provenance : Taṇḍantōṭṭam, Kumbhakonam Taluk, Tanjavur District.

References : *ARE*, 1912, A, no. 7; *SII*, ii, no. 99 and Plate; *SII*, xii, no. 36 and Plate vii; *TPC* (Tamil), 205-36.

Language : Sanskrit and Tamil.

Script : Grantha and Tamil.

Metres : *v.* 1 *Upajati*; *v.* 2 *Mandākrāntā*; *vv.* 3, 9, 11 *Vasantatilaka*; *v.* 4 *Sragdharā*; *vv.* 5, 10, 12, & 13 *Sārdulavikrīḍita*; *vv.* 6, 8 & 14 *Arya*; *v.* 7 *Pṛthvī*.

Date : R.Y. 58=*c.* A.D. 789.

TEXT

First plate : First side

१. जयंदषिणाशम्[1] भुरण्यतेजाः पुनराविरा सीदरण्यसंस्थापितशत्रुलोकः [।*] शरण्यभूत्तश्शर-

२. णोन्मुखानां हिरण्यवर्म्मा जगतां हिताय [१*][2] श्रीमान्धीमाजितरिपुगण-स्तेजसांधाम राजा तीरो-

३. पांतस्थितजयगजस्सागराणाञ्चतुण्णान्मिा[3] सीदाशापरिततयशा नंदिवर्म्मेति नाम्ना जातस्तस्मात्स-

४. मिति महितः[4] सर्वशास्त्रप्रयोगैः [२*] राजाह्वयो यमनमन्नमृतांशुरेको[5] यस्मै जगत्यकर-

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1. Read °जयन्दक्षि°.
Two or more plates before this appear to have been lost. The portion of the verse which commences this plate evidently refers to a king who conquered the 'Southern country' (दक्षिणाशा).
2. Read °माञ्जित.
3. Read °तुण्णामि । आसी.
4. Read महितस्सर्व्वशस्त्र.
5. Read मृतांशु.
Must be an elegant expression of the moon whose rays dead in themselves, received life and light only from the Sun.

५. दो विपयोप्यमर्त्यः [।*] यस्मिन्नगम्यमवति [1]त्पितिमिन्द्रकल्पे प्रस्थानवर्म्म नरकम् प्रति च प्रजानाम् [३*] य-

६. स्सच्चक्रस्य भर्त्ता हरिरिव विबुधाश्शक्रवद्यं श्रयन्ते येनाभूद्भू स्सनाथा सुचरितममलं रो-

७ चते चारु यस्मै [।*] यस्माद्भूरिकधीराधुधि परनृभुजां यस्य कीर्त्या दशाशा[स्सं]-पूर्ण्णा [:*] श्रीश्च यस्मि-

First plate : Second side

८. न्निवसति सुचिरन्त्यक्तचापल्यदोपा[2] [४*] उद्वेगः पवने वने चपलतासंगः कला-वत्प-

९. यः [3]पत्पे शुल्कविवर्ज्जये[4] विषधराधिक्यन्निदाधात्यये [।*] निस्त्रिंशग्रहणम् भटेपु मस्ताज्ञि चत्रे-

१०. विमानस्थितिर्य्यस्मिन्विप्रवराद्वषश्च भुजगा[5] एव [6]त्पितिं शासतिः [५*] धत्ते गंगादपहृतमुग्रो-

११. दयकौस्तुभं गळाभरणं [।*] स्वहृदयसन्निहिताच्युतशयनमिवाहीन्द्रमुरसा यः [६*] स्वभ-

१२. र्तुरिव यम्मदो जय [7]इवांगवांजंगमो गिरीन्द्र इव पट्टवर्द्धन इति द्विपेन्द्रोभजत् [।*] सविभ्रम-

१३. परिभ्रमदभ्रमरबृन्दगण्डूषित[8] त्परन्मदविशेपकृतमण्डगण्डस्थलः [७*] [9]रत्पित-सत्वच्छा-

१४. यः प्रियसत्यो जि[ष्णु]रच्युत[:*] श्रीमान्[।*]यः खलु [10]नरकांतात्मा हरिरिति बहुमन्यते विबुधैः [८*]

1. Read क्षितिॱ.
2. Read °वत्क्ष.
3. Read पक्षे.
4. Read °विवर्जके.
5. TNS reads भजगा.
6. Read °क्षिति शासति.
7. Read °वाञ्जंग.
8. Read °क्षर.
9. Read रक्षितसत्व.
10. TNS reads नरकातात्मा.

Second plate : First side

१५. तस्मै निवैद्य विधिनाष्टशतत्रयाय वेदत्रयस्मृतिजुषाम् [1]विदुषान्द्विजानाम् [।*] नाम्ना दयामुख इती-

१६. ममदापयत्तं ग्रामं कृती कृतदयामुखमंगलाख्यम् [९*] अस्याज्ञप्तिरभूत्स एव मतिमान्धर्म्मार्त्थ-

१७. कामोपधाशुद्ध[श्शद्ध]चरित्रपात्रममदस्स्वाम्येकभक्तिव्रतः [।*] सत्सामांन्यधनश्व-धर्म्मशर-

१८. णस्स[म्]बधिनिर्य्यन्त्रिणः[2] [3]कोशाध्यत्यनियोगकर्म्मकुशलः कुल्यः कुमाराह्वयः [१०*] यो-

१९. गोष्पदावधिममि प्रददाति भूमिं यो वा हरत्यगणयन्परिपाकमुग्रम [।*] आचंद्र-तारमधिति-

२०. ष्ठत एव तौ द्वौ नाकौकसाञ्च सदनन्नरकञ्च घोरम् [११*] धर्म्मं शर्म्म कृतम्मया कृतमिमं-

२१. [4]साम्राज्यदीत्पाव्रतो [5]रत्पत्यत्पतलत्पणं [6]त्पितितले यः त्पत्रचूळामणिः [।*] मूर्द्ध न्यत्र मुकु-

Second plate : Second side

२२. न्दवन्द्यचरणद्वंन्द्वं विहायापरेष्वज्ञात[7] प्रणतो वसेत्पदयुगन्तस्येत्यवोचन्नृपः [१२*]

२३. गावः पावन सर्वगात्रशुचयः कामाय वस्सन्तु याः शुद्धिं स्वामिव दर्शयन्ति हि पयोव्याजा-

२४. दुहाना[8] स्वयम् [।*] मान्याः पान्तु महीसुराश्च भवतो वागायुधा स्वर्ग्गिणां ये योगेप्य मृताशि-

1. TNS reads विदुषां द्विजानाम्.
2. Read °निर्य्यन्तृणः.
3. Read °शाध्यक्ष.
4. Read °दीक्षां.
5. Read रक्षत्यक्षतलक्षणं क्षिति.
6. Read क्षत्रं°.
7. Read °प्रणतौ वसत्पे.
8. Read हानास्स्वयं; TNS reads हनास्सयं.

२५. नां स्व[ह]विपा संतोपमातंवते [१३*] परमोत्तरकारणिकस्याकृत कवितास्वयम्वृत-

२६. वरस्य [।*] उत्तरकारणिकाख्यस्तनयः परमेश्वरः प्रशस्तिमिमाम् [१४*] kō-viśai(ja)ya Nandīvikirama-

27. parumaṟku yāṉdu aymbatteṭṭāvadu[।*] Cōḷa-nāṭṭu=tTeṉkarai Naṟaiyūr-nāṭṭu nāṭṭā-

28. r kāṉga[।*] taṅga-ṉāṭṭu=tTaṇḍattōṭṭattukku mēṟku-kkiḍanda kāḍuṅ-karambaiyum ā-

Third plate : First side

29. m[1] paṉṉiyum kuṟaṅkaṟuttum koḷḷappeṟuvā[ril]lādadāgavum kuṟṟaṉvāym-īdēy uvaṉṟi-

30. śeydu nīrkoṇḍu-pōndu pāyttappeṟuvadāgavum śekkum taṟiyum ulaviya-kkūliyum kaṇ-

31. ṇālakkāṇamum ūreṭṭum kuśakkāṇamum taṭṭukkāyamum iḷam-pūṭciyum=iḍaippūṭciyum kūla-

32. mum targupāṭṭamum tirumugakkāṇamum=uppukkōcceygaiyum nallāvum nallerudum vaṭṭinā-

33. ḻiyuṅ kaḍaiyaḍaikkāyum pudānāḻiyum=uḷḷiṭṭu=kkōttoṭṭ-uṇṇappālaṉa evva-

34. gaippaṭṭaṉavum=iṟādu ivvūr-peṟṟa brāhmaṇarey-uṇṇappeṟuvārgaḷāgavum tamaṉagan naḍap-

35. peṟuvadāgavum śuṭṭiṭṭigaiyāṟ[2] māḍa-māḷigaiy=eḍukkappeṟuvadāgavum turavukiṇaṟ-iḻikkappe-

36. ṟuvadāgavum kāvu-teng-iḍappeṟuvadāgavum peruñcekk=iḍappeṟuvadā-gavum ivvūrellaiyiṟṟeṅgum

37. paṉaiyum=īḻavar=ēṟappeṟātārāgavum ivaiyuḷḷiṭṭa śarvvaparihāramāy bra-hmadēya[m] peṟṟa nalgūr

Third plate : Second side

38. naṟpāppār Kāśyapa-gōtrattu Āvattamba-śūttirattu=kKarañcai vattavaṉ Kumārakōvaccaturvvēdi-

1. The syllable cannot be connected with the letter *ā* at the end of Plate II, second side. Consequently one plate at least must be missing between II and III.
2. Read *yālmāda*.

39. ccōmāśi paṅgoṉṟum ikkōttiratt=iccūttiratt=ivvūr vattavaṉ Nārāyaṇa Urudraccaturvvēdiccōmā-

40. śi paṅgoṉṟum ikkōttiratt=iccūttiratt=ivvūr vattavaṉ Viṣṇudāsaccaturvvēdī paṅgoṉṟum III- ikkō-

41. ttiratt=iccūttirattu=kKuṇḍūrccaṇṇayaccaturvvēdi paṅgoṉṟum III- ikkōtti-ratt=iccūttirat

42. tivvūr Ākkōccccaturvvēdi paṅgoṉṟum III- ikkōttiratt=iccūttiratt=ivvūr Nārāyaṇa Vasantayā-

43. ji paṅgoṉṟum III- ikkōttiratt=iccūttiratt=ivvūr Kumāraḍiccaḍaṅgavi paṅ-goṉṟum III- ikkōttiratt=i-

44. ccūttiratt=ivvūr Veṇṇayaccaḍaṅgavi paṅgoṉṟum III- ikkōttiratt=iccūttiratt =ivvūr Dattakuṭṭic-

45. caḍaṅgavi paṅgoṉṟum III- ikkōttiratt=iccūttiratt=ivvūr Dattakuṭṭibhaṭṭaṉ paṅgoṉṟum III-

Fourth plate : First side

46. ikkōttiratt=iccūttirattu Kuṇḍūr[1] uḻuttirakaṇḍaccaturvvēdi paṅgoṉṟum III-ikkōttiratt=iccūt-

47. tirattu Aṭṭampaṟuttu Dāmaṇaccaturvvēdi paṅgoṉṟum III- ikkōttiratt= iccūttirattu Karipaṟuttu

48. Nārāyaṇaccaturvvēdi paṅgoṉṟum III- ik-kōttiratt=iccūttirattu Vaṅgipparu-ṭṭu Dōmaṇattiruvē-

49. di paṅgoṉṟum III- ikkōttiratt=iccūttirattu Uviyūr Viñjakumāraccaḍaṅgavi paṅgoṉṟum[III-]

50. ikkōttiratt=iccūttirattu Amuttaṉūr Kōvaḍiccaturvvēdi paṅgoṉṟum III-ikkōttiratt=i-

51. ccūttirattu Uṟuppiṭṭūr Koṇḍamakkramavittaṉ paṅgoṉṟum III- ikkōttiratt= iccūttirattu Kārā-

52. mbiccēṭṭu Kumāradittiruvēdi paṅgoṉṟum III- ikkōttiratt=iccūttirattu Śeruppaḷḷi Nārāyaṇac-

53. caḍaṅgavi paṅgoṉṟum III- ikkōttirattu Āśvalāyaṇa-sūttirattu Paṟiyaḷūr Sūryadatta-bhaṭṭaṉ pa-

1. TNS reads *Urudirakanda*.

Fourth plate : Second side

54. ṅgi[ra]ṇḍum III- ikkōttirattu Śandōga-sūttirattu Pāḍagattu Mātirupūdich canḍaṅgavic[Cō]māśi paṅ-

55. goṉṟum III- ikkōttirattu Vāsēṇi-sūttirattu Nukuñsuṭṭu kKuṇḍaśarmmaṉ paṅgu nāṉkum III-

56. ikkōttirattu=pPaviḷiya-sūttirattu Nimbēy Vaḍuga śarmmattiruvēdi paṅgo-ṉṟum III- ikkōt-

57. tirattu ch[n]dōga-sūttirattu Kōrañji Kandakūmāraccatu[r]vvēdi paṅgoṉṟum III- Gautama Gōtrat-

58. tu Hiraṇyakēśi-sūttirattu Pāṟkuḷattu Nagakumāraccaturvvēdi bhaṭṭaccō-māśi paṅgiraṇḍum III- -i-

59. kkottiratt=iccūttirattu Kaynirkkuḷattu Kumāragaṇṇaccaturvvedi paṅgo-ṉṟum ikkotti-

60. rattu Pravasana-sūttirattu Kurukoṭṭi=kKaṇḍakumārak-kiramavittaṉ paṅgoṉṟum ikkottirat-

61. t=iccūttiratt=ivvūr Uruttiraccaturvvedi[1] paṅgoṉṟum ikkottirattu Ābat-tamba sūttirattu Nel-

Fifth plate : First side

62. lūr Saṇṇayattiruvedi bhaṭṭaṉ paṅgoṉṟum ikkottiratt=iccūttirattu Parāndūr Accuvaṇa-

63. ccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Aṅgāraikkumārakūḷaccatu r* vvedi paṅgo-

64. ṉṟum ikkottiratt=iccūttiratt—ivvūr Kaṇṇakumāraccaturvvedi paṅgoṉṟum ikkottira-

65. tt=iccūttirattu Kārambiccettu Gaṇadāyaccadaṅgavi paṅgoṉṟum ikkotti-ratt=iccū-

66. ttirattu Irāyūr Attuvaccccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Vaṅgippa-

67. ṟuttu Dāmodiraccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Ākkidatta-sarmmaccaḍaṅgavi

68. paṅgoṉṟum Āttiraiya-gotrattu Ābattamba sūttirattu Vaṅgippaṟuttu Dukkasarmmatri ve-

69. di paṅgoṉṟum ikkottiratti=iccūttiratt=ivvūr Harisvāmiccaturvvedi paṅ-goṉṟum ikko-

1. TNS reads *Urudira-ccaturvēdi.*

Fifth plate : Second side

70. ttiratt=iccūttirattu Dvedaikombaruttu[1] Maṇikkuttaccatu rvvedi paṅgoṉṟum ikkot-tiratt=i c cū-
71. ttiratt=ivvūr Nārāyaṇa Uḷudaccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Mu di paṟuttu
72. Dāmodiraccaturvvedi bhaṭṭaṉ paṅgoṉṟum ikkottiratt=iccūttirattu=pParāndūr Kumāra-seṭṭac-
73. caturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Vaṅgippaṟuttu Kandamaccatu r* vvedi paṅgo-
74. ṉṟum ikkottiratt=iccūttirattu Muḍapaṟuttu Nārāyaṇaccaturvvedi paṅgoṉṟum ikkot-
75. tiratt=iccūttirattu Karañjai-Devaśarmmaccaḍaṅgavi paṅgoṉṟum ikkottiratt=iccūttirattu Uhali[2] Vi-
76. ṇṇayaccaturvvedibhaṭṭaṉ paṅgoṉṟum ikkottiratt=iccūttirattu Vaṅgippaṟuttu Dāmodiratti-
77. ruvedi paṅgoṉṟum ikkottiratt=icūttirattu Uhali[2] Nārāyaṇaccaturvvedibhaṭṭaṉ paṅgoṉṟum

Sixth plate : First side

78. [3]Vaskandaccaḍaṅgavi paṅgoṉṟum ikkottiratt=iccūttirattut=ivvūr Svāmisarmmaccaḍaṅgavi paṅgo-
79. ṉṟum ikkottiratt=iccūttiratt=ivvūr Viṣṇudattabhaṭṭaṉ paṅgoṉṟum ikkottiratt = iccū-
80. ttirattu Pādagattu Svāmidevaccaḍaṅgavi paṅgoṉṟum ikkottirattu Hiraṇyakeśi sūttirat-
81. tu=kKaḷattūr Sukumāraccaturvvedi paṅgoṉṟum ikkottirattu Āvattambasūttirattu
82. Kākkaimirāttu Bhavadāśadasapuriyaṉ paṅgoṉṟum Agniveśya-gotrattu Āvattam-
83. ba-sūttirattu Virippaṟuttu Viñjakumāraccaturvvedi ikkottirattu Pravacanasūtti-
84. rattu Irāyūr Kuṇḍisāmitiruvedi paṅgoṉṟum Bharadvāja-gotrattu Candogasūttirattu Ve-
85. ṇṇainallūr Agnikoṇḍaccaḍaṅgavi paṅgoṉṟum ikkottiratt=iccūttirattu Pattangi Kū-

1. Read *Dvēdaikōmapuṟattu.*
2. TNS reads *Uhavi.*
3. A plate must be missing between V and VI.

Sixth plate : Second side

86. ḷamaṇḍaiccaḍaṅgavi paṅgoṉṟum ikkotiratticcūttiratt=ivvūr Attāḷiccaḍaṅgavi paṅgo-
87. ṉṟum ikkottiratt=iccūttirattu=pPāḍagattu Urudranandi-bhattaccōmaśi paṅgirandum ik-
88. kottirattu Āvattamba-sūttirattu Poppaṟuttu Viṣṇuccaturvvedi paṅgoṉṟum ikkottirattu-
89. iccūttirattu Kuṇḍūr Kaṇḍakumāraccaturvvedi bhaṭṭaṉ paṅgoṉṟum ikkottiratt=iccū-
90. ttirattu K[a]rambicceṭṭu Akkoṟṟaccatu r vvedibhaṭṭaṉ paṅgoṉṟum ikkottiratt=iccūtti-
91. rattu Uviyūr Nārā yā* ṇaccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Karañjai Bhavaskandaccaḍan-
92. gavi paṅgoṉṟum ikkottiratt=iccūttirattu Paḷandār Yajñamādava* ccatu r* vvedi paṅgoṉṟum ik-
93. kottiratt=iccūttirattu Uviyūr Uḷudəkumāraccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu

Seventh plate : First side

94. Sāndūr Aṇṇamañjiccatu r* vvedi paṅgoṉṟum ikkottiratt=iccūttirattu Piṇukkippaṟun-[1]
95. tu Vi ṣṇu dāśaccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Kuravaśiri=pPavamādavaccaturvve-
96. diccōmasi paṅgoṉṟum ikkottiratt=iccūttirattu Kumiḷūr Devaḍiccaturvvēdi paṅgoṉṟum
97. ikkottiratt=iccūttirattu=tTaṇukkil Akkūḷaccaturvvedibhaṭṭaṉ paṅgoṉṟum ikko-
98. ttiratt=iccūttirattu Poppaṟuttu Maṇḍaiyaccaturvvedi Cōmasi paṅgoṉṟum ikko-
99. ttiratt=iccūttirattu Kāttukkuri Kāḷasarmmaccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirat-
100. tu Uviyūr Viṣṇukumāraccaturvvedibhaṭṭaṉ paṅgoṉṟum ikkottiratt=iccūttirattu=tTaṇukkil
101. Viṣṇukumārattiruvedi paṅgoṉṟum ikkottiratt=iccūttirattu Kāṭṭukkuṟi Brahmādattatti-

1. Read *Piṇukkippaṟuttu*; TNS reads *Piṇukkuppaṟuttu.*

Seventh plate : Second side

102. ruvedi paṅgoṉṟum ikkottiratt=iccūttirattu Ponnambaṟuttu Nārāyaṇa-ccaturvvedi-
103. paṅgoṉṟum ikkottiratt=iccūttirattut=ivvūr Doṇayattiruvedi paṅgoṉṟum ikkotti-
104. ratt=iccūttirattu Kārambicceṭṭu Uḷudakumārat tiruvedi paṅgoṉṟum ikkottiratt=iccūttirattu
105. Magasirai Doṇamaṇḍai caturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Karañjai rarddhama[1]
106. ccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Kuravaśiri Viṇṇakaṇḍa-ccaturvvedi paṅgo-
107. ṉṟum ikkottirattu iccūttirattu Vaṅgippaṟuttu Kaṇḍakumāraccaturvvedi paṅgoṉṟum ikko-
108. ttiratt=iccūttirattu Kāracciṟai Saṉṉayattiruvediccomāsi paṅgoṉṟum ikk-ottiratt=iccūttirat-
109. tu Kurovi Veṉṉayaccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Kumi-ḷūr Kāmayaccatu-

Eighth plate : First side

110. rvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Ūttukkūr Nāgaviṣṇukkira-mavittaṉ pa-
111. ṅgoṉṟum ikkottiratt=iccūttirattu Magasirai Nārayaṇaccaturvvedi paṅgoṉṟum ik-
112. [2]kottiratt=iccūttirattu Kārambicceṭṭu Na... yaccaturvvedi paṅgoṉṟum i-
113. kkottirattu Pravacana-sūttirattu Maṇarkāl Sarvvakratuyāśi Dattaṉ Kumāṉ[3] paṅgu mū-
114. ṉṟum ikkottiratt=iccūttiratt=ivvūr Dattaṉ Sāttaṉ paṅgiṟaṇḍum ikko-ttiratt=i-
115. ccūttirattu Kārambicceṭṭu Appūdiccatu r* vvedi paṅgoṉṟum ikkottiratt=iccūttirattu Irā-
116. yūr Nārāyaṇabhaṭṭaṉ paṅgoṉṟum ikkottiratt=iccūttiratt=ivvūr Soṭṭe[4] Mādhava bhaṭṭaṉ
117. paṅgoṉṟum ikkottiratt=iccūttirattu Śeṭṭalūr Attāḷittiruvedi paṅgoṉṟum i-

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1. Read *vṛddha*.
2. The whole of this line is scored out in original.
3. Read *Kumaraṉ*.
4. Read *Śoṭṭai*.

Eighth plate : Second side

118. kkottirattu Paviḷiya-sūttirattu Aṇuppūr Bhavarudraccaturvvedi paṅgoṉṟum ikkotti-
119. rattu Bhāradvāja-sūttirattu Mi rāṅgaḷūr Nārāyaṇabhaṭṭaṉ paṅgoṉṟum ikkottarattu ccūt-
120. tirattu Kāñjīkkuri Irāttamāttiruvedi paṅgoṉṟum ikkottirartu Kāḷarsa-ccūttirattu
121. Mandirattu Pavadāyattiruvedi paṅgoṉṟumm- Vatsa gottirattu Āvattamba-s ccūttirattu
122. r Veṇṇasarmaccaturvedi bhaṭṭaṉ paṅgoṉṟum ikkottiratt=iccūttirattu Kulaputti Ve-
123. ṇṇayaccaturvvedi paṅgoṉṟum ikkottiratti=ccūttirattu Nambūr Bhavasā-miccaturvvedi paṅgo-
124. ṉṟum ikkottiratt=iccūttirattu Kulaputti Attāyaccaturvedi paṅgoṉṟum ikkottira-
125. tt=iccūttirattu Nambūr Yajña Māta va* ccaturvvedi bhaṭṭaṉ paṅgoṉṟum ikkottiratt=iccūttirattu

Ninth plate : First side

126. [1]ttiratt=iccūttirattu Seruppalli Doṇamakkirama-vittaṉum ivaṉ magaṉ Kumāra ḍi k kiramavittaṉu mā-
127. y=ppaṅgoṉṟum ikkottiratt=iccūttirattu Kārambicceṭṭu Dala-pūdiccatu r* vvedi paṅ goṉṟum
128. ikkottiratt=iccūttirattu Ayiyakki Attoṇaccaḍangaviccōmāsi paṅgu paṉṉi-raṇḍum i-
129. kkottiratt=iccūttirattu Muḍumbeccaṉṉa Kumāraccaturvvedi bhaṭṭaṉ paṅgoṉṟum -ikk o-
130. ttiratt=iccūttirattu Karañjai Veṇṇayaccaturvvedi paṅgoṉṟum ikkottirattu Caṇḍō
131. ga-sūttirattu Muḍumbe Akkandaccaturvvedi paṅgoṉṟum ikkottiratt=iccū-ttirattu Pippa-
132. rai Akkandaccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Muḍumbe-Kūḷasarmakrama-
133. vittan paṅgoṉṟum ikkottirattu Pravacanasūttirattu Kuṇḍūr Dāmodira-ccaturvvedi pa-

1. A plate must be missing between VIII and IX.

Ninth plate : Second side

134. ṅgoṉṟum ikkottiratt=iccūttirattu Veḷḷaiyūr Viṣṇubhudiccaturvvedi paṅgoṉṟum Mu-

135. [1]gala-gotrattu Āvattamba-sūttirattu Iḷakkantoṟuttu Kaḍambabhaṭṭaṉ paṅgoṉṟum ikko-

136. ttiratt=iccūttirattu Uṟuppittūr Bhavaskanda caturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu I-

137. ḷakkantoṟuttu Yajñayaccaturvvedi paṅgoṉṟum ikkottiratt=iccūttiratt=ivvūr Kāḷasa-

138. rmmattiru v edi paṅgoṉṟum ikkottiratt=iccūttiratt=ivvūr Pavasayittiruvedi paṅgoṉṟu-

139. m ikkottiratt=iccūttirattu Parandūr Ēṟamattiruvedi paṅgoṉṟum ikkottirattu Pravaca-

140. na-sūttirattu Ayyakki Seṭṭayaccaturvvedi paṅgoṉṟum Suṉagagotrattu Āvattamba sūtti-

141. rattu Maṇiyūr Pōsaṉ [2]Bavvikkiramavittan paṅgoṉṟum [3]Rathitara-gotrattu Āvattamba sū-

Tenth plate : First side

142. ttirattu Ōrikoṉṟai Kumārapūdiccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Kuravasiri Sa-

143. ṇṇakumaraccaturvvedi paṅgoṉṟum ikkottiratt=iccūttiratt=ivvūr Attikuṭṭiccaturvvedi paṅ-

144. goṉṟum ikkottirattu Payiḻiya-sūttirattu Meṟṟamaṇamangalattu Uttara k[ā]raṇikanāyiṇa-

145. Ayyaṉ Paramēśvaraṉ paṅgiṟaṇḍum Gargga gotrattu Āvattamba-sūttirattu Kārambicceṭṭu

146. [M]ā davat[ti]ruvedi paṅgoṉṟum ikkottiratt=iccūttirattu Kuñjappayal Harisvāmiccaturvve-

147. di paṅgoṉṟum ikkottiratt=iccūttiratt=ivvūr Kaṇḍanaccaturvvedi paṅgoṉṟum ikkottira-

148. tt=iccūttirattu Maṟṟalūr Saṉṉagaccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Kuñjap-

149. pevil Bhavaśarma ccaturvvedibhaṭṭaṉ paṅgoṉṟum ikkottiratu Paviliyasūttirattu Vaṅgippa-

1. Read *Mudgala.*
2. TNS reads *Balavikiramavittaṉ*.
3. Read *Rāthītara.*

Tenth plate : Second side

150. ṟuttu Dāmodira bhaṭṭaṉ paṅgoṉṟum Vādhula gotrattu Āvattamba-sūttirattu Kārambicceṭ-

151. ṭukandāḍai Vāsudevaccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Karañjai Maṇḍai ya-

152. ccaturvvedi paṅgoṉṟum ikkottiratt=iccūttirattu Kārambicceṭṭu Kandāḍai Vāsudēvaccatu [rvve]-

153. dibhaṭṭa Agnicittasarvvakratu yāsi paṅgumūṉṟum ikkottiratt=iccūttiratt=ivvūr Suyajñakesa-

154. vaccaturvvedi-bhaṭṭaṉ pangoṉṟum ikkottiratt=iccūttiratt=ivvūr Nārā-yaṇa-ccaturvv [edi] paṅ-

155. goṉṟum ikkottiratt=iccūttirattu Kuṇḍūr Saṉṉayattiruvedi paṅgoṉṟum Lohita-go-

156. trattu Pravacana-sūttirattu Kārambicceṭṭu Agnisarmma ccaturvvedi paṅ-goṉṟum ikkottiratt=i-

157. ccāttiratt=ivvūr Tiṇḍakumāraccaturvvedi paṅgoṉṟum ikkottiratt=iccū-ttiratt=ivvūr Dāmōdirach-

Eleventh plate : First side

158. [1]ttirattu Śrīmalai Agnirudraccaturvvedi bhaṭṭaṉ paṅgoṉṟam ikkottiratt =iccūttirat-

159. tu Vaṅgippaṟuttu Sendakumāraccaḍaṅgavi paṅgoṉṟum Bharggava-got-rattu Pravacana sūtti-

160. rattu Maṇaṟkal Āydāṅgi Saṅkañcendaṉ paṅgoṉṟum Kausika-gotrattu Āva-

161. ttamba-sūttirattu Irāttakkuṟi Kesavaccaturvvedi paṅgoṉṟum ikkottiratt=iccū-

162. ttirattu Velvaṭṭi Nāgoṇḍaccaturvvedic Cōmāśi paṅgoṉṟum ikkottiratt=ic-

163. cūttirattu Karañjai Jayantarudraccaturvvedi paṅgoṉṟum ikkottiratt=iccū-ttirattu Parun-

164. dūr Urudrasarmmaṇḍasapuriyaṉ paṅgoṉṟum ikkottiratt=iccūttirattu Seṭṭalūr Suyajñabha-

165. vasenattiruvedibhaṭṭaccōmāsi paṅgoṉṟum ikkottiratt=iccūttirattu Koṭṭu-nko-

1. A plate must be missing between X and XI.

Eleventh plate : Second side

166. mpaṟuttu[1] Uḷudakuṭṭidasapuriyaṉ paṅgoṉṟum ikkottiratt=iccūttirattu Kuravasiri Viṣṇu-
167. Kumāra-bhaṭṭaccōmāsi paṅgoṉṟum ikkottiratt=iccūttirattu Karañjai Koradiccaturvvedi
168. paṅgoṉṟum ikkottiratt=iccūttirattu Kumāṇḍūr Tiyambagaccaḍangavi pangoṉṟu-
169. m ikkottiratt=ccūttirattu Velvaṭṭi Agnisittaccaturvvedi paṅgoṉṟum ikko-
170. ttiratt=iccūttiratt=ivvūr Kumāramaṇḍaittiruvvedi paṅgoṉṟum ikkotti-rattu Chan do-
171. ga-sūttirattu Ekambūr Nārāyaṇa-ccaḍangavi paṅgoṉṟum ikkottiratt=icc-ūttırattu Arasa-
172. ppaṟuttu Doṇamaccaḍangavi paṅgoṉṟum ikkottirattu Bhāradvāja sūtti-rattu Parandūr
173. Dēvakumara-kramavittan paṅgoṉṟum ikkottirattu Kāḷarcca-sūttirattu Peruvali-Ko

Twelfth plate : First side

174. vaḍiccaturvvedi bhaṭṭaṉ paṅgoṉṟum ikkottirattu Pravacana-sūttirattu Bhavakkuri Diṇḍamā-
175. daccaturvvediccōmāsi paṅgoṉṟum ikkottiratt=ccūttiratt=ivvūr Sami-kkuṭṭiccaturvvedi paṅg-
176. goṉṟum ikkottirattu Hiraṇyakēśi-sūttirattu Perumpāṇḍūr Nārāyaṇa-bha-ṭṭaṉ paṅ-
177. goṉṟum Salavada-gotrattu Āvattamba sūttirattu Velpaṟuttu Dūrkkama-ccaturvve-
178. di paṅgoṉṟum ikkottiratt=iccūttiratt=ivvūr Kaṇḍakumāraccaturvvedi paṅgoṉ-
179. ṟum Kutsa-gotrattu Āvattamba-sūttirattu Odimūkkil Mādhava-ccatu-rvvedi paṅgoṉṟum
180. Vasistha-gotrattu Āvattamba-sūttirattu Kuravasiri Attikumāra-ccaturvv-edi-bhaṭṭaṉ paṅgoṉ-
181. ṟum ikkottiratt=iccūttirattu Vīravaḷḷi Accaṭṭittiruvedi paṅgoṉṟum ikkottira-

1. Read *Koṭṭuṅkomapuṟattu*; TNS reads *Koṭṭunk-Kombaṟutta*.

Twelfth plate : Second side

182. tticcūttirattu [Va] ṅgipparuttu Divākara-kramavittan paṅgoṉṟum ikkotti-ratticcūttirat-
183. tu Eṭṭukkūr Gaṇavuḻutta tiruvedi paṅgoṉṟum Savarnni-gotrattu Chaṇ-ḍoga sūttira-
184. ttu Pāḍagattu Nar[āya]ṇa-bhaṭṭaṉ paṅgoṉṟum ikkottiratt=iccūttiratt=ivvūr Sonikuṭṭic-
185. caturvvedi paṅgoṉṟum parāsara gotrattu Āvattamba-sūttirattu Kallak-kūr=pPāppa-
186. diccatu rvve di paṅgoṉṟum ikkottiratticcūttirattu [1]Eṅgaḷūr Akkumāra-ccaturvvedi paṅ-
187. goṉṟum ikkottirattu Pravacana sūttirattu Vaṅgippaṟuttu Accenda tiru-vedi paṅgo-
188. ṉṟum Varakhya gotrattu Āvattamba sūttirattu Puṇiyattu Seṭṭasarmman paṅgoṉṟum Kapi-
189. gotrattu Āvattamba sūttirattu Parandūr Māhēsvara ccaturvvedi bhaṭṭaṉ paṅgoṉṟum ik-

Thirteenth plate : First side

190. kottirattu Pravacana sūttirattu Perumbudūr Kumāradata tiruvedi paṅgoṉṟum Dhumra-
191. yana gotrattu Āvattamba sūttirattu Uṟuppittūr=Caṉṉayattiruvedi paṅgoṉṟum
192. Perūlakutsa gotrattu Pravacana sūttirattu Koṭṭi Agnisarmmaccatu[r]vvedi paṅgoṉṟum Gau-
193. tama-gotrattu Āvattamba sūttirattu Kārambicceṭṭu Nandikuṭṭittiruvedi paṅgoṉ-
194. ṟum Kāśyapa gotrattu Āvattamba sūttirattu Karañjai Kandapūdi ddāsapuriyan paṅgo-
195. ṉṟum Samkrati-gottirattu Pravacana sūttirattu Irunkaṇḍi Kumārasarm-maccaḍangavi paṅ=
196. goṉṟum Harita-gotrattu Āvattamba sūttirattu Kakkaimirāttu Yajña-sarmma-ccaturvvedi
197. bhaṭṭaṉ paṅg[o]ṉṟum Tiruvaḍigaḷukku=ppaṅgu ayindu Mah[a*]dēvarkkup paṅg=iraṇḍum

1. TNS reads *Engalūr.*

Thirteenth plate : Second side

198. Bhāratam v[ā]sippāṉukku=ppaṅg=oṉṟum Tattaḷi-koṭṭigalukku=ppaṅg=oṉṟum madhyasthar
199. mūvarkkum paṅgu mūṉṟum ambalan taṇṇīr-attuvārkkum tīyerippāṉukkum-āga=ppa-
200. ṅgoṉṟum Miḻalai-nāṭṭu=pPuliyūr Ṛṣi Vaikhānasan Satyagarbabhaṭṭaṉ paṅgoṉ-
201. ṟum vidyarkku=ppaṅgiraṇḍum Vātūla-gotrattu Āvattamba-sūttirattu Kārambi-
202. ccеṭṭu Kandāḍai Vāsudēvac catu[r*] vvedibhaṭṭa Agnicittassarvakratuvāsavesi[1] paṅgo-
203. ṉṟum Vatsa-gotrattu Āvattamba[2]-sūttirattu Nūttilāppaṟuttu Maṇḍaiyaccatu-
204. rvvediccōmāśi paṅgoṉṟum ikkottiratt=iccūttirattu Vaṅgippaṟuttu Bhava[ru]-
205. draccaturvvedi pa[ṅ]goṉṟum [3]Kūṟṟaṉ vayiṉiṉṟum nīriyndai-vāruṇṇa ppaṇi-

Fourteenth plate : First side

206. tten[4] Bhāradvāja-gotrattu Pravaccanna [5]sūttirattu Irāyūr Nārāyaṇa-[da]tta bhaṭṭa-
207. ṉ paṅgoṉṟum ikkottirattu Āvattamba sūttirattu Kāraccirai Saṇṇayaccatu-
208. r*[vvedi] paṅgoṉṟum Mathara-gotrattu [6]Hiraṇyakēśī-sūtrattu Kommārai Svāmidatta-
209. bhaṭṭaṉ paṅgoṉṟum Kāśyapa-gotrattu Chanḍoga sūttirattup Pāḍagattu=kKanmā-
210. ḍaccaḍangavi paṅgoṉṟum Gargga-gotrattu Āva[t*]tamba-sūttirattu Kuñjappevil
211. Nakka d[o]ṇaccaturvvedi paṅgoṉṟum Padara[ṇi]-gotrattu Pravaccanna[5] sū-
212. ttirattu Talaiccankāṭṭu==kKalaiyan Somaṉ paṅgoṉṟum Bharadvāja go-
213. trattu Pravaccanna[5] sūttirattu=pPayyūrppaduvuḷāṉ Divakarañcāmi paṅgoṉṟum

1. Read *Sarvakratuvājapeyi.*
2. *mba* is written below the line.
3. From the middle of this line beginning with *Kūṟṟanvay* the writing is in a different hand.
4. Read °*ttōm.*
5. Read *Frāvacana.*
6. The subscript Grantha *ya* in *hiraṇya* is added to the Tamil *na* which is a mistake for *ṇa.*

214. Madhyasthar paṅgu mū[ṉ*]rum Perum Puḻḻe Virakandaṉ oṉṟum ivvūr R[ṣa]bha nandi oṉṟum

215. Paḍagattu Guṇadaraṉum A* gaḷimaṅgaḷattu=tTiruppi [davū] reccā[mi]-yumāga oṉṟum peṟṟār

Fourteenth plate : Second side

216. Aruvā-nāṭṭu Aruvāgūr R[ṣi] Vaikhānasan Sankaranārāyaṇa-bhaṭṭaṉ paṅgoṉṟum Vai-

217. dyappaṅgiraṇḍum[1] Īykkāṭṭukkōyilāṉ Paramēśvaraṉ peṟṟaṉ Aruvā-nāṭṭut Dāma-

218. nallūr Rṣi Vaikhānasaṉ Nārāyaṇa-bhaṭṭaṉ paṅgoṉṟum Sava[r*]ṇṇi-gottrattu Sirupaḷuvūr=tTuvedi Kāḍa-

219. mpālaiy[ku]=pperumakkaṉ paṇittu-kkuḍutta paṅgoṉṟum Vatsa-gotrattu Pravacana-sūtrattu Ku-

220. kkanūr [Vi]ṭṭasarmma-kramavittaṉ paṅgoṉṟum Vāyttalaikku muvaṉṉik-kumāga paṅgumūṉṟum

221. Attiraya-gottra[t*]tu Agniveśya-cūttirattu=pPuttūrccōmāsi karāma paṅgiraṇḍum

222. ikkottiratt=iccu[ttira*]ttu ivvūr Somāśi[da*]ttaṉ paṅgiraṇḍum

ABSTRACT

The preserved portion (in Sanskrit) of the grant begins referring to a king who conquered the south and passes on to state that a Hiraṇyavarmaṉ was born "again" for 'the welfare of the world'. Hiraṇyavarmaṉ's son was Nandivarman, surnamed *Ekadhīra,* who wore in his neck a necklace containing a gem called Ugrodhaya, snatched away from the Gaṅga king and who had an elephant called Pattavardhana. With the permission of Nandivarman, Dayamukha alias Kumāra, granted a village naming it as Dayamukhamaṅgalam after his own name, to 308 poor and good brāhmaṇas.

The Tamil portion dated in the king's 58th year seems to state that the territory comprised by the gift village was situated to the west of Taṇḍant-tōṭṭam in Naṟaiyūr-nāḍu a s.d. of Chōla-nāḍu on the southern bank (of the Kāvēri). Probably all the donees were the residents of Taṇḍantōṭṭam. Among the taxes remitted in the village are mentioned *Cekku, tari, uḻaviyakkuḻi, kaṇṇālakkāṇam, ūrēttu, kuśakkāṇam, taṭṭukkāyam, ilampūtci iḍaippūtci, kūlam,*

1. Read *paṅgiraṇḍum.*

taragu, paṭṭam, tirumukakkāṇam, uppukkocceygai, nalla, nallerudu, vaṭṭināli kaḍaiadaikkay, pūtali and everything that the king could enjoy. The donees were given the privileges of building big mansions using burnt tiles, sinking tanks and wells, setting up of big oil-presses, etc. Most of the donees were learned men holding the titles like *caturvedin, trivedin, somayājin saḍangavid* etc. The *praśasti* portion of the grant was composed by *Uttarakarāṇika alias* Ayyaṉ Paramēśvara.

LIST OF DONEES

S. No.	Gotra	Sutra	Residence	Name of donee	Shares
1	Kāśyapa	Āpastamba	Karañjai[1]	Kumārakōva-Caturvēdi Śōmayājin	1
2	-do-	-do-	-do-	Nārāyaṇa-Rudra-Caturvēdi Śōmayājin	1
3	-do-	-do-	-do-	Viṣṇudāsa-Caturvēdin	1
4	-do-	-do-	Kuṇḍūr	Caṉṉaya-Caturvēdin	1
5	-do-	-do-	-do-	Akkocca-Caturvēdin	1
6	-do-	-do-	-do-	Nārāyaṇa-Vasantayājin	1
7	-do-	-do-	-do-	Kumāraḍi-Ṣaḍaṅgavid	1
8	-do-	-do-	-do	Veṇṇaya-Ṣaḍaṅgavid	1
9	-do-	-do-	-do-	Tarrakuṭṭi-Ṣaḍaṅgavid	1
10	-do-	-do-	-do-	Tattakuṭṭi-Bhaṭṭa	1
11	-do-	-do-	-do-	Uluttirakanda-(Rudra-skanda) Caturvēdin	1 1
12	-do-	-do-	Aṭṭambaṟu	Dāmaṇa-Caturvēdin	1
13	-do-	-do-	Karippaṟu	Nārāyaṇa-Caturvēdin	1
14	-do-	-do-	Vangippaṟu	Dōṇama-Trivēdin	1
15	-do-	-do-	Uviyūr	Viñjakumāra-Ṣaḍaṅgavid	1
16	-do-	-do-	Amuttaṇūr	Kōvaḍi-Caturvēdin	1
17	-do-	-do-	Uṟuppiṭṭūr	Koṇḍama-Kramavid	1
18	-do-	-do-	Kārambiccēḍu	Kumāraḍi-Trivēdin	1
19	-do-	-do-	Ceruppaḷḷi	Nārāyaṇa-Ṣaḍaṅgavid	1
20	-do-	Aśvalāyana	Paṟiyalur	Sūryadatta-Bhaṭṭa	2

1. The village Karañjai has been identified with a village Krāñja or Kāza in Guntur taluk of the Guntur district, Andhrapradesh.

S. No.	Gotra	Sutra	Residence	Name of donee	Shares
21	Kāśyapa	Chandōga	Pāḍagam	Mātiṟupūdi (Mātṛbhūti)-Ṣaḍaṅgavit-Sōmayāgin	1
22	-do-	Vāsēni	Nuguñjūḍu	Kuṇḍaśarman	4
23	-do-	Paviriya	Nimbey	Vaḍugaśarma-Trivēdin	1
24	-do-	Chandōga	Korañji	Kandakumāra (Skanda-kumāra)-Caturvēdin	1
25	Gautama	Hiraṇyakēśi	Pāṟkulam	Nāgakumāra-Caturvēdi-Bhaṭṭa-Sōmayājin	2
26	-do-	-do-	Kāynīrkuḷam	Kumārakaṇṇa (Kumāra-Kṛṣṇa)-Caturvēdin	1
27	-do-	Prāvacana	Kuṟukoṭṭi	Kandakumāra-Kramavid	1
28	-do-	-do-	-do-	Uḻuttira-Caturvēdin	1
29	-do-	Āpastamba	Nellūr	Caṉṉaya-Trivēdi-Bhaṭṭa	1
30	-do-	-do-	Paṟāndūr	Accuvaṉa-Caturvēdin	1
31	-do-	-do-	Aṅgarāi	Kumārakūḷa-Caturvēdin	1
32	-do-	-do-	-do-	Kaṇṇakumāra-Caturvēdin	1
33	-do-	-do-	Kāram-bicceḍu	Kaṇadāya-Ṣaḍaṅgavid	1
34	-do-	-do-	Irāyūr	Attuvacca-Caturvēdin	1
35	-do-	-do-	Vaṅgippaṟu	Dāmōdara-Caturvēdin	1
36	-do-	-do-	Ākki	Tattaśarma-Ṣaḍaṅgavid	1
37	Ātrēya	-do-	Vaṅgippaṟu	Tukkaśarma-Trivēdin	1
38	-do-	-do-	-do-	Harisvāmi-Caturvēdin	1
39	-do-	-do-	Dvēdaikōma-puram	Maṇikkuṭṭa-Caturvēdin	1
40	-do-	-do-	-do-	Nārāyaṇa-Uḷudra (Rudra)-Caturvēdin	1
41	-do-	-do-	Muḍipaṟu	Dāmōdara-Caturvēdi-Bhaṭṭa	1
42	-do-	-do-	Paṟāndūr	Kumāraśeṭṭa (Kumāra-jyēṣṭha)-Caturvēdin	1
43	-do-	-do-	Vaṅgippaṟu	Kandama-Caturvēdin	1
44	-do-	-do-	Muḍapaṟu	Nārāyaṇa-Caturvēdin	1
45	-do-	-do-	Karañjai	Dēvaśarma-Ṣaḍaṅgavid	1
46	-do-	-do-	Uhali	Viṇṇaya-Caturvēdi-Bhaṭṭa	1

S. No.	Gotra	Sutra	Residence	Name of donee	Shares
47	Ātrēya	Āpastamba	Vaṅgippaṟu	Dāmōdara-Trivēdin	1
48	-do-	-do-	Uhali	Nārāyaṇa-Caturvēdi-Bhaṭṭa	1
49	?	?	?	[Bha*] vaskanda-Ṣaḍāṅgavid	1
50	Ātrēya	Āpastamba	Uhali	Svāmiśarma-Ṣaḍaṅgavid	1
51	-do-	-do-	-do-	Viṣṇudaṭṭa-Bhaṭṭa	1
52	-do-	-do-	Pāḍagam	Svāmidēva-Ṣaḍaṅgavid	1
53	-do-	Hiraṇyakēṣi	Kaḷattūr	Sukumāra-Caturvēdin	1
54	-do-	Āpastamba	Kākkaimīra	Bhavadāsa-Dasapuriya	1
55	Āgnivēśya	-do-	Virippaṟu	Vinjakumāra-Caturvēdin	1
56	-do-	Prāvacana	Irāyūr	Kuṇḍisāmi-Trivēdin	1
57	Bhāradvāja	Chandōga	Veṇṇainallūr	Agnikoṇḍa-Ṣaḍaṅgavid	1
58	-do-	-do-	Pattangi	Kūlamaṇḍai-Ṣaḍaṅgavid	1
59	-do-	-do-	-do-	Attāḻi-Ṣaḍaṅgavid	1
60	-do-	-do-	Pāḍagam	Rudranandi-Bhaṭṭa-Sōmayājin	2
61	-do-	Āpastamba	Poppaṟu	Viṣṇu-Caturvēdin	1
62	-do-	-do-	Kuṇḍūr	Kandakumāra-Caturvēdi-Bhaṭṭa	1
63	-do-	-do-	Kāram-biccedu	Akkoṟṟa-Caturvēdi-Bhaṭṭa	1
64	-do-	-do-	Uviyūr	Nārāyaṇa-Caturvēdin	1
65	-do-	-do-	Karañjai	Bhavaskanda-Ṣaḍaṅgavid	1
66	-do-	-do-	Paṟāndūr	Yajñamādhava-Caturvēdin	1
67	-do-	-do-	Uviyūr	Uḻud[r*]akumāra-Caturvēdin	1
68	-do-	-do-	Cāndūr	Aṇṇamañji-Caturvēdin	1
69	-do-	-do-	Piṇukkippaṟu	Viṣṇudāsa-Caturvēdin	1
70	-do-	-do-	Kuravaśiri	Bhavamādhava-Caturvēdin Sōmayājin	1
71	-do-	-do-	Kumiḻūr	Tēvaḍi-Caturvēdin	1
72	-do-	-do-	Taṇukkil	Akkūḷa-Caturvēdi-Bhaṭṭa	1
73	-do-	-do-	Poppaṟu	Maṇḍaya-Caturvēdi-Sōmayājin	1
74	-do-	-do-	Kāṭṭukkuṟi	Kūḷaśarma-Caturvēdin	1

S. No.	Gotra	Sutra	Residence	Name of donee	Shares
75	Bhāradvāja	Āpastamba	Uviyūr	Viṣṇukumāra-Caturvēdin Bhaṭṭa	1
76	-do-	-do-	Taṇukkil	Viṣṇukumāra-Trivēdin	1
77	-do-	-do-	Kāṭṭukkuṟi	Brahmadatta-Trivēdin	1
78	-do-	-do-	Poṉṉambaṟu	Nārāyaṇa-Caturvēdin	1
79	-do-	-do-	-do-	Dōṇaya-Trivēdin	1
80	-do-	-do-	Kāram-bicceḍu	Uḻud[r*]akumāra-Trivēdin	1
81	-do-	-do-	Magaśirai	Tōṇamaṇḍai-Caturvēdin	1
82	-do-	-do-	Karañjai	Vṛddhama-Caturvēdin	1
83	-do-	-do-	Kuravaśiri	Viṇṇakanda (Viṣṇuskanda)-Caturvēdin	1
84	-do-	-do-	Vaṅgippaṟu	Kandakumāra-Caturvēdin	1
85	-do-	-do-	Kāracciṟai	Caṉṉaya-Trivēdi-Sōmayājin	1
86	-do-	-do-	Kurōvi	Veṇṇaya-Caturvēdin	1
87	-do-	-do-	Kumiḻūr	Kāmaya-Caturvēdin	1
88	-do-	-do-	Uṭṭukkūr	Nāgaviṣṇu-kramavid	1
89	-do-	-do-	Magaśirai	Nārāyaṇa-Caturvēdin	1
90	-do-	-do-	Kārambicceḍu	......-Caturvēdin	1
91	-do-	Prāvacana	Maṇaṟkāl	Sarvakratuyāji-Tattaṅkumaraṉ	3
92	-do-	-do-	-do-	Tattañjāttaṉ	2
93	-do-	-do-	Kārambicceḍu	Appūdi-Caturvēdin	1
94	-do-	-do-	Irāyūr	Nārāyaṇa-Bhaṭṭa	1
95	-do-	-do-	-do-	Śoṭṭai-Mādhava-Bhaṭṭa	1
96	-do-	-do-	Śēṭṭalūr	Attāḷi-Trivēdin	1
97	-do-	Paviḻiya	Aṇuppūr	Bhavarudra-Caturvēdin	1
98	-do-	Bhāradvāja	Mirāngaḷūr	Nārāyaṇa-Bhaṭṭa	1
99	-do-	-do-	Kāñjikkuṟi	Irāttamā-Trivēdin	1
100	-do-	Kāḻaracca (or Kāḻarca)	Mandiram(?)	Bhavadāya-Trivēdin	1
101	Vatsa	Āpastamba	Nambūr	Veṇṇaśarma-Caturvēdi-Bhaṭṭa	1
102	-do-	-do-	Kulaputti	Veṇṇaya-Caturvēdin	1
103	-do-	-do-	Nambur	Bhavasvāmi-Caturvēdin	1

S. No.	Gotra	Sutra	Residence	Name of donee	Shares
104	Vatsa	Āpastamba	Kulaputti	Attāya-Caturvēdin	1
105	-do-	-do-	Nambūr	Yajña-Mādha[va]-Caturvēdi-Bhaṭṭa	1
106	-do-	-do-	?	?	?
107	?	?	Ceruppaḷḷi	Dōṇama-Kramavid and his son Kumāraḍi-Kramavid	1
108	Vatsa	Āpastamba	Kāram-bicceḍu	Dēvabhūti Caturvēdin	1
109	-do-	-do-	Ayiyakki	Attōṇa-Ṣaḍaṅgavit-Sōmayājin	12
110	-do-	-do-	Muḍumbe	Caṉṉakumāra-Caturvēdi Bhaṭṭa	1
111	-do-	-do-	Karañjai	Veṇṇaya-Caturvēdin	1
112	-do-	Chandōga	Muḍumbe	Akkanda-Caturvēdin	1
113	-do-	-do-	Pipparai	-do-	1
114	-do-	-do-	Muḍumbe	Kūḷaśarma-Kramavid	1
115	-do-	Prāvacana	Kuṇḍūr	Dāmōdara-Caturvēdin	1
116	-do-	-do-	Veḷḷaiyūr	Viṣṇubhūti-Caturvēdin	1
117	Mudgala	Āpastamba	Iḷakkandoṟu	Kaḍamba-Bhaṭṭa	1
118	-do-	-do-	Uṟuppiṭṭūr	Bhavaskandā-Caturvēdin	1
119	-do-	-do-	Iḷakkandoṟu	Yajñaya-Caturvēdin	1
120	-do-	-do-	-do-	Kāḷaśarma-Trivēdin	1
121	-do-	-do-	-do-	Bhavasvāmi-Trivēdin	1
122	-do-	-do-	Paṟāndūr	Eṟama-Trivēdin	1
123	-do-	Prāvacana	Ayyakki	Śeṭṭaya-Caturvēdin	1
124	Śunaka	Āpastamba	Maṇiyūr	Pōśaṉ-Pavvi-Kramavid	1
125	Rathitara	-do-	Ōrikoṉṟai	Kumārapūdi (Kumāra bhūti)-Caturvēdin	1
126	-do-	-do-	Kuravaśiri	Caṉṉakumāra-Caturvēḍin	1
127	-do-	-do-	-do-	Attikuṭṭi-Caturvēdin	1
128	-do-	Paviḷiya	Mēṟṟāmana-maṅgalam	Uttarakaranika *alias* Ayyaṉ Paramēśvara	2
129	Garga	Āpastamba	Kārambicceḍu	Mādhava-Trivēdin	1
130	-do-	-do-	Kuñjappayal	Harisvāmi-Caturvēdin	1
131	-do-	-do-	-do-	Kandaṇa-Caturvēdin	1

S. No.	Gotra	Sutra	Residence	Name of donee	Shares
132	Garga	Āpastamba	Maṟṟalūr	Caṉṉaya-Caturvēdin	1
133	-do-	-do-	Kuñjappevil	Bhavaśarma-Caturvēdi-Bhaṭṭa	1
134	-do-	Paviḻiya	Varṉgipaṟu	Dāmōdara-Bhaṭṭa	1
135	Vādhūla	Āpastamba	Kāram-biccedu	Kandādāi Vāsudēva-Caturvēdin	1
136	-do-	-do-	Karāñjai	Maṇḍaiya-Caturvēdin	1
137	-do-	-do-	Kāram-biccedu	Kandāḍai Vāsudēva-Caturvēdi-Bhaṭṭa-Agnicitta Śarvakratuyājin	3
138	-do-	-do-	-do-	Suyajña-Kēśava-Caturvēdi-Bhaṭṭa	1
139	-do-	-do-	-do-	Nārāyaṇa-Caturvēdin	1
140	-do-	-do-	Kuṇḍur	Caṉṉaya-Trivēdin	1
141	Lōhita	Prāvacana	Kāram-biccedu	Agniśarma-Caturvēdin	1
142	-do-	-do-	-do-	Tiṇḍakumāra-Caturvēdin	1
143	-do-	-do-	-do-	Dāmōdara Caturvēdin	?
144	?	?	Śrīmalai	Agnirudra-Caturvēdi-Bhaṭṭa	1
145	Lōhita	Prāvacana	Vaṅgippaṟu	Śēndakumāra-Ṣaḍaṅgavid	1
146	Bhārgava	-do-	Manaṟkal	Āytāṅgi Śankaraṉ Sēndaṉ	1
147	Kauśika	Āpastamba	Irāttakkuṟi	Kēśava-Caturvēdin	1
148	-do-	-do-	Vēlvaṭṭi[1]	Nākoṇḍa-Caturvēdi-Sōmayājin	1
149	-do-	-do-	Karañjai	Jayatarudra-Caturvēdin	1
150	-do-	-do-	Peṟāndūr	Rudraśarma-Dasāpurīya	1
151	-do-	-do-	Śēṭṭalūr	Suyajña-Bhavasēna-Trivēdi-Bhaṭṭa-Sōmayājin	1

1. The village Vēlvaṭṭi mentioned in the inscription may be a variant form of *Viḻavaṭṭi*, which has been identified with the village Vavveru or Viḍavalūru in Kovur taluk of the Nellore district, Andhrapradesh.

S. No.	Gotra	Sutra	Residence	Name of donee	Shares
152	Kauśika	Āpastamba	Koṭṭungōm-buṟa	Uḻudakuṭṭi-Dasapurīya	1
153	-do-	-do-	Kuravaśiri	Viṣṇukumāra-Bhaṭṭa-Sōmayājin	1
154	-do-	-do-	Karañjai	Koraḍi-Caturvēdin	1
155	-do-	-do-	Kumāṇḍur	Tiyambaka-Ṣaḍaṅgavid	1
156	-do-	-do-	Vēlvaṭṭi	Agnicitta-Caturvēdin	1
157	-do-	-do-	-do-	Kumāramandai-Trivēdin	1
158	-do-	Chandōga	Ēkambūr	Nārāyaṇa-Ṣaḍaṅgavid	1
159	-do-	-do-	Araśappaṟu	Dōṇama-Ṣaḍaṅgavid	1
160	-do-	Bhāradvāja	Paṟāndūr	Dēvakumāra-Kramavid	1
161	-do-	Kāḷaracca *or* (Kāḷarca)	Peruvali	Kōvaḍi-Caturvēdi-Bhaṭṭa	1
162	-do-	Prāvacana	Pavakkuṟi	Tiṇḍamāda-Caturvēdi-Sōmayājin	1
163	-do-	-do-	-do-	Śāmikuṭṭi-Caturvēdin	1
164	-do-	Hiranyakēśi	Perumbāṇḍūr	Nārāyaṇa-Bhaṭṭa	1
165	Śālāvata	Āpastamba	Vēlpaṟu	Tūrkkama-Caturvēdin	1
166	-do-	-do-	-do-	Kandakumāra-Caturvēdin	1
167	Kutsa	-do-	Ōdimūkkil	Mādhava-Caturvēdin	1
168	Vasiṣṭa	-do-	Kuravaśiri	Attikumāra-Caturvēdi-Bhaṭṭa	1
169	-do-	-do-	Vīravaḷḷi	Accaṭṭi-Trivēdin	1
170	-do-	-do-	Vaṅgippaṟu	Divākara-Kramavid	1
171	-do-	-do-	Eṭṭukkūr	Kaṇavuḷutta (Gaṇarudra) Trivēdin	1
172	Sāvarṇi	Chandōga	Pāḍagam	Nārāyaṇa-Bhaṭṭa	1
173	-do-	-do-	-do-	Śōnikuṭṭi-Caturvēdin	1
174	Parāśara	Āpastamba	Kallakkūr	Pāppaḍi-Caturvēdin	1
175	-do-	-do-	Ongaḷūr	Akkumāra-Caturvēdin	1
176	-do-	Prāvacana	Vaṅgippaṟu	Accenda-Trivēdin	1
177	Vārakhya	Āpastamba	Pūṇiyam	Śeṭṭaśarman	1
178	Kapi	-do-	Paṟāndūr	Mahēśvara-Caturvēdi-Bhaṭṭa	1
179	-do-	Prāvacana	Parumbūdūr	Kumāradaṭṭa-Trivēdin	1

S. No.	Gotra	Sutra	Residence	Name of donee	Shares
180	Dhūmrāyaṇa	Āpastamba	Uṟuppiṭṭūr	Caṇṇaya-Trivēdin	1
181	Paurukutsa	Prāvacana	Koṭṭi	Agniśarma-Caturvēdin	1
182	Gautama	Āpastamba	Kārambiccedu	Nandikuṭṭi-Trivēdin	1
183	Kāśyapa	-do-	Karañjai	Kandapūdi (Skandabhūti) Dasapurīya	1
184	Sāṁkṛti	Prāvacana	Iruṅgaṇḍi	Kumāraśarma-Ṣaḍaṅgavid	1
185	Hārīta	Āpastamba	Kakkaimirā	Yajñaśarma-Caturvēdi Bhaṭṭa	1
186	...	...	...	Tiruvaḍigaḷ (*i.e.* Viṣṇu)	5
187	...	...	...	Mahādēva (*i.e.* Śiva)	2
188	...	...	...	Reader of the [*Mahā-bhārata*]	1
189	...	...	..	Drummers (*taṭṭaḷikoṭṭi*)	1
190	...	...	...	The three arbitrators together (received) three shares	See nos. 202-204 below
...	...	...	...	Those who supply water for the hall (*ambalam*) and kindle fire (in it)	1
191	...	...	Puliyūr in[1] Milalai-nāḍu	Ṛṣi-Vaikhānasa-Satyagarbha-Bhaṭṭa	1
...	...	...	...	The doctor received two shares	See below No. 207.
192	Vādhūla	Āpastamba	Kāram-biccedu	Kandādai-Vāsudēva-Caturvēdi Bhaṭṭa Agnicitta Śarvakratu-Vajapēyin	1
193	Vatsa	-do-	Nūttilāppaṟu	Maṇḍaiya-Caturvēdi-Sōmayājin	1
194	-do-	-do-	Vaṅgippaṟu	Bhavarudra-Caturvēdin	1
195	Bhāradvāja	Prāvacana	Irāyūr	Nārāyaṇadatta-Bhaṭṭa	1
196	-do-	Āpastamba	Kāracciṟai	Caṇṇaya-Caturvēdin	1
197	Māṭhara	Hiraṇyakēśi	Kommārai	Svāmidatta-Bhaṭṭa	1
198	Kāśyapa	Chandōga	Pāḍagam	Kanmāda-Ṣaḍaṅgavid	1

1. Miḻalāi-nāḍu comprised the portions of South Arcot and Tanjavur districts in Tamil Nadu and it was known as Virudarājabhayaṅkara-vaḷanāḍu during the period of Kulōt-tuṅga-Cōḷa I. The village Puliyūr should have been a village in Kumbhakonam taluk.

S.No.	Gotra	Sutra	Residence	Name of donee	Shares
199	Garga	Āpastamba	Kuñjappevil	Nakkadōṇa-Caturvēdin	1
200	Pādaraṇi	Prāvacana	Talaiccengāḍu	Kalaiyaṉ Sōmaṉ	1
201	Bhāradvāja	-do-	Payyūr	Paḍuvūrāṉ Divākaraṉ Sāmi	1
	...	...	...	The three shares of the arbitrators (mentioned above) were thus distributed:—	1
202	..	...	Perumbuḻḻe	Vīrakaṇḍaṉ	1
203	...	...	-do-	Ṛṣabhanandi	1
204	...	...	Pāḍagam	Gunadaran and	1
205	...	...	Agḻimaṅgalam	Tirup[piḍa]vūr Sā[mi]	
206	...	...	Aruvāgūr in Aruvā-nāḍu	Ṛṣi-Vaikhānasa Śaṅkara-nārāyaṇa-Bhaṭṭa	1
207	...	...	Īykkāṭṭukkō-yil	Paramēśvaran received the two shares set apart for the doctors (mentioned above)	2
208	...	...	Dāmanallūr in Aruvā-nāḍu	Ṛṣi-Vaikhānasa-Nārāyaṇa-Bhaṭṭa	1
209	Sāvarṇi	...	Śiṟupaḻuvūr	Tuvēdi (Dvivēdi)-Kāḍampālai; under the orders of the assembly (*perumakkaḷ*)	1
210	Vatsa	Prāvacana	Kukkaṇūr	Viṭṭaśarma-Kramavid	1
211	...	...	...	For (the maintenance of) the (head) sluice and the reservoir	3
212	Ātrēya	Agnivēśya	Puttūr	Sōmāśi-Kāri	2
213	-do-	-do-	-do-	Sōmāśi-[Da*]ttaṉ	2
				Total:	244

No. 90

PATTATTALMANGALAM PLATES OF NANDIVARMAN II

Provenance : Paṭṭattāḷmaṅgalam, Tirutturaippundi Taluk, Tanjavur District.

References : *ARE*, 1923, A, no. 5; *EI*, xviii, 115-24 and Plate; *SII*, xii, no. 37; *TPC* (Tamil), 237-48; *QJMS*, xiv, 125-9.

Language : Sanskrit and Tamil.

Script : Grantha and Tamil.

Metres : *v.* 1. *Śikhariṇī*; *vv.* 2, 3, 6 &10 *Śārdūlavikrīḍita*; *vv.* 4 &5 *Indravajra*; *v.* 7 *Praharṣṇī*; *v.* 8 *Puṣpitāgrā*; *v.* 9 *Rathōddhatā* and *v.* 11 Āryā.

Date : R.Y. 61=*c.* A.D. 792.

TEXT

First plate

१. स्वस्ति श्री [: ।।*] । श्रियो भर्त्तूम्मू [र्त्ति]म्मर्रकतसमानैर्मुजज्ञतैश्शयानस्याम्भो-
धावुरसि विल–

२. सत्कौस्तुहरुचि:[1] [।*] पय: पातु सिन्धोर्ज्जलधरघटेवाप्सु पतिता तटित्युक्ता[2]

३. भान्ती दिशतु भवताम्मंगलमसौ ।। [२*] यन्मुक्त:

४. गिनान्ध्येयन्धौरधिया स्तुवन्ति यदलन्त्रय्यासकृद्भूसुरा: [।*] आश्रित्य त्रिगुणोन्त्रि-
धास्थि[3] -

५. तिलयोत्पत्ति(त्ती)र्व्विधातुं गतम्भेदं यत्स्व[म*]भिन्नमप्यवतुवस्तुद्ब्रस्तु विष्व[4] -
म्मुखम् ।। [२*]ब्र-

६. ह्माभून्नरकारिनाभिकमलात्तस्मादभूदंगिरास्तस्माद्देवगुरुस्ततो मुनिवरश्शंयु-

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1. Read कौस्तुभ.
2. Read तटिद्व्यक्ता.
3. Read °यास्थि (TNS).
4. Read विष्वङ्मुखम्.

७. र्भरद्वाजत: [।*] द्रोणस्तत्तनयादजायत धनु: प्रख्यातवीर्य्यो रणे तस्माद्द्रौणिर-

८. वार्य्यवीर्य्यमहिमा तस्मादभूत्पल्लव: ॥ [३*] लक्ष्मीभुवौ य[त्कु]लसम्भवानां राज्ञां समासा-

Second plate : First side

९. [द्य]कळत्रभावम् [।*] सम्प्रत्यसाधारणताम्परेषामासेदतु: पार्त्थिवमण्डलानाम् ॥ [४*] य-

१०. द्वङ्ग[1]जानामवनीपतीनामात्मीकृतं विश्वरिपून्विजित्य [।*] वस्तु प्रदायार्त्थिजनाय भूय: कु-

११. लव्रतं कीर्त्तिसमार्ज्जनं हि ॥ [५*] तद्वश्येषु नृपेषु सिन्धुरशनां सम्भुज्य धात्रि[2]-ञ्चिरम्भो-

१२. क्तम् स्वर्गमुपत्थितेषु[3] कृतिषु श्रीवीरकूर्च्चादिषु [।*] आसीत्तत्र हिरण्यवर्म्म-नृपतिर्भू-

१३. पालभर्त्ता ततस्सर्व्वक्षत्रकिरीटघृष्टचरणश्श्रीनन्दिवर्म्माभवत् ॥ [६*] आधत्त प्रथित-

१४. बलो युवैव राज्यम्प्रात्खा[4]तस्फुरितकृपाणपणिरेक: [।*] यो हत्वा सकलरिपून्वि-

१५. जित्य भूयस्समन्नम्रक्षितिपतिमौलिपादपीठ: ॥ [७*] धवळितककुभा यदी[य*]-कीर्त्या भुवनम्-

१६. भूत्सकलं हतान्धकारम् [।*] रवितुहिनकरौ तु सार्त्थकौ स्त: कुमुदसरोरुह-दीर्ग्घिका[म्][5]

Second plate : Second side

१७. प्रबोध्य ॥ [८*] यस्य वल्लभकळभ्रकेरळा[:*] पाण्ड्यचोळतुळुगोंगणादय: [।*] द्वारि वे-

१८. शसमयाभिकांक्षिणी स्मेवितुन्निरवकाशमासते ॥ [९] भृत्यस्तस्य [6]वरन्तपोगुण-

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1. Read °द्वंश°.
2. Read धात्री.
3. Read स्वर्गमुपस्थितेषु.
4. TNS reads as : राज्यं प्रोत्खात.
5. Read दीर्घिकाम्.
6. The reading परन्तपो would be better (TNS).

१९. निधिर्व्वीरो वरिष्ठस्मताम्मोन्यो मानधन [:*] स्वकोत्तिविसरत्व्याप्ता[1] खिला-
शान्तर विप्राणाम-

२०. ददाट्गणाय नितराम् विज्ञाप्य स स्वामिने यस्मिन्मंगलराष्ट्रभत्तभिहित:[2] ख्याता
जग-

२१. [3]त्बान्धवे ॥ [१०*] मंगलजनपदभर्त्तूर्द्दत्तिरियम्पल्लवेन्द्रभृत्यस्य [।*] आ
धरणेरा जल-

२२. धेराचन्द्रदिवाकरं स्थेयात् ॥ [११*]

kō-vijaya-Nandivikkirama-parumaṟku yāṇḍu aṟubat-

23. toṉ[ṟāvadu Maṅ]galanāḍāḻvāṉ viṇṇappattāl Ālappākka-Vijaiyanalluḻāṉ=ā-

24. ṇatti[y-ā]ga Cō[ḻa-nāṭṭu=tTeṉkarai-Āruvala-kkūṟṟattu nāṭṭār kāṅga [।*] taṅga-naṭṭu=

Third plate : First side

25. ttaṉi[yūr]. . . .liṟ-cuṟṟu[4] naṟpadiṟṟu-vēliyuḻḻum paḻampiramadēyam=irubat-tu-nā-

26. [vēliyum] nīkki niṉṟa padiṉaṟu-vēliyuḻḻum yāṇḍu aymbattoṉbadāvadu[5] Maṅgala-

27. nāḍāḻvāṉ viṇṇappattāṟ[6] Ālappākka-Vijaiyanalluḻāṉ=āṇattiy-āga perumā-

28. ṇaḍigaḷum piramadēyam-āga aruḷi-cceyda paṉṉiru vēliyum yāṇḍu arubatto-

29. ṉṟāvadu Maṅgalanāḍāḻvāṉ viṇṇappattāl=Ālappākka-Vijaiyanalluḻā-

30. ṉ=āṇattiy-āga aruḷi-cceyda nāl-vēliyum uḻḻiṭṭu padiṉaṟu-vēliyum ūrkkū-

31. ṟu puḻḻi-vaḻiyār[7]=maṉaiyum maṉai-ppaḍappum oḻiviṉṟi=ppiramadēyam-āga=ppaṇi-

1. Read विसरव्याप्ता.
2. Read भर्त्तभिहिति.
3. Read बा०
4. Read *tTaḷik Koṟṟaṅguḍi valayiṟ caṟṟu.*
5. Misread as *aymbattoṉṟāvadu* in the *Mythic Society Journal*, xiv, 128.
6. Read *viṇṇappattāl.*
7. Read *vaḻiyāl.*

Third plate : Second side

32. ttēm=enru nāṭṭārkku viṭṭa tirumugan=nāṭṭār toḻudu talaikku=vaitt= ell-[ai]

33. pōy=kkallun=kaṇṇiyun[1]=nāṭṭi=ppadāgai valañ-ceydu nāṭṭār viḍunda[2] arai-

34. y-ōlaippaḍi ūr-kkūṟu-puḷḷi-vaḻiyā ppadiṇaṟu-vēlikkum niṉṟa maṉaiyum maṉai p-

35 paḍappum kulamun=kōṭṭagāramum uvariyum ūr-pāḻum kāḍum ōḍaiyum nīr pūśi

36. neḍum-paramb-eṟi[ndu uḍumb-ō]ḍiy-āmai-tavaḻndad-[e]llām kōvum[po]-ṟiyu-

37. n-tirandu[3] [kuḍiyil sāmātya kuṟuṭ[4]] paḍi-ppaḍi[yāṟ][5] sarvva-parihāra[m] pe[ṟṟu] brahmadē-

38. yam=āy[iṟṟu] [॥*] ivv-[u]r peṟṟa parihāra[m] [vaṭ]ṭi-nāḻiyum pudā nāḻiyum maṉṟu-pāḍum ūrāṭ[ci]-

Fourth plate : First side

39. yum taragun=kūlamum īḻam-pūṭicyum=iḍai-ppūṭiciyum nāḍu-kāvalum ūḍu-pōkku[m]

40. uppu-kkōcceygaiyum nallāvun=nallerudum nērvāyamum ivaiy uḷḷiṭṭu

41. kō=ttoṭṭ=uṇṇappālav-ellām evvagaippaṭṭavum uṇṇappeṟādār-āga[vu*]m

42. Paṭṭattāḷmaṅgalam-eṉṉum pērāṟ[6] brahmadēyam-āga peṟṟa nalgūr nal-

43. ppāppār Gautama-gōttirattu Iraṇyakēśi-sūttirattu Neṟkuṉṟattu kra-

44. mavittanā[r*] Kūḷabhaṭṭaṉum ॥ Jatbakaraṇṇagōttirattu Hiraṇyakēśi-sūtti-rattu Mayilā-

45. ppiṟ[7]-Nandiśarmma-bhaṭṭaṉum ॥ Gautama-gōttirattu Āvattamba-sūtti-rattu Kummaṅgi

1. Read *kaḷḷiyum* (*EI*) *kaṇṇi* itself is correct.
2. Read *viḍutta* (*EI*) *viḍunda* is also correct.
3. Read *dīrondu* (TNS).
4. TNS reads as *Kuḍinikki sāmānya iraṇḍu paṭṭi.*
5. Read *paḍiyāl.*
6. Read *Pērāl.*
7. Read °*pil.*

46. Veṇṇaya-ccaḍaṅgaviyum ॥ Irādhītara-gōttirattu Āvattamba-sūttirattu Kuravaśiri

Fourth plate : Second side

47. Agniśarmma-ttiruvēdiyum ॥ Vādūla-gōtrattu Āvattamba sūttirattu Tiru-vēdi

48. -[p]Pottaśarmmanum ॥ Māḍala-gōttirattu Hiraṇyakēśi-sūttirattu Eṉūr Accavi-

49. ṇṇa-ccaḍaṅgaviyum ॥ Āttiraiya-gōttirattu Āvattamba-sūttirattu Kombaṟut-

50. tu Kumāraśarmma-ccaḍaṅgaviyum ॥ ikkōttirattu iccūttirattu Uṟupuṭṭūr Kāḷi-

51. maṇḍai-ccaḍaṅgaviyum ॥ Kappa-gōttirattu Āvattamba-sūttirattu Śiṟupuḷu-

52. gil Śēndaśarmma-ccaḍaṅgaviyum ॥ Gōdama-gōttirattu Āvattamba-sūtti-rattu Vaṅ

53. gippaṟuttu Śaḍaṅgavi Tāyaśarmmaṉum ॥ ikkōttirattu iccūtirattu ivvūr Kumā-

54. ra[krama]-ttiruvēdiyum[1] ॥ Koṇḍiṇa-gōttirattu Āvattamba sūttirattu Vaṅgip-

Fifth plate : First side

55. paṟuttu Tēvaḍi-kkiramavittaṉum ॥ Gōdama-gōttirattu Āvattamba-sūtti-rattu Va-

56. [ṅ]gippaṟuttu Pappaśarmma-ccaḍaṅgaviyum ॥ Vādūla-gōttirattu Āvatta-mba-sūttira-

57. ttu Kārambicceṭṭu Śēndaśarmmaṉ paṅgaraiyum ॥ Āttiraiya-gōttirattu Āvattam-

58. ba-sūttirattu Kombaṟuttu Śēndaśarmmaṉ paṅgaraiyum ॥ Dēvaṟcidaṉ[2] Aññūṟṟu-

59. vaṉum ॥ Ivveḷuttu veṭṭiṉēṉ Kaccippēṭṭ-Aimpaṉaiccēri Viḍēlviḍugu-

60. Pallava-pperuntaccaṉ magaṉ Śrī-Daṇḍiyēṉ ॥

ABSTRACT

The Sanskrit portion of the grant registers the mythical genealogy of the Pallavas: Narakāri (Viṣṇu), Brahma, Aṅgiras, Dēvaguru (Bṛhaspati), Śaṁyu,

1. TNS reads this as *Kumāra Śarmmatiruvēdiyum.*
2. TNS reads this as *Ovaṟcidaṉ.*

Bhāradvāja, Droṇa, Drauṇi (Aśvatthāman), Pallava. In this Pallava family, after many kings like Vīrakūrca and others had died, came Hiraṇyavarman and then Nandivarman. Nandivarman ruled his kingdom even while young, after having killed his enemies and conquered the kingdom single-handed. The kings like the Vallabhas, the Kaḷabharas, the Keralas, the Pāndyas, the Cōḷas, the Tuḷus, the Koṅkaṇas and others are said to have waited at his palace gate. A servant of this king called Maṅgala-rāṣṭra-bhatṛi after seeking his permission, made a gift to a number of brāhmaṇas.

The Tamil portion, dated in the 61st year of the king's reign, records the royal order addressed to the nāḍu of Ārvalak-kūṟṟam on the southern bank in Cōḷa-nāḍu intimating them about the grant of 16 *vēli* of land out of the 40 *vēli* in the village of Taḷikkoṟṟaṅguḍi, excluding the remaining 24 *vēli* which were an old brahmadēya, as a *brahmadēya* to certain brāhmaṇas. Of the 16 *vēli* it is said, 12 *vēli* had been granted in the king's 59th year and the remaining in his 61st year and on both the occasions the applicant was Maṅgalanāḍāḷvāṉ and the executor was Viśaiyanalluḷāṉ of Ālappākkam. The land granted was named as Paṭṭattāḷ-maṅgalam.[1] The *nāḍu* who fixed the boundaries of the land, declared it to be free from all burdens including *vaṭṭināḷi, pudā-nāḷi, maṉṟupāḍu, ūrāṭci, taragu, kūlam, iḷampūṭci, iḍaippūṭci, nāḍukāval, ūḍupōkku, uppokkōcceygai, nallā, nallerudu* and *nērvāyam*. The document was engraved by Śrī-Daṇḍi, son of Viḍēlviḍugu Pallavapperuntaccaṉ of Aimbaṉaiccēri in Kaccippēḍu.

LIST OF DONEES

S.No.	Gotra	Sutra	Residence	Name of donee	Shares
1.	Gautama	Hiraṇyakēśi	Neṟkuṉṟam	Kramavittaṉār-Kūḷa-bhaṭṭaṉ	
2.	Jātūkarṇṇa	-do-	Mayilāppil	Nandiśarma-bhaṭṭaṉ	
3.	Gautama	Āvattamba	Kummaṅgi	Veṇṇaya-caḍaṅgavi	
4.	Irādhīdara (Rathītara)	-do-	Kuravaśiri	Agniśarma-Tiruvēdi	
5.	Vādhūla	-do-		Tiruvēdi Pottaśarman	
6.	Māḍala	Hiraṇyakēśi	Ēṇūr	Accaviṇṇa-caḍaṅgavi	
7.	Ātreya	Āvattamba	Kombaṟu	Kumāraśarma-caḍaṅgavi	

1. Maṅgala-nāḍu comprised the portion of Nannilam taluk of the Tanjavur district, and the village Mangalam is now called Peru-mangalam.

S.No.	Gotra	Sutra	Residence	Name of Donee	Shares
8.	Ātreya	Āvattamba	Uṟupputtūr	Kāḷimaṇḍai-caḍaṅgavi	
9.	Kappa (Kapya)	-do-	Śiṟupuḷugil	Śēndaśarma-caḍaṅgavi	
10.	Gautama	-do-	Vaṅgippaṟu	Śaḍaṅgavi-Tāyaśarman	
11.	-do-	-do-	-do-	Kumārakrama-tiruvēdi	
12.	Koṇḍiṇa (Kauṇḍiṇya)	-do-	-do-	Tēvaḍi-kramavittan	
13.	Gautama	-do-	-do-	Pappaśarma-caḍaṅgavi	
14.	Vādhūla	-do-	Kāram-biccettu	Śēndaśarman	
15.	Āttiraiya	-do-	Kombaṟu	Śēndaśarman	
16.	...	...	...	Dēvaṟcidaṉ-Aññūṟṟuvaṉ	

No. 91

TIRUVALLAM INSCRIPTION OF NANDIVARMAN II

Provenance : Tiruvallam, Gudiyattam Taluk, North Arcot District.

On a large boulder in the bed of the Nīva river, one mile to the north east of Tiruvallam.

References : *ARE*, 1889, no. 76; *SII*, iii, no. 42.

Language : Sanskrit and Tamil.

Script : Grantha and Tamil.

Date : R.Y. 62 = *c.* A.D. 793.

TEXT

1. Ōm Namāśśivāyam(ya) [Sva]sti Śrī [॥*]
2. Kō-Viśaiya Nandivikkiramaparumaṟku yā-
3. ṇḍ = aṟupa [t]t-iraṇ [ḍ]ā[va]du [।*] śakalajaga[t*]tra-
4. yābhivanditasurāsurādhīśa Paramēśvarapratī-
5. hārikṛta Mahāvalikulōtbhava[1] Śrī Māvalivāṇarāyar
6. Vaḍu[gava]ḻi [paṉ]ṉīrr(r)-āyiramum āḷa V[āṇa] purattu
7. vaḍa [si]kara-kōyil pudukkuvittu[ida]rku Iḷaṅ-
8. kiḻavar magaṉ Maṉṟāḍiḍai Aḻiñciṟka[ḻam] paṭṭi[vi]laikku
9. koṇḍu kuḍuttēṉ Ūṟṟukkāṭṭu-kōṭṭattu [A]ḷiṅgaṇapā[kka*]ttu
10. kīḻagattu taṭṭāṉ Ma[d]a[n]magaṉ [A]ridiraṉ kuḍutta dēvarbhōgam
11. Mahāvalivāṇarāyar piḍāgai-valañceydu koḍuttār [।*] idu kāt-
12. tā[r][a]ḍi [y = eṉ muḍi mē*]laṉa [।*] idu aḻittāṉ kaḍigai [ē]ḻā-iru(ra)[va]-raiyum
13. ko[ṉṟa p]āvattu [pa]ḍuvāṉ [।*] idu aḻi[t]tāṉ ippāvattu [k*]ku añcāṉāyil
14. [aṉ][2] . . kōyilu[k*]ku āyiram kāṇam [d]aṇḍappaḍuvōm Vāṇapurattō[m] [॥*]

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1. *Mahābalikulōdbhava*.
2. Read *aṉṟāḷ*.

१५. व[1][हु]भिर्वसुधा दत्ता राज[भि][:*] [2]सकरादिभि[:।*] यस्य यस्य यदा भू-

१६. मि[3] तस्य तस्य तदा फलम् [।*][।।*][4]

ABSTRACT

Records that when Māvali-Vāṇarāyar was ruling over Vaḍugavaḻi-12,000,[5] a goldsmith called Aridiraṉ, the son of Mādan, a resident of Kīḻagam in Aḷiṅgaṇapākkam in Ūṟṟukkāṭṭuk-kōṭṭam[6] granted some *paṭṭi* of land in Aḷiñciṟkaḷam, purchased earlier from a certain Maṉṟāḍi, the son of Iḷaṅkiḷavar, to the temple called Vaḍaśikarakōyil at Vāṇapuram, which he renovated. Māvali-Vāṇarāyar confirmed the grant after circumambulating the hamlet (*piḍāgai-valañceydu*).

The imprecation[7] at the end states that those who cause destruction to the endowment shall incur the sin of killing *Kaḍigai-ēḻāyiravar* and pay a fine of 1,000 *kāṇam* to the temple (?).

1. Read *bahu*.
2. Read सगरा.
3. Read भूमिस्तस्य.
4. In *Anuṣṭubh* metre.
5. The extent of the territorial division Vadugavali 12,000 is not certain. It is known that the Bana territory comprised of the western part of the Chittoor, a portion of the North Arcot, eastern part of Kolar and portions of the Salem districts. It obviously included the region around Tiruvallam.
6. The territorial division Urrukkattu-kottam was so named after the village Uttukkadu in the Kāñcīpuram taluk of the Chingleput district.
7. The imprecation of the record is noteworthy and indicates the great reverence with which the *ghatika* of Kāñcī was regarded at that period.

No. 92

MAHABALIPURAM INSCRIPTION OF NANDIVARMAN II

Provenance : Mahābalipuram, Chingleput Taluk and District.
On two sides of a slab lying in the courtyard of the Varāha cave-temple.

References : *ARE*, 1922, no. 666; *SII*, xii, no. 38; *MASI*, no. 26, 10-11 and Plate I B.

Language : Tamil.

Script : Tamil.

Date : R.Y.65=*c*. A.D. 796.

TEXT

1. Svasti Śrī-Palla[va*]-vaṁśāsya[1] [॥*] Na[nti][2]-
2. bōdhuvarmmakku[3] rā[j]yavibhiddhya[4]-
3. ñ=celāniṉṟadu[5] aṟupattu-
4. [6]andāvadu [।*] Māmalla[pu]-
5. rattu nagarattār Iḍaivaḻa[ñ]
6. cāṉ Kaṇḍaṉ kaṉṟu-mē- [kaḻa]-
7. ṉiy-āga koṇḍa nilam [।*] [Ā]-
8. mūr-nāṭṭu Kuṉṟattūr-i[ḍai]
9. vāḻum Kuṉṟattūr-[kiḻā].
10. r Iḷaṅ-Paḍuvuṉār magaṉ . .[7]
11. ṉ Kaṇḍaṉ-i[ḍai] kaṉṟu-mē-ka[ḷa]-

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1. Read *vaṁśāya*.
2. Read *Nandi*.
3. Read *pōtavarmaṟku*.
4. Read *rājyabhivṛddya-*.
5. Read *śellāniṉṟadu*.
6. Read *aind-*.
7. Possibly the missing letter is *Kō*.

12. [ṉi]y-āga viṟṟukkoṇḍa nilatt[u]-
13. [k]k=ellai [||*][1] Maḻiñai Nall[u]-
14. ḻār-tōṭṭa[t*] ti[ṉ] mēlkum[te]-

Back of slab

15. [ṉ]pāll-elai[2] kōnē-
16. [ri-i]ṉ vaḍakkum mēlpāl-
17. l-[e]lai[2] Māndai-talaiva[n]=
18. [ē]rikkum peru-vaḻi-iṉ[ki]-
19. [ḻak]kum vaḍapāl-elai[2] Pa-
20. nappāḍi-e[l*]lai-i[ṉ][3] te-
21. [ṟku]m i-nāṉg-ellai
22. [a]gapaṭṭa[4] nilamum Kaṇḍan[i]-
23. ḍai viṟṟukkoṇḍu po-
24. ṉ kaṉṟu-mē-kaḻaṉiy-
25. [kku]peyidāṉ [||*] idu a-
26. [ḻi]yāmai kāttā[ṉ=a]ḍi e-
27. [ṉ]=ṟallai[5] mēladu [||*]

ABSTRACT

Records that Iḍaivaḻañcāṉ Kaṇḍaṉ, a *nagarattār* (*i.e.* member of the *nagaram* guild) of Māmallapuram, bought some land by paying gold from [Kōṉ]-Kaṇḍaṉ, the son of Iḷam-Paḍuvuṇār, the headman (*kiḻār*) of Kuṉṟattūr in Āmūr-nāḍu and presented the same as pasture-land for cattle (*kaṉṟu-mēy-kaḻaṉi*). The following are boundaries of the purchased land :—the eastern boundary (is) to the west of the garden (*tōṭṭam*) of Maḻiñai Nalluḻār; the southern boundary (is) to the north of the square tank (*kōṉēri*); the western boundary (is) to the east of the tank (built by) the chief of Māndai and of the big road; and the northern boundary (is) to the south of the Panappāḍi boundary.

1. The word *kīḻpāe-ellai* seems to have been omitted here.
2. Read *Pāl-ellai.*
3. Read *ellai.*
4. Read *agappaṭṭa.*
5. Read *ṟalai.*

No. 93

KANCHIPURAM INSCRIPTION OF NANDIVARMAN II

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District.

Inside the south wall of the raised varandah running round the central shrine in the Vaikuṇṭha-perumāḷ temple.

References : *ARE*, 1888, no. 37; *SII*, iv, no. 135 and Plate; *MASI*, no. 63, appendix i, 54-5; *EI*, xviii, 117; N. Ramesan, *APGAS*, no. 29, 39-53.

Language : Tamil.

Script : Pallava-Grantha and Tamil.

Date : R.Y.—

TEXT

Section A

1. Svasti Śrī [।*] ivvagaye[1] Brahmanādi-āga vārāniṉṟa Pallava-vaṁśattuḷ Paramēśvara-pPōttaraiyar svarggasthar=āvadu । rājyam=utsannam[a*]ga M[a*] ttrakaḷu[m*][2] Ghaṭakayāru[m*] Mūlaprakṛtiyu [m*]
2. [Kā]ṭavēśa[ku]la[3]-[Hi]raṇyava[r*]mam-Mah[ā*]r[ā*]jar=aḍekka rāja[bha]-ram grahakka samatthar=ubhayakula-pariśuddhar gōvaḷa=ppottagav=eṉṟu viḍugapaḍu. . . . pōnda iḍam [।*]

Section B

1. apparikāvadu[4] [Hi]raṇyava[r]mma-Mahārājarai=kkāṇa avar nīṅgaḷ pōndavarēṉṉ=eṉa

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1. The abrupt use of the word *ivvagai* is perhaps a reference to the series of sculptured panels that precede this and fill up almost the entire surface of the back walls of the east, north and west sides of the verandah.
2. *Mattra* may be probably stand for *Matra.*
3. *Katavesa* is perhaps Sanskrit variant of *Katava.*
4. C. Minakshi reads *Apparikar vandu.*

2. rājyam=utsannam=āyadu ni[r*]vvahikka. . .[1] ubhayakula-parippanī[2] pōttara eṉṟu śoṉṉa iḍam [॥*]

Section C

1. adukku[3] Hiraṇyavarmma-Mahārā[jar] Kula[ma]llarayu[m*] [kū]vi-viṉava ārum pōgār-āgat=tam magaṉ[4] Srī[ma][lla] nu Raṇamallanu Sa[mkrā] mamallanu Pallavama [l*]lanu eṉ-
2. bārgaṉ[5] [vi]nava kuḍu enbar ni. . . . dāmara [vō śe]yyar[6] nām pōgōm=eṉa pantāpantā[7] marupp vammallanāna Paramēśvara[n*] nāṉ pōvan=eṉṟu toḻudu ni[ṉ*]ṟa iḍam [॥*]

Section D

1. adu kē[ṭṭu] Khāṭakakula[m*] śi[ṟa]kka tōṉṟiya śaty[āṉvi] da-suputran rajyañ-śeyap=pōkaṉṟāṉ=eṉ[nu] ha[rṣa]yālu[m*] pirivin pantā[pa]ttālu amṛtamannareri[8] kalandanda[hṛida]yatta[ṉ=ā]gi eṉ magaṉ
2. panirandu vayattār b[ā*]lanai [pō]kkēṉ=eṉa Viddhyāgamikar=āṉa Taṟaṇḍikoṇḍa-Pōśari=ivaṉ Mahāviṣṇuvāy prā[rdda]vañśeyāṉ Ca[kra]-vartti āvā=ṉīvarundēl=eṉṟu ni[lai] koḷvikkattā. . . iḍam [॥*]

Section E[9]

1. idu [Hiraṇya]va . . . . .karūr kayakaḻiṟiṉṟa[la]-
2. . . . . . .koḷga eṉṟa iḍam [॥*]

Section F

1. A[tu]raṇaru śēvakan=iḍuvi[tta]=kkē[ḷkuvi]r idu kaḻiṟiṉ-ṟalay=aṉṟu nuṉ-maganuḍaya makuṭaṅgaḷ=avayi
2. eṉṟu Taṟaṇḍikoṇḍa-Pōśar Hiraṇyavarma-Mahārājarkku=ccolla avar vidippaḍu[10] iḍam [॥*]

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1. The gap may be restored as *mattadu*.
2. Read: *ubhayakula parisuddha ni*.
3. C. Minakshi reads *Adu kettu*.
4. Read *makkal*.
5. Read *enbargalai*.
6. Read *ninru tam rajyam seya vara*.
7. Read *enbat=tam ttamtappap*.
8. Read *amrtamun-nanji*.
9. Very much damaged.
10. Read *pidividu*.

Section G

1. idu Hiraṇyavarmma-Mahārājarun-Taraṇikoṇḍa-Pōśarum vidai[1] kodukka =[ccivi] gai
2. mē-niṉṟum = iḻindu toḻudu-kiḍandu vidai koḷ[te]ṉṟa[2] iḍam [॥*]

Section H

1. aṅgu-niṉṟum pōndu pala giri-nadi-vana-gahana[m*] ga[ḷai] = kkaḻindu varukiṉṟamai = kkē[ṭṭa(u)] Pallavadiaraiyar edirē[y]
2. mahābalattōḍum va[ndu] yāṉai eṟṟikkoṇḍuṅ Kāñcīpurama[hā]nagara-tturugi[3] maṟindu pōnda iḍam [॥*]

Section I

1. avarāṉai varungiṉ[ṟa*] mai kēṭṭu Mahāsāmantarun = Nagarattāru[m*] Mūlaprakṛtiyu[m*] Kāṭakka-Muttarayarum = edirva[ndu] kōyil koṇḍu puganda iḍam [॥*]

Section J

1. Mantri-maṇḍalamu[m*] Mahāsāmantarum Ubhaya-gaṇattāruṅ = Ghaṭa-kay[ā]rukaḷ Nandivan(r)maṉ = eṉṟu abhiṣēkañ-śeydu terkkēy ccatri-karivayu[m] samudraghōṣamu[m*]
2. [a . ra] khaṭvamga-d dhavajamu[m*] vṛṣabha-lañccanumu[m*] = iṟaka ḍikaḷāṟ-kūṭṭi Viḍēlviḍug = eṉṉun-tiruvāṉai naḍāvi abhiṣēkañ-śeydirunda iḍam [॥*]

Section K

1. iṅgē perumāṉaḍigaḷ = āgi rājadēśey[4] vārāniṟka Mantrigaḷu[m*] Mūla-prakṛtiyu[m*] ji.nakaya[m*] parākra[m-ōtsāhamuḍaya] Śrī
2. Calu[5] śa[tta]. . . . ḷka eṉṟu. . . . . .iḍam [॥*]

Section L[6]

1. avvagaiyē i [ru]ndu pōna dur[d]dhukkamāga. . . . . .ya kaṇḍā
2. . . . . . .(damaged). . . . .

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1. It is better read *vidai* than *padai*.
2. Read *kollukinra*.
3. Better read *maganagarattarugil*.
4. Read *rajyan-sevya-nirka* (C. Minakshi)
5. C. Minakshi read hear *Calukki Vikramaditta*.
6. Sections *l* and *m* are very much damaged and only a few letters here and there are decipherable.

No. 96

UTTARAMALLŪR INSCRIPTION OF NANDIVARMAN II

Provenance : Uttaramallūr, Kanchipuram Taluk, Chingleput District
On the south wall of the Vaikuntha-perumāl temple.

References : *ARE*, 1898, no. 71, *SII*, vi, no. 355; K.V. Subrahmanya Aiyar, *Historical Sketches of Ancient Dekhan*, ii, 213-14

Language : Tamil.

Script : Tamil.

Date : R.Y.

TEXT

1. Svasti Śrī [||*] Tiruppulivalattu Mahādēvarkku Malliyan Kārāṇai nālupaṭṭi nilam orutiraḷēy arccanā-bhōgamāga vaittōm Uttara-
2. mēru-caturvvēdimangalattu sabhaiyōm [|*] idu pārāyaṇa-mārggam [|*] Vēdamvallānāy uktanāgiya brāhmaṇan brahmacāriyēy mūnru-poludu-
3. m ārāditt unbadāgavum [|*] ipparisu pukkār pukkārkku mūnru vāṇḍ avadhiyāga vaittōm [|*] Vastuvidyāmayan[1] eḻuttu [||*]

ABSTRACT

Records the endowment of four *paṭṭi* of land called Malliyan Kārāṇai as a single plot as *arcanābhōgam*, by the *sabhaiyar* of Uttaramēru caturvēdimangalam, to god Mahādēva at Tiruppulivalam. The land was assigned to a *brāhmaṇa* priest, who was a bachelor (*brahmacāri*), proficient in the Vēdas, by recitation (*pārāyaṇa*), for conducting worship thrice a day and for his livelihood. The assignment is stated to be for a period of three years. Three years limit is fixed for each entrant.

1. Since Vastuvidyāmayan figures in epigraph (No 78) from the same place and dated in the 24th year of Nandivarman II, the present one also may be attributed to the period of the same king.

No. 97

VAYALAIKKAVUR INSCRIPTION OF DANTIVARMAN

Provenance : Vayalaikkāvūr, Kanchipuram Taluk, Chingleput District.
On a slab built into the floor of the *maṇḍapa* in front of the central shrine in the Vāṇādhīśvara temple.

References : *ARE*, 1922, no. 256; *SII*, xii, no. 39.

Language : Tamil.

Script : Tamil.

Date : R.Y. 2 = *c*. A.D. 798.

TEXT

1. Ko-Visaiya Danti-
2. vikkiramaparumarku [ya]-
3. ṇḍu nandāva-
4. du [|*] Paḷḷikkaṭṭil-uḍai-
5. ya Kaṇṭiyum Para[num]-
6. Śirunambiyum Ātu[ri]-
7. yum Āyiravanum [i]-
8. vva[y]vōm Vayalai-
9. kkāvil [aḍu] tta kā-
10. ḍi mūnru kūṛṛālum
11. bhaṭārarkku oḷu[kka] vi[k]-
12. kum nandāviḷa [kku-1]-
13. kkum kuḍuttō...
14. ...ttūṭṭuvōmā [gak]-

No. 98

TIRUVELLARAI INSCRIPTION OF DANTIVARMAN

Provenance : Tiruveḷḷarai, Lalgudi Taluk, Tiruchirapalli District.

On some of the stones forming the margin of the well called 'Nalumulaikkēṇi' on the southern side of the Puṇḍarikākṣa-perumāḷ temple.

References : *ARE*, 1905, no. 541; *SII*, xii, no. 40; *EI*, xi, no. 15; 157 *Kalvettu* (*or Arimugam*), no. xxiii, 75.

Language : Tamil (prose and verse).

Script : Tamil.

Date : R.Y. 4 *c*. A.D. 800

TEXT

1. Svasti Śrī [|*] Bhāradvāja gotrattil valittonriya Pallava tilada[1] Kulor-bhavan Dantivarmmarku yāṇḍu nāngāvad eḍuttukkoṇḍu [aim]dāvadu munnuvittān Alamb[ā]kka Visaiyanallulān

2. tambi Kamban Araiyan Tiriveḷḷarai Tennūr pperunginaru [|*] idan piyar Mārppiḍugu[pe]runginar enbadu | idu ratṣippār[2] ivvūr Mūvāiratt[3] eḷunūṛuvarum |-

Second Section

3. Śrī [|*] Kaṇḍār kāṇār ulagattir kādalseydu nillādey[4] paṇḍēy[4] Paramaṉ padatta nāḷpārttu ninṛu naiyādēy[4]

4. taṇḍār[5] mūppu vandunnai-ttaḷaraccеydu nillāmuṉ uṇḍēll[6] uṇḍu mikkadu ulagamum ariya [v]aiminnēy[4]

1 *Tilada* is *tadbhava* of the Sanskrit *tilaka*.

2 Read *rakṣi*

3 Read *mūvāyi*

4 In the four instances the final 'y' seems to have been inserted to represent the full sound produced in pronouncing the words.

5 *Taṇḍu* is a variant of the Sanskrit *daṇḍa*.

6 The doublin of the consonant is a mistake.

No. 99

KUNNANDARKOVIL INSCRIPTION OF DANTIVARMAN

Provenance Kunnāṇḍārkōvil, Kulattur Taluk, Pudukkottai District.

On the north of the rock-cut shrine of the Parvatagirīśvara temple.

References *ARE*, 1914, no. 348; *SII*, xii, no. 41; *IPS*, no. 17; *JSIA*, July 1911, 36.

Language Tamil.

Script : Tamil.

Date R.Y. 5 *c.* A.D. 800-01.

TEXT

1. Svasti Śrī [|*] Ko-Viśaiya Danti-
2. pPottaraiarkku yāṇḍu 5 ā-
3. vadu [|*] Mārappiḍuvīnārāyinā Pē-
4. radi araiyargaḷadiyāṉ Vāli vaḍu-
5. gaṉāyina Kalimūrkka Iḷavaraiyaṉ
6. śeydu kuḷam Vāli ēri [|*] Ikkuḷa-
7. m laksittāṉadu[1] eṉ ṟalai
8. mē(ra)lana

ABSTRACT

Registers the digging of a tank called Vāli-ēri by Vāli vaḍugaṉ *alias* Kalimūrkka Iḷavaraiyaṉ who was a servant of Mārappiḍuviṉār *alias* Pēradi-araiyar.

1. Read *raksittāṉ*.

No. 100

TONDUR INSCRIPTION OF DANTIVARMAN

Provenance : Toṇḍūr, Gingee Taluk, South Arcot District.
On a boulder in a field near the "Viṇṇampāṟai rock".

References : *ARE*, 1916, no. 283; *SII*, xii, no. 42 and plate v.

Language : Tamil.

Script : Tamil.

Date : R.Y. 6=*c*. A.D. 802.

TEXT

1. Svasti Śrī [||*] Kō-Viśaya Dantivikkiramaparumaṟkku yāṇḍ=āṟāvadu [|*] Śiṅgapuranāṭṭu=kkīḻvaḻi
2. Aruvāgūrōṅ kaiyeḻuttu [|*] Viṇṇakōvaraiyar=Ēṟṟukkuṉṟaṉār [Bha]-ṭṭārikku=ppadi-
3. ṉāṟu kaḻañcu poṉ ko...[po]māy-itaṉ poliyūṭṭut tamakku viḍai pōyppaṭṭa
4. Udāraḍiyaiyum Nambi...ñcārtti Viṇṇakōvaraiyar vaitta dāṉam niśadi nā-
5. nāḻi ariśi [|*] dēśikappāḍu...māṉōm=Aruvāgūrōm [|*] ippari ś=ūraikēkāṉ ḍiyaṟṟuvadaṟkku[1]
6. vārikappaṭṭōm [|*] Kāśyaparu[m]...paiyarum=eṅ-kuḍiyil nāyakañceytār-iyaṟṟuv[ā]r-āga a-
7. maintōm [|*] aṭṭi-muṭṭiyataṉāṟk kāṟ-ppaliśai ēṟṟi Viṇṇakōvaraiyar-agattārkku=kkuḍuppō-
8. māṉōm [|*] itaṟṟirambil-uṇḍikaiyum paṭṭikaiyun kāṭṭāte nālēkāl mutalāka iyṟ ṟaṇḍap-
9. paḍa oṭṭik kuḍuttōm-Aruvāgūrōm

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1. May be read as *i-ppariś=ūraik-koṇḍ—iyaṟṟu-vadarkku*.

ABSTRACT

This records an undertaking by the *ūrār* of Aruvāgūr, (a village) on the eastern part of Śiṅgapura-nāḍu,[1] as their duty to the state (?) (*dēśikappāḍu... maṉōm*) in respect of 16 *kaḷañcu* of gold, gifted by Viṇṇakōvaraiyar to (goddess) Ērruk-Kuṉṟaṇār-Bhaṭṭāri, for the merit of Udāraḍi and Nambi... who lost their lives on behalf of Viṇṇakōvaraiyar, received by them *viz.*, that they would (supply) daily four *nāḻi* of rice as the interest thereon. The gift-money was entrusted to Kāśyapar and...paiyar who agreed to be the executors of the gift and those who were born in their family and acted as supervisors (*nāyakañ-ceyvār*). The *ūrār* also agreed to pay a quarter more on the interest to the household of Viṇṇakōvaraiyar for any default in the supply and remit 4¼ *mudal* (capital) as fine for any failure.

1. The territorial division Śiṅgapura-nāḍu was probably named after Śiṅgāvaram in the Gingee taluk of the South Arcot district. It included Neṟkuṇam and Vēḍal in the Wandiwash taluk of the North Arcot district and Tāyaṉūr in the Tirukkōilūr Taluk of the South Arcot District.

No. 101

UTTARAMALLUR INSCRIPTION OF DANTIVARMAN

Provenance : Uttaramallūr, Kanchipuram Taluk, Chingleput District.
On the south wall of the Vaikuṇṭha-perumāḷ temple.

References : *ARE*, 1898, no. 80; *SII*, vi, no. 365; *Historical Sketches of Ancient Dekhan*, ii, p. 217.

Language : Tamil.

Script : Tamil.

Date : R.Y. 7=*c.* A.D. 803.

TEXT[1]

1. Svasti Śrī [॥*] Dantivarmmarkku yāṇḍ=ēḻāvadu [।*] peruṅguṟi sabhaiyōm-eḻuttu [।*] Paramēśvara-
2. vadiyiṉ kiḻkkūriṉ ṟeṟkku ērikkāga vaitta aindu pāḍagamum Muḍumbai Svāmikumāra-ca-
3. turvvēdi Sōmayājiyārkku ēri toṇḍavuṅ karaiyaṭṭavum viṟṟuk kuḍuttōm [।*] idaṉukku poruṭcila-
4. vumarakkoṇḍōm sabhaiyoṭṭai sāmāṉyam-allādadu vilaikku koṇḍōm-e-
5. ṉṟu tāmum santatiyum viśēṣam=anubhavikka peṟādārāṉār Svāmi Kumāra Kuṭṭamāgiya [Dha]-
6. rumattiṉai rakṣittār pādaṅgal eṉ ṟalai-mēlaṉa [।*]

परमेश्वरस्य लेखा [॥*]

ABSTRACT

Records the sale of five *pāḍagam* of land by the *Peruṅkuṟi sabhaiyār* (of Uttaramēru-caturvēdimaṅgalam) to Svāmikumāra-caturvēdi Sōmayāji of

1. The *puḷḷi* is generally denoted in this inscription by a wavy line marked above the letters.

Muḍumbai, who donated the same after paying enough money towards expenses, for digging the tank on the south of the eastern division (*kīḻkkūru*) of Paramēśvaravadi and raising its bunds (*karaiyaṭṭavum*). They made it clear that either the donor or his descendants will not have any special right on the land. The gift-land was called (after the donor as) Svāmikumāra-kuṭṭam. This deed was drawn by Paramēśvaran.

No. 102

UTTARAMALLUR INSCRIPTION OF DANTIVARMAN

Provenance : Uttaramallūr, Kanchipuram Taluk, Chingleput District. On the south wall of the Vaikuṇṭha-perumāḷ temple.

References : *ARE*, 1898, no. 74; *SII*, vi, no. 359; *HSAD*, ii, 217.

Language : Tamil.

Script : Tamil.

Date : R.Y. 9=*c.* A.D. 805.

TEXT

1. Svasti Śrī [‖*] Dantippōttaraśarkku yāṇḍ=oṉpadāvadu [‖*] Uttaramēru caturvvēdimaṅgalattu sabhaiyōmeḻuttu [।*] Ka[c]ci[p]pēṭṭu. . . .tuvāyccēri Śēṭṭadarayar [Tā]-
2. ṉavēndaṉ pakkal=irupadiṉ kaḻañcu poṉ-koṇḍemmū[r-Elaḷāc]-cerit toṟu nilaiyum Mēlait toṟu nilaiyu mivvaṉaittiṉālum vanda eruvilaiyāl vanda
3. māḍ=eppō(pē)rppaṭṭatum=ippoṉṉukk=immāḍuvilaiyaṟutiyāy Vayira-mēga taṭākattuṭ=kkuḻi kuttuvadāga oṭṭikkuḍuttōm sabhaiyōn [।*] Tāṉavēnda-
4. ṉeṉum=appoṉṉum=ivveruvilaiyāl vanda dravyamum=avvērikkēy=aṟamāgak=kuḍutteṉ [।*] sabhaiyōmum maṟṟu viniyōgañ ceyyādēy=av-
5. vakkālattu-vāriyarēy māsantōṟuṅ kuḻi kuttuvatāgavu[m*] paṉittōm [।*] maṟ[ṟu]viniyōgañ ceydār paṇiyum piḻaitt=aṟamiṟakkiṉa pāpamum paḍuva[rāga]=
6. ppaṉittōm sabhaiyōm [‖*]

ABSTRACT

Records an undertaking given by the *sabhaiyār* of Uttaramēru-caturvēdimaṅgalam, in respect of 20 *kaḻañcu* of gold received by them from

Cēṭṭadaraiyar Tānavēndaṉ of .... tuvāyccēri in Kaccippeḍu, that they would assign the income from sale of manure (*eruvilai*) collected from Ēlalāccēri and Mēlaittoṟu cattle-pens (*toṟunilai*) of the village in deepening and improving the tank Vayiramēgataṭāka (of the village) as endowed for, by the donor. The *sabhaiyār* vowed not to assign the work of deepening the tank every month to any other except the (tank) committee (*vāriyarē*) of the day.

No. 103

UTTARAMALLUR INSCRIPTION OF DANTIVARMAN

Provenances : Uttaramallūr, Kanchipuram Taluk, Chingleput District.
On the north wall of the Sundaravarada-Perumāḷ temple.

References : *ARE*, 1898, no. 51; *SII*, vi, no. 334.

Language : Tamil.

Script : Tamil.

Date : R.Y. 10=*c.* A.D. 806.

TEXT

1. Svasti Śrī [॥*] Kō-Viśaya Dantivikkirama-parumarku yāṇḍu pattāvadu [।*] Kāliyū[1]

ABSTRACT

Contains only the first line of the record giving the king's name and the regnal year.

1. This is left unfinished.

No. 104

KURAM INSCRIPTION OF DANTIVARMAN

Provenance : Kūram, Kanchipuram Taluk, Chingleput District.
On the south wall of the Kēśava-perumāḷ temple.

References : *ARE*, 1900, no. 35; *SII*, vii, no. 36.

Language : Tamil.

Script : Tamil.

Date : R.Y. 12=*c.* A.D. 808.

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya Dantivikkarama-parumal(r)ku yāṇḍu paṉṉi-raṇḍāvadu [।*] Kūrattu sabhaiyōm=eḻuttu [।*] ik.................[e]mmūr Uṇaṅgalppūṇḍi[1]..............

ABSTRACT

Records a document (details lost) signed by the *sabhaiyār* of Kūram. Mentions Uṇaṅgalppūṇḍi in the village.

1. This inscription is left unfinished.

No. 105

TIRUVALLIKKENI INSCRIPTION OF DANTIVARMAN

Provenance : Tiruvallikkēṇi, Madras.

On a stone built into the floor close to the entrance into the *garbhagṛha* of the Pārthasārathisvāmi temple.

References : *ARE*, 1903, no. 234; *EI*, viii, no. 29.

Language : Tamil.

Script : Tamil.

Date : R.Y. 12=*c.* A.D. 808.

TEXT

1. Svasti Śrī [॥*] Pa[l]lava-kula-tilada[1] [Bh]āra-
2. dvāja-gōtr-ālaṁkāra-patiy=āgiya[2] Śrī-
3. Dantiva[rm]ma-Mahārājar[k]ku Varṣavardhana-
4. m[yā]ṇḍu pa[ṉ]ṉiraṇḍāvad[u] [।*] [Ti]ruvalli-
5. kkēṇi Kulaṅgi[ḻ]ār kal-[ka] rumāra-ccērippula[m]
6. oṟ[ṟi]-iṭṭu nāṟpatt[aiṅ-k]āḍi n[el po] liūṭ[ta] Tiru-
7. vaḍikaṭku tiruvamridumuṭṭa=pPugaḻttuṇai Viś[ai]-
8. yarayaṉ muppatiṉ kāḍi nellum aṅkaḻañcu[3]
9. poṉṉuṅ-kuḍuttu mīṭṭu=ttaṉ ad-ākki nāṟpa[t]-
10. t[ai]ṅ kāḍiyun=niśadi annāḻi nellāl=iru-nnā
11. ḻi[4] tū-kkuttal-ariśi[y]āl=irāppōṉagañ=[Śa]ṅga[śa]-
12. rummaṉuñ Śaṭṭiśarmmaṉum Iḷaiya-Śaṭṭiśarmmaṉuṅ kā-
13. ṭṭuvārāṇā[r*] gaḷ [।*] muṭṭil [l=Av]vippulattun Dattaṉpula-

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1. *Tilada* is a *tadbhava* of the Sanskrit *tilaka.*
2. *ki* of *ākiya* is written in grantha.
3. Read *aiṉ-kaḻañcu.*
4. Read=*iru-nāḻi.*

14. ttuṅ=Ka[rai] kiḻā[ṉ-pu]la[t]tum Svāmi-bhōgattu=ttiruva-

15. [m]ṛidu kāṭṭuvōmāṉōm [।*] iddharmmatt-uḷḷā[r]yāva

16. rēṉuṅ=Kō-ccēvadu śeydu śeluttav=otti kuḍut-

17. tōm [।।*] [Īḻa]-viḷakkum vaṭṭi[l]lō[ha] ppaṉaiyum raṭṣippa-[1]

18. du [।।*] Pugaḻttuṇai Viś[ai]yaraiyaṉ[2] ndharmmam idu [।*] idaṉai ra

19. ṭṣittār=aḍi iraṇḍum eṉ muḍi-mēliṉa [।।*] Svasti Śrī [।।*]

ABSTRACT

Records a gift of land by Pugaḻttuṇai-Viśaiyaraiyaṉ to god (*Tiruvaḍigaḷ*) of the temple at Tiruvallikkēṇi for providing food offerings during night (*irappōṉagam*). The land called Karumāra-ccērippulam which had been mortgaged by the *kulaṅgiḷārgaḷ* (temple priests?) thereby causing shortage of 45 *kāḍi* of paddy and the discontinuation of the offerings, was redeemed and made his own by the donor (*i.e.*, Viśaiyaraiyaṉ) after paying 30 *kāḍis* of paddy and five *kaḻañcu* of gold. Śaṅgaśarmaṉ, Śaṭṭiśarmaṉ and younger Śaṭṭiśarmaṉ (obviously temple priests?) were to conduct the night offering daily to god, using two *nāḻi* of clean pounded rice made from five *nāḻi* of paddy, which was fixed as the interest on 45 *kāḍi* of paddy. For failure to do so it is stated that, the priests would have to present the offerings of the share in the plots of Avvi, Dattaṉ and Kāraikiḻāṉ. The Īḻa-lamp, the cup (*vaṭṭil*) and the metel-pot (probably gifted by the same donor) were also entrusted to the care of the priests.

1. Read *rakṣi.*
2. Letter *n* is superfluous.

No. 106

MALAIYADIPPATTI INSCRIPTION OF DANTIVARMAN

Provenance : Malaiyaḍippaṭṭi, Kulattur Taluk, Pudukkottai District.
On a pillar of the *maṇḍapa* in front of the rock-cut shrine in the Vāgīśvara temple.

Reference : *IPS*, no. 18.

Language : Tamil.

Script : Tamil.

Date : R.Y. 16=*c.* A.D. 812.

TEXT

1. Svasti Srī [॥*] Kō-Viśaya Dantiparmaṟkk(k)ku yāṇḍu pa-
2. diṉāṟāvadu [।*] Viḍēlviḍugu Muttaraiyaṉākiya
3. Kuvāvaṉ Cāttaṉēṉ Tiruvālattūr malai
4. taḷiyāga kuḍaindu Bhaṭārarai pradiṣṭai śe-
5. ydu ittā(ta)ḷiyai.............
6. ....Kīḻ-Śeṅgaḷi-nāṭṭu nāṭṭā-
7. ....nāṭṭārkku śeyda[sa]

ABSTRACT

Mentions that Viḍēlviḍugu Muttaraiyaṉ *alias* Kuvāvaṉ Cāttaṉ[1] scooped the Tiruvālattūr hill into a temple and consecrated the god Bhaṭārar in it. Mentions *Kīḻ Śengaḷi-nāḍu.*[2]

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1. Viḍēlviḍugu Muttaraiyaṉ *alias* Kuvāvaṉ Cāttaṉ of the present record may be identified with the father of Cāttam Paḷiyili, who is mentioned in a record of Nṛpatuṅgavarman from Nārttāmalai.
2. The territorial division Kīḻ-Śeṅgaḷi-nāḍu evidently comprised the region around Malaiyaḍippaṭṭi in Kulattur taluk of the present Pudukkottai district.

No. 107

KANCHIPURAM INSCRIPTION OF DANTIVARMAN

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District. Round the *garbha-gṛha* of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1888, no. 34; *SII*, iv, no. 132 and plate i.

Language : Tamil.

Script : Tamil.

Date : R.Y. 17 = *c.* A.D. 813.

TEXT

1. Dantivarmamahārājarkku yāṇḍu padin̤ēl̤āvadu [।*] Paramēśvaraviṣṇugṛha[ttu]bhaṭārarkku Danti[va]rmmamahārājar kuḍutta pon̤-bhājanam ōn̤r̤in̤āl padināyirakkal̤añ[cu] [।*] [A]vani[ca]ndrar kon̤(ṇ) ḍuvandu kuḍutta mūvā[yirakkal̤añcu]pon̤n̤āl[1] niśadi taṅgaḷ........ kkā-

2. yum śovar̤r̤am payyar Nāraṇakuṭṭiyum Avani...kkaraṇamāgiya Kor̤r̤ampa-[ḍai]ttandira Śeṭṭutāl̤iyum in̤n̤ālvarum mahānagarattārayumi[2] [Ā]yinalūr kil̤avarayum Kēśavakkō[3]........

ABSTRACT

Records a gift of gold in the shape of a golden bowl (*bhājanam*) weighing 10,000 *kal̤añcu*, by Dantivarmamahārāja and another gift of 3,000 *kal̤añcu* of gold by Avanicandra,[4] to god Bhaṭāra of Paramēśvara Viṣṇugṛham. The gift

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1. Below these inscriptions (nos. 32 to 34 of 1888) on a separate tier is found the following :
..राज्ञण्य प्रथमंवारमनुदिनंप्रलयद[ा]
विज्र्जलिपृ
त्तर्या .य्र्या...त्सारत्षेत्रस्त्रिशं...[प]रिमितम्परि...
2. There is an *ī*—sign engraved over this letter. Hence, read as *nagarattāraiyum*.
3. The continuation of this line and of the next, covering more than half of the inscription, has been chiselled off.
4. The donor Avanicandra may be identified with his namesake who figures as the *vijñāpti* of the Pullūr plates of Nandivarman II, in which he is mentioned as *iḷavarasan̤*. He is the son of Udayacandra, the famous general of Nandivarman II.

by the latter seems to provide for some daily offerings to the god. The gift money seems to have been left in the hands of four persons (names specified of which three are available) for maintaining the required supply probably under the supervision of *mahānagarattār*, *Āyinallūrkiḻavar*, Kēśvak........etc.

No. 108

KILUR INSCRIPTION OF DANTIVARMAN

Provenance : Kīḻūr, Tirukkoyilur Taluk, South Arcot District.
On a rock in the *prākāra* of the Vīraṭṭānēśvara temple.

References : *ARE*, 1902, no. 302; *SII*, vii, no. 931.

Language : Tamil.

Script : Tamil.

Date : R.Y. 17 = *c.* A.D. 813.

TEXT

1. Svasti Śrī [॥*] Kō-Vi[śai]ya Dantivikkirama.........
2. [yāṇ]ḍu padi[ṉē]ḻāvadu [।*] Mil[ā]ṭṭu.........
3. kai-kkūṟṟattu Tiru[k*] k[ō*]valūr Ti.........
4. ṇattu Perumā[ṉa]ḍi [ga]ḷukku tiru.........
5. o[ru na]nd[ā*]viḷakku[kku*]Māṇikka [t*]tār.. ....
6. [Na]kkaṉār Vā[ṇa]kōva[rai]yar bōgiyār............ ..
7. ṉ kāśiṉṉ-ōḍu=urai oppa[du] padiṉain kaḻ a...........
8. ṉāl kaḻañci......gaḷ...
9. [kai]kkoṇḍu [kaḍavē] ṉāga...
10. ippoṉṉāl paliśai ni...
11. .. ..ṇṇaiy=aṭṭuvōmm=a[1]

ABSTRACT

Records the gift of 15 *kaḻañcu* (of gold) to god Perumāṉaḍigaḷ in the temple of Tiru[vīraṭṭā]nam at Tirukkōvalūr in [Kuṟuk]kaik-kūṟṟam, a sub-division of Milāḍu, for a perpetual lamp by Māṇikka[t*]tār .... Nakkaṉār, mistress (*bhōgiyār*) of Vāṇakōvaraiyar. Somebody (name lost) agreed to maintain the lamp with (one *uri*) of oil out of the interest on the gift-money.

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1. The rest of the inscription is lost.

No. 109

UTTARAMALLUR INSCRIPTION OF DANTIVARMAN

Provenance : Uttaramallūr, Kāñchīpuram Taluk, Chingleput District.
On the south wall of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1898, no. 61; *SII*, vi, no. 344; *EI*, xxiv, no. 7(A).

Language : Tamil.

Script : Tamil.

Date : R.Y. 21, day 122=*c.* A.D. 817-18.

TEXT

1. Svasti Śrī [॥*] Dantivikramaparumma[r*]kku yāṇḍu irupattoṉṟāvadu nāḷ nūṟṟuirupattu-iraṇḍu [।*] Uttaramēru-caturvvēdimaṅgalattu sabhaiyōm śeyda vyavasthai [।*] emmūr bhūmi-uḍaiya kuḍigaḷ bhūmisāmantu śeyga eṉṟu vandaṉa eppērppaṭṭaṉa-

2. vum[sāmantu] śeyya-vaṇḍa bhūmiy-uḍaiyāṉ muṉṉiṉṟu poṉṉiḍādār bhūmikku sāmantu . m poṉṉiḍa-m[ā]ṭṭā [da]kuḍi palavum niṟkka-māṭṭādu pōṉamayil ūrōmēy poṉṉiṭṭu avaṉ bhūmiyil . . poṉ[ṉu]kku vēṇḍumaḷa[vu] emmūr Vaiyiramē-

3. ga-taṭākattukkē bhūmiyāga sāma[ntu] śeydu viṟṟu-kkuḍuttu maṇḍakattu kallilē eḻuttu veṭṭuvadāgavum [।*] ippariśey Vayiramēga-taṭākattukku viṟṟa bhūmi Mu[yā]ṇḍiṉ Agampaḍi-uḍaiyāṉ miḷ kavaril niyā-yattāl

4. koḷḷa uḍaiya poṉ ellām koṇḍu-vitt-kkuḍuppadāgavum [।*] mūṉṟu saṁvatsaramu[m] kaḻindāl [ippūmi yi]Vaya(yi)ramēgattukke aṟa-viṟṟu aṭṭuvadāgavum [।*] ippariśaṉṟiārā[gi*] [lu]m mīḷappaṉippā-ruḷarākil avaṉ bhūmiyu-

5. m Vay(yi)ramēga-taṭākattukē mudalāga viṟṟu aṭṭuvadāgavum [।*] ivaṉ grāmakaṇṭakaṉ-āvānāgavum [।*] idu mi-ḷappaṉi kēṭṭa madhya sthaṉ= uḷaṉāyil avaṉai veṭṭippōga iḍuvadāgavum [।*] ippariśu śeydu mīḷappaṉit-tup paṇiya[1]

1. The rest of the inscription is not traceable.

ABSTRACT

Records a transaction of the *sabhā* of Uttaramēru caturvēdimangalam concerning the settlement of lands (*sāmantuśeydal*). It was decided in the case of those ryots of the village who had the boundaries of their lands settled by *sāmantas* and left the village without paying the amount of gold due, which the villagers themselves (*ūrōmēy*) had to pay, the *sabhā* should sell so much extent of the defaulter's land as would cover the amount to the Vayiramēga-taṭāka of the village and should have the transaction engraved in the *maṇḍapa* (of the temple) in the village. The defaulters were given the option of redeeming the properties within three years (*mūṉṟu samvatsaram*) by paying the amount due to the *niyāyam* (*niyāyattalkoḷḷa-uḍaiya poṉ*), failing which the sale transaction would become irrevocable. The transgressor of the above regulation is to be treated as a traitor of the village (*grāmakaṇṭaka*). If any *madhyastha* carried out such an order of returning the land after three years, he should be removed (*veṭṭippōga-iḍuvadāga*) from office.

No. 110

GUDIMALLAM INSCRIPTION OF DANTIVARMAN

Provenance : Guḍimallam, Kalahasti Taluk, Chittoor District, Andhra Pradesh.

On a stone set up near the well in the Parasurāmēśvara temple.

References : *ARE*, 1903, no. 226; *EI*, xi, no. 22(B) and plate i; *IA*, xl, 104-14.

Language : Tamil.

Script : Tamil.

Date : R.Y. 49=*c*. A.D. 845.

TEXT

On one of the broad faces of the stone

1. [Sva]sti Śrī [॥*] Ko-Vi-
2. ś[ai]ya Dantivikki-
3. [ra]maparumaṟku y[ā]-
4. ṉdu nāṟpatto-
5. nbadāvadu [।*] Vi-
6. jaiyāditta-Ma-
7. hāvali-Vā-[ṇa]-
8. rāyar Pṛthivirā-
9. jyan=jeyya Ti-
10. ruvippiramb[ē]-
11. ḍ=āḷuṅ=gaṇat-
12. tāruḷ Kaḻiyama-

13. ngilaṅ=giḻār-
14. Ayyappō [ṟ]-
15. ṟiyēṉ eṅga-
16. ḻ Tūmbaṉēri
17. uḷḷai Nandiku-
18. ṇḍil=[ā]ṉa śe[ṟ]u
19. ivv-ūr Ve[ḷ]-
20. ḷēriykku ē-
21. riccṟuv=āga
22. vaittēṉ [।*] i-
23. diṟ=bhōga[ṅ]=
24. goṇḍu i-v-

On one side of the same stone

25. [ve]ḷ [ḷ]ē-
26. riyi[l]ē-
27. kuḻikut-
28. ti aṭṭu-
29. vadāga
30. vaittē-
31. ṉ [।*] [1]iddha-
32. rmmañ=ca
33. ndrādi-
34. tyagata-
35. ñ=jel
36. vadāy-
37. ttu [।*] i-
38. ddharmañ=je
39. lutti

1. This initial vowel *i* is written as in the Grantha portion of the Kāśākkuḍi plates. The more usual form occurs in *ll*. 37, 46 and 52 below.

40. ṉāṉ 1000[1]

41. aśvamē-

42. dhañ=jey

43. da palaṉ

44. peṟuvā-

45. r [।*]

On another side of the same stone[2]

46. idaḻi-

47. ttāṉ

48. Vāraṇāśi[3]

49. aḻitta-

50. n pāvat

51. tu=ppaḍu

52. vār [।*] iddha-

53. rmmam rakṣi

54. ttāṉ

55. aḍi e-[4]

56. ṉ muḍi-

57. mēli-

58. ṉa[ṉ*]

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1. This symbol for one thousand occurs in one of the Nānāghāṭ inscriptions. This line has been read by Gopinatha Rao as ° *ṉaṟai* which is probably a printer's mistake for *ṉāṟai*. The reading narai is unlikely as the symbol for *ai* in other cases where it occurs in the inscription (*ll.* 6, 22 and 30), is not separated from the consonant to which it belongs. Besides the accusative *ṉaṟai*, would be wrong and would have to be corrected into *ṉāṉ* or *ṉār*.
2. This side of the stone is damaged, but no letters have suffered on that account. The *ll.* 46 to 58 are altogether omitted in *IA*, xl, 104-14.
3. The length of *nā* is added to the right of *ṇ* and goes up; compare *SII*, i, 114 and ii, 200, note 1.
4. The vowel *e* is almost a semicircle with a loop at the left end.

ABSTRACT

Records an endowment of a piece of land called 'Nandikuṇḍil' as *ēricceṟuvu* to the tank named Veḷḷēri of the village of Tiruvippirambēḍu, by Ayyappōṟṟi, the headman of Kaḷiyamaṅgalam and a member of the *ālumgaṇa* of Tiruvippirambēḍu, to provide the charges for the upkeep of the tank. It is stated that the gift was made when Māvali Vāṇarāya was ruling the country. The imprecation at the end of the inscription says that one who maintains the charity shall obtain the merit of having performed one thousand horse-sacrifices and the one who destroys it shall incur the sin of ruining Vāraṇāsi.

No. 111

TIRUCHCHANUR INSCRIPTION OF DANTIVARMAN

Provenance : Tiruchchāṉūr, Chandragiri Taluk, Chittoor District.

On a detatched stone built into the floor at the entrance into the Padmāvati Ammaṉ temple.

References : *ARE*, 1904, no. 262; *SII*, xii, no. 43; *TTDR*, i, no. 1.

Language : Tamil.

Script : Tamil.

Date : R.Y.51=*c*. A.D. 847.

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya Dantivikramar[ṟ](maṟ)ku[1] yāṇḍu ampa-ttoṉṟāvatu [।*] Tiruvē[ṅ]-
2. gaḍakkōṭṭattu=kKuḍavūr-nāṭṭu = tTi[ru*]ccōgiṉūr = tTiruvēṅgaḍattu[E]-mperūmāṉ-aḍikaḷuk-
3. ku eḻund=aruḷuvitta-Tiruv-iḷankōyi[ṟ] Perumāṉ-aḍikaḷukku-cCōḻa-nāṭṭu=[ch] Cōḻaṉār
4. Ulagaperumāṉār[2] vaitta tiru-viḷakku-mudal muppatiṉ kaḻañcu [।*] immudalukkāga-kkarukki-
5. paṭṭi ipponnukkuk koṇḍu ku[ḍu*]ttu=ttiruviḷakku vaippittōm ॥-

ABSTRACT

Registers a gift of 30 *kaḻañcu* (of gold) by Śoḻaṉār Ulagaperumāṉār of Cōḻa-nāḍu, as capital for burning a sacred lamp for Perumānaḍigaḷ in the

1. Read *Dantivikramaparumaṟku.*
2. The Editor of the *Tirumalai Tirupati Devasthanam Inscriptions* reads *Cōḻanāṭṭuch-Cōḻa* [*ṉū*]-*ṟ*(*ka*) *Ulagapperumāṉār* and says that he belonged to Śōḻanūr.

Tiruviḷaṅkōyil[1] set up for god Emberumāṉ-aḍigaḷ of Tiruvēṅgadam in Tiruccōgiṉūr in Kuḍavūr-nāḍu,[2] a sub-division of Tiruvēṅgaḍak-kōṭṭam. It also records the maintenance of the lamp by persons (or body) who gave for the capital, the (land called) Karukki-paṭṭi in lieu of the (endowed) gold received by them.

1. This term is equated with *bālālayam* by T.N. Subrahmanyam (*SITI*, Vol. iii, part 2, Annexure, xvii); is taken to be one of the temple types (T.V. Mahalingam, *Studies in the South Indian Temple Complex*, Dharwar, 1970, p. 9) and as the temple consisting merely of the sanctum (Saa. Ganesan, 'Appar Tēvārattil Ālayaṅgaḷ', *Tirukkōyil*, Vol. 16, part 3, December 1973, Madras, 118).
2. Kuḍavūr-nāḍu, identical with Tirukkuḍavūr-nāḍu, comprised the villages around modern Tirupati.

No. 112

PILLAIPALAIYAM INSCRIPTION OF DANTIVARMAN

Provenance : Piḷḷaipāḷaiyam, Kanchipuram Taluk, Chingleput District.

On a slab built into the floor at the entrance of the Tirumerrali temple.

References : *ARE*, 1921, no. 89; *SII*, xii, no. 44.

Language : Tamil.

Script : Tamil.

Date : R.Y.—

TEXT

1. ......śaiya Dantivikkiramaparumakki yā...
2. ......[ḍu ve]ṭṭi Muttaraiyaṉ viṇṇappattāl...
3. ... ..ṭṭu Iṟaiyāṉcēri paḻan tiru-mēṟṟaḷiyum maḍamum u......
4. ......ḷḷiṭṭu catur-vva(ppa)ṭṭi nālu-paṭṭi nilamum paḻan-tirumēl......
5. ...parihāram-āga pāda(para) datti śeṉ[ṟa]du idu kāttāṇṇ-aḍi eṉ-ṟa...

ABSTRACT

Records that at the request of Kāḍuveṭṭi Murraraiyaṉ[1] (an endowment of) four *paṭṭi* of land (was made to) the *palan-tiru-mēṟṟaḷi* (*i.e.*, the old temple of god Viṣṇu) at Iṟaiyāṉcēri and the *matha* (attached to it). (The land was given) all immunities (from taxes).

1. Kāḍuveṭṭi Muttaraiyaṉ mentioned here is probably identical with the chief Kāḍuveṭṭi Muttaraśaṉ who made a raid on Kōyāttūr in the reign of the Bāṇa king Vijayāditya Vīracūḷāmaṇi Prabhumēru, noticed in a record from Puṅganūr.

No. 113

TIRUCHCHANUR INSCRIPTION OF DANTIVARMAN

Provenance : Tiruchchānūr, Chandragiri Taluk, Chittoor District.

In the west verandah of a stone *maṇḍapa* in the Friday garden to the south of the temple of Śrī-Padmāvati-Amman (now preserved on a separate platform in the same temple).

Reference : *TTDI*, i, no. 2.

Language : Tamil.

Script : Tamil.

Date : R.Y.—

TEXT

1. Svasti Śrī [॥*] Kō-Viśeya Dantivikrama Dēvarkku[1] yāṇḍu-
2. ......Tiruvēṅgaḍakkōṭṭattu mu......kkum maga-
3. ......ttu [2]Śiyagaṉ vaitta [cempoṉ] ......-
4. ......koṇḍu viṭ[ṭa]......oru tiruviḷak[ku]-
5. ...[kōyililē]......Śrīkāryya......[makkaḷukku]-

ABSTRACT

Registers the gift of pure gold (*cempoṉ*) by a certain Śiyagaṉ to god of the temple at Tiruvēṅgaḍak-kōṭṭam for burning a perpetual lamp. It seems that the gift-amount was left under the care of the temple authorities.

1. This expression is quite unusual. (co. *SII*, xii, no. 64 and fn.1.)
2. This is probably Śīya Gaṅgaṉ.

No. 114

PALLIKONDA INSCRIPTION OF NANDIVARMAN III

Provenance : Paḻḻikoṇḍa, Vellore Taluk, North Arcot District.

On a pillar in the *maṇḍapa* in front of the central shrine in the Nāganāthēśvara temple.

References : *ARE*, 1925, no. 475; *SII*, xii, no. 45.

Language : Tamil.

Script : Tamil.

Date : R.Y. 2=*c*. A.D. 848.[1]

TEXT

1. Śrī [॥*] Nandippō-
2. ttarayar[k*]ku yā-
3. ṇḍu iraṇḍāvadu [।*]
4. Amaṉigaṅgaraiyar
5. magaṉ Śelvavā-
6. ṇarayaṉ Vittū-
7. r-āṇḍu śeyvit-
8. ta muga-maṇḍaga-
9. m [॥*]

ABSTRACT

Records the construction of a *mugamaṇḍagam (mukha-maṇḍapa)* by Śelva-Vāṇarāyaṉ, son of Amaṉi-Gaṅgaraiyar who was ruling over Vittūr.[2]

1. The present record may be assigned to the reign of Nandivarman III on the basis of palaeography.
2. Probably the same as Viccūr mentioned in an inscription from the same place (See *ARE*, 1925, no. 456). It may be mentioned that the village of Tiruvāṇakkōyil in the Chingleput District was also known as Vittūr (*ARE*, 1910, nos. 284-6).

No. 115

KILIYANUR INSCRIPTION OF NANDIVARMAN III

Provenance : Kiḷiyaṉūr, Tindivanam Taluk, South Arcot District.
On the south wall of the central shrine in the Vaikuṇṭhavāsa-Perumāl temple.

References : *ARE*, 1919, no. 158; *SII*, xii, no. 47.

Language : Tamil.

Script : Tamil.

Date : R.Y. 3 = *c.* A.D. 849.

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya Nandivikkiramapaṟmakk-iyāṇḍu mūṉṟāvadu [।*] Ō-
2. ymā-nāṭṭu Kiḷiñelūr Tigaittiṟal-Viṣṇu[gra] (gṛ)ham eḍu-
3. ppitta Tigaittiṟalār tiru-viḷakku[k]ku vaitta āḍu mu[n]nūṟum [।*] ivarē tiruvamu-
4. dukku vaitta Śrī-kōyiliṉ kīḻai śeruv=iraṇḍum iṟaiyili [।*] i[dha*]nmam rakṣi [t*]tār Śrīpādam eṉṟalaiy[mēl-a]du [॥*]

ABSTRACT

Records the gift of 300 sheep for a sacred lamp by Tigaittiṟalār who caused the construction of Tigaittiṟal-Viṣṇugṛham at Kiḷiñelūr in Ōymā-nāḍu[1] and of two plots ((*śeṟuvu*) of land to the east of the *Śrī-kōyil* (made) tax-free for food-offerings.

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1. Oymā-nāḍu, an ancient territorial-division is also mentioned in Tamil śangam literature. In the Tamil Brahmi inscription at Śittaṉṉavāsal a territorial division called Eōmi-nāḍu which has been sought to be identified with Oymā-nāḍu (See, T.V. Mahalingam, *SIP*, 248 and the references given in it). It comprised roughly the Tindivanam and part of Tirukkoilur taluks of the South Arcot district. In the Cōḷa inscriptions this division is mentioned as Vijayarājēndravaḷanāḍu, obviously named after Rājādhirāja I (*ARE*, 1925, 82).

No. 116

KUNNANDAR KOYIL INSCRIPTION OF NANDIVARMAN III

Provenance : Kunnāṇḍār Kōyil, Kulattur Taluk, Pudukkottai District.

On the south end of the rock-cut shrine of the Parvatagirīśvara temple.

References : *ARE*, 1914, no. 347; *IPS*, no. 15; *SII*, xii, no. 46.

Language : Tamil.

Script : Tamil.

Date : R.Y. 3=*c*. A.D. 849.

TEXT

1. Svasti Śrī [॥*] Kō-Nandippōtta-
2. raiyarku yāṇḍu 3-āvadu [।*] Mī-
3. pu̱lai-nāṭṭu Vaḍuvūr-kKaṇavatimā-
4. ṉṉ-āyiṇa Pagaiccandira Viśaia-
5. raiyaṉ ṟiruvādirai-nāṉṟu a-
6. ṭṭ=a̱liya vaitta ariśi 200 iru-
7. nūṟṟu-nā̱li nūṟṟuvarkku ॥।

ABSTRACT

Registers a gift of 200 *nā̱li* of rice by Gaṇavatimāṉ *alias* Pagaiccandra-Viśaiaraiyaṉ of Vaḍuvūr in Mīpu̱lainādu to meet expenses of feeding hundred persons (in the temple) on the day of *Tiruvādirai*.

No. 117

SIYAMANGALAM INSCRIPTION OF NANDIVARMAN III

Provenance : Śīyamaṅgalam, Wandiwash Taluk, North Arcot District.
On the left pillar of the gate of the Śiva temple Stambhēśvara.

References : *ARE*, 1900, no. 68; *EI*, vi, no. 32 (B).

Language : Tamil.

Script : Tamil.

Date : R.Y. 3=*c*. A.D. 849.

TEXT

1. Svasti Śrī [॥*] Kō-Viśai-
2. [ya-Na]n[d]i[vi]kki[rama]-
3. parumaṟku yā-
4. ṇḍu m[ū] ṉṟā-
5. vadu [।*] [Ū]ṟṟukkā-
6. ṭ[ṭu-k]kōṭṭa[t]tu=
7. [pP]erumbālai-
8. ūr[1]=tTiruppālai-
9. yūr kiḻavaṉṉ=Aḍa-
10. vi Śrī Gaṅgaraiyar
11. Nērguṭṭi Perumāṉā-
12. rukku viṉṉappañ=ceydu
13. Aḍavi taṉ=ṟāyār Naṅga[ṉ]i Naṅgaiyārkk=āga=cce
14. yda muga-maṇḍagam [।*] id=aḻiāmai[2]=kkāttāṉ=a-

---

1. °*bālaiyūr*=
2. =*aḻiyāmai*.

15. ḍi eṉ muḍi mē-

16. la [||*]

ABSTRACT

Records that Aḍavi, the headman of Tiruppālaiyūr (near) Perumbālaiyūr in Ūṟṟukkāṭṭu-kōṭṭam, having obtained the sanction of the Gaṅgaraiyar Nērguṭṭi Perumāṉ made the *maṇḍapa* in front (of the shrine) for (the merit of) his mother Naṅga[ṉ]i Naṅgai.[1]

1. It appears that only one person was involved. Aḍavi Śrī Gaṅgaraiyar Nērguṭṭi with the approval of Perumāṉār (Nandivarman III), made the *maṇḍapa* for the merit of his mother Naṅgaṉi-Naṅgai.

No. 118

KILUR INSCRIPTION OF NANDIVARMAN III

Provenance : Kīḻūr, Tirukkoyilur Taluk, South Arcot District.
On a rock in the *prākāra* in the Vīraṭṭānēśvara temple.

References : *ARE*, 1902, no. 300; *SII*, vii, no. 929.

Language : Tamil.

Script : Tamil.

Date : R.Y. 4=*c.* A.D. 850.

TEXT

1. Svasti Śrī [॥*] Kō[Viśaiya] Nandivi[kkira]-
2. maparumaṟku yāṇḍu nālāvadu [।*] Tiru-
3. kkōvalūr Tiruvīraṭṭānattu Mā-
4. dēvarkku naṇḍā-viḷakkiṉu-
5. kku Adi[araiya]maṅgalattu
6. Tirunilaikiḻa......kaṉṉa...
7. tta poṉ......ma. ma...
8. padinaṟu kaḻa[ñcu] [।*] [i] ppo[ṉ]-
9. niṉ(ṉi)ṉukku niśadam uriy ne-
10. y poliyūṭṭāga aṭṭa vaittadu
11. kāttār kayy=uḻudu kuḍu[t*]tu
12. ippoṉ Panmāyēśvara [ra*]kṣai [॥*]

ABSTRACT

Registers a gift of 16 *kaḻañcu* of gold to god Mādēvar in the temple of Tiruvīraṭṭānam at Tirukkōvalūr by Tirunilaikiḻa......kaṉṉa of Adiaraiyamangalam to burn a perpetual lamp daily with one *uri* of ghee out of the interest on the gift-amount.

No. 119

TIRUVELLARAI INSCRIPTION OF NANDIVARMAN III

Provenance : Tiruveḷḷāṟai, Lalgudi Taluk, Tiruchirappalli District.
On a rock in front of the Jambunāthasvāmi temple.

References : *ARE*, 1905, no. 529; *Ibid.*, 1910, no. 88; *SII*, xii, no. 48; *Śen Tamiḻ*, iii, 199.[1]

Language : Tamil.

Script : Tamil.

Date : R.Y. 6=*c.* A.D. 852.

TEXT

१. स्वस्ति श्री [।।*] भार[द्व]. . . . [2]लक ब्रन्मा(ह्म)क्षत्र कुलोद्भवः

2. [3]llavamahārāja......[4]ramēśvaran=āgiya Śrī-Danti-Na-

3. ndivarma[ṟ]ku ya......[5] ṟ=āvadu [।*] Tiruveḷḷaṟai Pa-

4. riḍaiyār bra[hma]......lla[va*]mā-ma[ṟai]-ttōṉṟi

5. va[ṉi] vēndaṉ...... ḷ Mārpiḍug=Iḷaṅgōvēḷ [ā]-

6. ṉ Śāttaṉ śe......taṉ māmaṉ Paraśirāmaṉ

7. tiru-marumāṉ peru. [e]......Śellikkōmāṉ Malla-

8. vā[n] [to]ṇ-maṟava......ta śūḍi[rā]ḍi śūḍi[mā]-maṇi

9. Vēḷāḷaraiyarā(yar)taṅ......lai nirava [yaṉan-Danti]maṅgai

10. kkāṉa uṟutiyāṉ pugaḻvaḷarga maṉṉi mēlēy

11. bran(brah)madēyattukku (u)ṟutiyān Viḻup-[pēraraiyaṉ Śā]

---

1. Only a portion of the inscription was published in the Journal.
2. The missing syllables may be read as °जिकुलति.
3. Read *Pallava*°.
4. The gap may be filled with the letters *ādhirāja Rājapa.*
5. Insert in the gap *āṇḍu ā.*

12. ttaṉ maṟṟavaṉp-pugaḻ-ni [r] kka [।*] idu pāḍi-ttantōn

13. Peruṅkāvidi Śaḍaiyaṉpaḷḷi [।।*][1]

ABSTRACT

Mentions the *pariḍaiyār (pariṣad)* of *bra*[*hma*](*dēya?*) Tiruveḷḷaṟai and seems to record (in Tamil verses) the praise of Śellikkōmāṉ Mallavā[n], born in the ancient family of the Pallavas, the uncle (*māmaṉ*) of Māṟpiḍugu Iḷaṅgōvēḷāṉ Śāttaṉ Śe..... , the nephew (*tirumarumāṉ*) of Paraśirāmaṉ, a seasoned warrior (*toṉmaṟavaṉ*), the chief of the Vēḷāḷas (*Vēḷāḷaraiyar*) and the guarantor (*uṟudiyāṉ*) of (the village of?) [Danti]-mangai. It also seems to wish that the fame of Viḷup[pēraraiyan][Śā]ttaṉ, the guarantor (*uṟudiyāṉ*) of the above *brahmadēya* should stand. States that this was sung (composed) by (poet) Peruṅkāvidi Śaḍaiyaṉpaḷḷi.

1. This inscription was partially copied in 1905 and then completely in 1910, after removing a wall obstructing a portion of the record. The middle portion of the inscription is damaged being chiselled away right through to construct a drain. *Puḷḷis* are marked in this record in some cases.

No. 120

VANDAVASI INSCRIPTION OF NANDIVARMAN III

Provenance : Vandavāsi, Wandiwash Taluk, North Arcot District.

On a rock close to the Dhavalagirīśvara temple on the top of the Veṇkuṉṟam hill at the village.

References : *ARE*, 1900, no. 73; *SII*, vii, no. 80.

Language : Tamil.

Script : Tamil.

Date : R.Y. 6=*c*. A.D. 852.

TEXT

1. Svasti Śrī [॥*] Nandippōttaraiya[rk]ku yāṉ[ḍā]-
2. [ṟa]vadu [।*] Veṇkuṉṟa-kkōṭṭattu Veṇkuṉṟattu
3. sabhaiyōm emmūr malaimēṟ=pPaṭārarai nō-
4. k[ka]=ttellānellum aippaśiyum poṉṉu[ṉ][1]
5. neyyum eppērr(r)ppaṭṭadum [Ne]lvāyilil=irundu-
6. vāḻum Tōśiyārkku viṟṟu vilaiyāva [raṇa]m śeydu ku-
7. ḍuttōm Veṇkuṉ[ṟa]ttu sabhai[yō]mmi[m][।*][=i] da-[ṉṟ=eṉṟō]-
8. m uṇḍigai [yu]m paṭṭigaiyum kāṭṭāmē[y]ni[lai]kk[ā]t-[2]
9. tu muṉbu niṟkavēy meyvē[ṟ-ā]yiraṅ-
10. kāṇamiḍa voṭṭi-kkuḍuttōm [।*] iddharmma-

---

1. Probably read *kka ellā nellum aippaśi poṉṉum.*
2. Read *Nilaikkaḷattu* (?).

11. ttai ilakki (rakṣi) ttāṉaḍi e[ṉ]ṟalai mēlaṉa [॥*][1]

ABSTRACT

Records the sale of income from all taxes such as *nel*, *Aippaśi-poṉ* and *-ney* (from the village) by the *sabhaiyār* of Veṇkuṉṟam in Veṇkuṉṟa-kkōṭṭam[2] to Tōśiyār, a resident of Nelvāyıl,[3] for conducting worship to god *Bhaṭārar* on the hill at the village. It is stated that those who dispute this (sale) are liable to pay a fine of 1,000 *kāṇam* per head at the *nilaikkaḷam* without showing *uṇḍigai* and *paṭṭigai*.

1. Below this inscription are the following two lines :
   (i) Svasti Śrī [//*] Brāhmaṇi Śeṟṟuppeṭṭu Naṅgai Peruṅkāṟiy pudukku
   (ii) Śrī Rājē[ndra]dēvarkku yāṇḍu pattāvadu [/*] Śrī Vaiykuntanāḍāḷvāṉ dēvi Perumūr Nandaṟkē (Naṅgai?) pudukku [//*]

   ABSTRACT

   (i) This (temple ?) was renovated by the *brāhmaṇa* lady Naṅgai Perunkāṟi of Śeṟṟuppeṭṭu.
   (ii) This was renovated by Perumūr Naṅgai, the wife of Vaikuntanāḍāḷvāṉ, in the tenth year of (Cōḷa) Rājendradeva.
2. The territorial division Veṇkuṉṟak-kōṭṭam comprised of the region around Veṇkuṉṟam in Wandiwash taluk, North Arcot district.
3. The village Nelvāyil is perhaps identical with Nelluvāyi (Nelvāy) in Vellore taluk, North Arcot district.

No. 121

VELURPALAIYAM PLATES OF NANDIVARMAN III

Provenance : Velurpalaiyam.

References : *ARE*, 1911, A, no. 24; *Ibid.*, part ii, paras 5-12; *SII*, ii, part v, no. 98 and Plate; *Ibid.*, xii, no. 49; *JRAS*, 1911, 521ff.; *TPC* (Tamil), 248-62.

Language : Sanskrit and Tamil.

Script : Grantha and Tamil.

Metres : *vv*. 1, 2, 3, 17, 18 & 21 *Śārdūlavikrīḍita*; *vv*. 4, 5, 6, 9, 11, 13, 16, 23, 24, & 26 *Upajāti*; *vv*. 7, 12, 14, 25, 27 & 28 *Anuṣṭubh*; *v*. 8 *Upēndravajrā*; *v*. 10 *Pṛthvī*; *v*. 15 *Viyōginī*; *v*. 19 *Indravajra*; *v*. 20 *Vasantatilaka*; *v*. 22 *Śragdhāra*.

Date : R.Y. 6=*c*. A.D. 852.

TEXT

First plate : First side

१. स्वस्ति श्रीः नमश्शिवाय ॥- नित्यम् व्यापि निरामयम् परमया भक्तयाधि गम्यं शिवम् वाचान्दूरमचि–

२. न्त्यमक्षयमिति प्रोग्डीयमानम् बुधैः [।*] संयम्येन्द्रियवाहिनीं यतिवरैर्य्यम्मृ[ग्य]ते सन्त-

३. त[म्] तेजस्तत्परमार्त्थसच्चिरतरन्निश्रेयसायास्तु व[:*]॥ [१*] शर्व्वाणीकुचकुं-कुमांक[शु]भक[1] सुभ-

४. गाः प्रोद्दामदर्प्पामरद्वेषिव्रातवधूप्रसाधनपरामृष्टिप्रसंगोचिताः [।*] युष्मान्पान्तु यु-

५. गान्तवाह्निविलसद्दीप्रास्त्रचक्राश्चिरं श्रीकण्ठस्य शिखण्डरत्नरुचिख्याळांगदा बाह·

६. वः [२*] आसीदंबुजनाभनाभिकमला[द्ब्र]ह्मा ततोप्यंगिरा[स्त]स्माद्देवगुरुस्ततश्शु-भमति श्शंयु-

1. The three letters [शु]भक which were evidently written by mistake are to be cancelled.

७. स्ततश्शां [यव]: [।*][1] स्तस्मात्कु[म्] भसमुद्भव [:*] स्मररिपो [द्रौ]-
णिस्ततोंशः ऋमादस्माद्विस्मयनीय कीर्त्तिर-

८. खिल[क्ष्मा]वल्लभः पल्लवः [।। ३*] वंशस्ततोवत्तत[2] पल्लवानां क्षाविध्विध्वस्त-
विपल्ल[वा]ना[म्] [।*] भू

Second plate : First side

९. भारखेदालसपन्नगेन्द्रसाहाय्यनिष्णात भुजार्ग्गळानाम् [।। ४*] अशोकवर्म्मादिषु
देवभूयं ग-

१०. ते[षु वंशये]ष्वथ पार्त्थिवेषु [।*] वंशस्य [3]चूळामणिराविरासीद्धर्त्तेन्दिराया इव
काळभर्ता ।। [५*]

११. तत्सुतादजनि चूतपल्लवाद्वीरकूर्च्च इति विश्रुताह्वयः [।*] यः फणीन्द्रसुतया
सहाग्रहीद्राज

१२. चिह्नमखिलं यशोधनः [।। ६*] अन्ववायनभश्चन्द्र [:*] स्कन्दशिष्य स्ततो
भवत्विजानां[4] घटिकां राज्ञस्सत्य-

१३. सेनात्जहार[5] यः । [। ७*] गृहीनकाञ्चीनगरस्ततोभूत्कुमारविष्णुस्समरेषु जि[ष्णु]:
[।*] भर्त्ता भुवो-

१४. भूदथ बुद्धवर्म्मा[6] यश्चोळसैन्यार्ण्णववाडबाग्निः[7] [।। ८*] सविष्णुगोपे च
नरेन्द्रबृन्दे गते

१५. ततोजायत नन्दिवर्म्मा [।*] अनुग्रहाघेन पिनाकपाणेः [8]प्रनर्त्तितो दृष्टिविषः
फणीन्द्रः [।। ९*] अथ प्रथितविक्र-

१६. मो जगति सिंहवर्म्माह्वयान्नृपात्परमदापहादजनि सिंहविष्णुजयीः[9] [।*] लसत्क्रमु-
कमण्डलाः कळम[10]-

---

1. Read तस्मा°.
2. Read °वर्त्तत°.
3. Read चूडा°.
4. Read भवत् । द्विजानां.
5. Read सेनाज्जहार.
6. Read वर्म्मा.
7. Read बाडबाग्निः.
8. Read प्रणाततो.
9. Read विष्णुर्जयी.
10. Read कलम.

१७. काननालंकृताः कवीरतनयाञ्चितास्सपदि येन चोळा हृताः [।। १०*] [1]तदान्म-
जादाविरभून्महेन्द्रादुपे-

Second plate: Second side

१८. [2]न्द्रकीर्त्तिन्नरसिंहवर्म्मा [।*] वातापिमद्ये विजिताखि[र्ग] [:*] स्थितञ्जयस्तम्भ-
मलम्भयद्यः [।।११*] ततः परमदद्ध[3] -

१९. सी बभूव परमेश्वरः [।*] चाळुक्यक्षितिभृत्सैन्यध्वान्तध्वंसदिवाकरः [।।१२*]
तत्पुत्रसूनुर्न्नसिंहवर्म्मा पु-

२०. [4]र्य्यधाद्यो घटिकां द्विजानां [।*] शिलामयं वेश्म शशांकमौलेः कैलासकल्पञ्च[5]
महेन्द्रक-

२१. ल्पः [।। १३*] तत्सूनुर्भूभृतां [म]ान्यो बभूव परमेश्वरः [।*] मानवेन क्रमेणो-
र्व्वीमशाद्यः कलिशासनः [।। १४*] तद-

२२. नन्तरमन्वयस्य लक्ष्मीञ्चतुर[म्भो]निधिवाससा सहोर्व्व्या [।*] समवापदशेप-
पूर्व्वं[भू]-

२३. [6]भृद्गुणसंमेळन्धाम नन्दिवर्म्मा [।। १५*] तस्यांबुराशेखि वाहिनीनान्नाथस्य
नानागुणर[त्न]-

२४. धाम्नः [।*] धीरस्य भूभृद्वरलब्धजन्मा रेवेव रेवा महिषी बभूव [।। १६*]
तस्यामाविर [7]भूत्रिलोकपरिर-

२५. [8][क्षा]र्त्थः [9]क्षमानन्दनः साक्षादंबुरुहेक्षणस्स्वयमिह श्रीदन्तिवर्म्मा नृपः [।*]
शौर्य्यत्यागकृतज्ञ-

२६. तादिरमलो यस्मिन्गुणानां गणः प्र[ा]प्त[ा]न्योन्यसमागमोत्सव इव प्रापत्प्र[ति*]-
ष्ठाञ्च-

---

1. Read तदात्मजा°.
2. Read कीर्त्तिर्न्नर°
3. The *anusvāra* stands at the beginning of the next line.
4. Read °नर्व्यधा°.
   TNS reads it as र्यधाद्य.
5. Read कल्पञ्च महेन्द्रकल्पः.
6. Read °समलन°.
7. Read भूत्त्रि°.
8. Read °क्षार्त्थः.
9. Read °नन्दनस्साक्षा°.

Third plate : First side

२७. रात् [।। १७*] प्रख्यातस्य कद[म्ब]वं[श*]तिलकस्योर्व्वीपतेरात्मजा वीराणां प्रथमस्य पल्लवमहाराज-

२८. स्य तेजस्विनः [।*] ग्राख्यामग्गळनिम्मटीति[द*]धतो शुद्धान्ववायोचिता[भ]-त्तुस्तस्य भुवो

२९. बभूव महिषी गौरीव जेतुः पुर[ा*]म् ।-[१८*] श्रीनन्दिवर्म्मणमसूत सेयं सन्ध्येव ते-

३०. जस्विनमम्बिकेव [।*] कुमारमत्यद्भुतशक्तियुक्तं यथा जयन्तं जयिनं शचीव ।-[१९*] उत्खातं

३१. खड्गनिहतद्विपकुम्भमुक्ताफलप्रपासिते[1] समरांगणे यः [।] शत्रू-

३२. न्निहत्य समवापदनन्यलव्यां [2]राज्यश्श्रियं स्वभुजविक्रमदर्प्पशाली ।-[२०*] ग्र[द्य]ानं म-

३३. धुना गुणैः कुलभुवः[3] शीलेन वामेत्र्षणा त्यागैनार्त्थपतिश्श्रुतेन विनय-

३४. रसूर्य्येण [4]पत्माकरः [।*] प्रालेयद्युतिना पयोदसमयापाये नभः प्रांगणन्नै-

३५. वं [भा]ति तथा यथा जगदिदं येन [5]त्षमाबन्धुना [। २१*] पृथ्वीपालस्य तस्य [6]प्रथितगु

Third plate : Second side

३६. णग[णो] बप्पभट्टारकाग्यश्शास्त्रे[7] वेदे च सांख्ये प्रकटितमहिमा यज्ञ-

३७. [8]भट्टाभिधानश्श्रीकट्टुप्पळ्ळि[9] नाम्नि श्रुतविन[य*] धरस्तुंगकैलासकल्पं ग्रा-

३८. मे [10]बालेन्दुमौलेर्भ्भवनमकृत यद्भक्तियोगप्र[ती]तः ।-[२२*] पिताभवद्यस्य

---

1. Read प्रहसिते.
2. Read °लभ्यां राज्यश्रियं.
3. Read भूवश्शीलेन वामेक्षणा:.
   TNS reads it as पामेक्षणा.
4. Read पद्माकार:.
5. Read क्षमा°.
6. Read प्राथत°.
7. Read काव्य°.
8. Read °भिधान:/श्री°.
9. Written in Tamil characters.
10. Read °मौलेभर्वन°.

३९. विशुद्धबुद्धिर्गिगरामिवेशश्शिवदासनामा [।*] माताभवद्यस्य गुणैस्सम श्रै[1] -

४०. ग्गरीयसी [द्रे]णमणिर्म्महीव ।-[२३*] पितामहो यस्य विशुद्धवृत्तिर्द्विजाग्रगण्य-

४१. स्तमसान्निपान्ता[2] [।*] निधिः कलानामि[व] यज्ञनामा बभूव विख्यातयज्ञः प्रकाशः [।। २४*] तस्मै

४२. देवाय शर्व्वाय पूजासत्रादिकर्मणे [।*] सोदा[3]ग्ग्रामन्ति रुक्काट्टुप्पळ्ळि[4] नामान-

४३. मीश्वरः [।*]-[२५*] विज्ञप्तिमत्राकृत [5]चोळवंशचूळामणिर्व्विश्रुतविक्रमश्रीः [।*] धीरः कुमा-

४४. रांकुशनामधेयस्त्यागेन राधेयसमः कृतज्ञः ।-[२६*] अत्राज्ञप्तिरभूoमंत्री न-

Fourth plate : First side

४५. प्पनामा महीपतेः [।*] अग्रदत्तान्वयव्योमशरन्नीहारदीधिति [।*] ।-[२७*] वाग्मनः [क्र]ा-

४६. यकर्म्माणि परार्त्थान्येव यस्य सः [।*] माहेश्वरो मनोधीरः प्रशस्ति कृत-

४७. वानिमाम् ।।--[२८*] Pular-kōṭṭattu Nāyaru-nāṭṭu=tTirukkāṭṭuppaḷḷi=ppañcavaram āirakkā-

48. ḍi idu Kō-Viśaiya Nandivarmmarku yāṇḍu ārāvadu Cōḷa Mahārājar viṇṇappattā-

49. l Iraiyūr uḍaiyāṉ Nambaṉ-āṇattiyāga=tTirukkāṭṭuppaḷḷi=cCaṉṉa-

50. kkuri Yajña-bhaṭṭa[r=e]ḍuppitta Yajñēśvarattu Mahādāvarkku nāṭṭu niṅgalā-

51. y uṭpuravāy dēvardāṇamāga=pperratarku=pperra parihāram nā-ḍaṭciyum

52. ūrāṭciyum puravuponnum tirumukkāṇamum vaṭṭināḻiyum pudānāḻiyum taṭṭu-

1. Read स्समग्रै.
2. Read °न्निहन्ताः.
TNS reads it as न्निहन्तो.
3. Read सोदाग्र्दा.
4. Written in Tamil characters.
5. Read °चूडामणि.

53. kāyamum iḻapūṭciyum iḍaippūṭciyum maṉṟupāḍum[1] ttaragam taṟikkūṟa-[i]-

Fourth plate : Second side

54. yum kūlāmum nallāvum nallerudum nallāḍum nāḍukāvalum ūḍupōkkum

55. kkaḷāṇa-kkāṇamum kuśa-kkāṇamum pāṟai-kkāṇam paṭṭiṉa-cceriyum maṟṟum-ivvū-

56. [2]raillai u[l*]lakappaṭṭadu Kōṭṭoṭṭuṇṇappālatellām ev[va] ga[i] ppaṭṭa-

57. tum Kōkkoḷḷappeṟāde iv-Yajñēśvarattu Mahādēva rēyi[3] koḷḷappe-

58. ṟṟataṟku=ppeṟṟa vyavasthai [।*] śuṭṭōṭṭāl māḍamāḷigai eḍukka-ppeṟuvadā-

59. gavum tamaṉagamum iruvēliyum śeṅgaḷu-nīrum uḷḷiyum naḍappeṟuva-dāgavum kāvu-te-

60. ṅgiḍa-ppeṟuvadāgavum turavu-kiṇaṟ-iḷitta-ppeṟuvadāgavum peruñcek-kiḍa-ppeṟu-

61. vadāgavum ivvūr=ellai u[ḷ*]ḷiṭṭa teṅgum paṉaiyum ivargaḷ maṉaminṟi Īḻavar=ēṟap-

62. peṟādāragavum ivvagaippaṭṭa vyavasthai yiṉūḍu[4] Yajñēśvarattu Mahādēvark

Fifth plate : First side

63. ku-dDēvadāṉamāy śarvvaparihāramāga paraṭatti[5] seṉṟadu ।।-
सुकृतमिदमजस्त्रं[6] रत्षते

६४. ति[7]त्पितीशास्सकलनृपतिकेतुस्सोयमागामिनो वः [।*] हरचरणसरो[जो]-

६५. त्तंसचिह्नेन मूर्द्धा मुकुळितकर[प]त्मो[8] वन्दते नन्दिवर्म्मा ।-[२९*] सर्व्वानेतां-
भाविनः

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1. Cancel *t*.
2. Read *rellai*
3. Read °*rey*.
4. Read *ṉōḍu*°.
5. It should be परदत्ति (TNS).
6. Read रक्ष°.
7. Read क्षितीशा.
8. Read °पद्मो.

६६. पा[र्त्थि]वेन्द्रान्भूयो भूयः- प्रार्त्थयत्येष रामः (।*) सामान्योयण्धर्म्मसेतुन्नृपाणां[1]
का-

६७. लेकाले प[ा]लनयियो भवन्भिः[2] ।-[३०*] करकौशलकृतयशसा शिऱ्ऱय[3]पुत्रे-

६८. ण पत्रसंघोयम् [।*] लिखितं[4] पेरयनाम्ना स्थपतिकुलव्योम चंद्रेण [।] [३२*]
kaccip

69. pēṭṭ = Aimmaṉaiccēri-kKāṣṭakāri Magaṉ Pērayaṉ eḻuttu ।-

ABSTRACT

The record first traces the mythical genealogy of the Pallavas from Viṣṇu through his descendants Brahma, Aṅgiras, Bṛhaspati, Śaṁyu, Bhāradvāja, Drōṇa, Aśvatthāman, and Pallava. After many kings like Aśokavarman, Kāḷabhartṛi was born in that family. His son was Cūtapallava; his son was Vīrakūrca who grasped the complete insignia of royalty with his marriage with the daughter of the chief of serpents (Phaṇīndra); his son Skandaśiṣya seized from king Satyasēṇa the *ghaṭika* of the twice-born (*brāhmaṇas*); his son Kumāraviṣṇu captured Kāñcī; then came Buddhavarman, the submarine fire to the ocean-like army of the Cōḻas; after many kings including Viṣṇugōpa had passed away came Nandivarman who 'caused to dance a powerful snake whose poison was its eyes (Dṛṣṭiviṣa)'. Then came Siṁhavarman whose son Simhaviṣṇu seized the country of the Cōḻas, embellished by the Kāvērī; the latter's son Mahēndra; his son Narasimhavarman (I) who took the plllar of victory standing in the centre of Vātāpi; then Paramēśvara I, who destroyed the army of Cāḻukya king; his son's son (mistake for son) Narasimhavarman (II) who revived the *ghaṭika* of the twice-born; his son Paramēśvara (II); after him Nandivarman (II) whose chief queen was Rēva who gave birth to Dantivarman, the powerful Pallava-Mahārāja; the latter's chief queen was Aggaḷanimmaṭī of the Kadamba family; their son Nandivarman (III) acquired the prosperity of the (Pallava) kingdom by killing his enemies on the battle-field.

Then it is stated that in his sixth year, the king Nandivarman, at the instance of Cōḻamahārāja Kumarāṅkuśa, granted the village of Tirukkāṭṭu-ppaḷḷi,[5] yielding the *pañcavāram* dues to the extent of 1,000 *kāḍi* (of paddy),

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1. Read °न्नृपाणां.
2. Read भवीद्यः.
3. शिऱ्ऱ in शिऱ्ऱयपुत्र written in Tamil characters.
4. Read लिखितः.
5. The village Tirukkāṭṭuppaḷḷi is identical with Kāṭṭuppaḷḷi in Ponneri taluk of the Chingleput district.

as *dēvadāna* to the temple of Yajñēśvara-Mahādēva at the village built by Caṉṉakuṟi Yajñabhaṭṭa. Yajñabhaṭṭa surnamed Bappa-bhaṭṭakāra was a profound scholar in the *Śāstras*, *Vēdas*, and *Śankhya*; his father and mother were respectively Śivadāsa and Drēṇamaṇi and his grandfather Yajña. The *āṇatti* of the grant was Iraiyūruḍaiyāṉ Nambaṉ. Tirukkāṭṭuppaḷḷi was situated in Nāyaṟu-nāḍu,[1] a s.d. of Puḷaṟ-kōṭṭam. The *parihāra* granted was freedom from paying the following taxes and dues : *nāḍāṭci, ūrāṭci, puravupoṉ, tirumu-kkāṇam, vaṭṭināḻi, pūdanāḻi, taṭṭukāyam, īḻampūṭci, iḍaippūṭci, maṉṟupāḍu, taragu, taṟikkūṟai, kūlam, nallā, nallāḍu, nallerudu, nāḍukāval, ūḍupōkku, kallāṇakkāṇam, kuśakkāṇam, pāṟaikkāṇam, paṭṭiṉacēri* and everything in the village which the king could receive and enjoy. The charter of privileges (*vyavastha*) granted to the donee included right to build big mansions with burnt tiles, to cultivate *tamaṉakam, iruvēli cengaḻunīr* and *uḷḷi* to plant cocoanut trees, to sink wells and tank to set up large oilpresses and to prevent the toddy drawers from climbing the cocoanut and palm trees. The Sanskrit *praśasti* was composed by the Mahēśvara Manōdhīra. The grant was inscribed by Pērayaṉ, the son of Ciṟṟaya who was the kāṣṭhakārin (carpenter) of Aimmaṉaiccēri, (a quarter) in Kaccippēḍu.

1. Nāyaṟu-nāḍu takes its name from the village Nāyar of the Ponneri taluk about 8½ miles southwest of Kāṭṭuppaḷḷi.

No. 122

TILLAISTHANAM INSCRIPTION OF NANDIVARMAN III

Provenance : Tillaisthānam, Thanjavur Taluk, Thanjavur District.

On the left side at the entrance into the central shrine in the Ghritastānēśvara temple.

References : *ARE*, 1895, no. 52; *SII*, v, no. 609.

Language : Tamil.

Script : Tamil.

Date : R.Y. 10=*c*. A.D. 856.

TEXT

1. Svasti Śrī [॥*] yān̤-
2. du pa[t*]tāvadu [।*] Tirun̤e-
3. ttān̤attu M[ā*]dē-
4. varkku Teḷḷār̤r̤e-
5. [r̤i*]nda Na[nda] (ndi)pōttarai-
6. yar tiruvilakku [k*]ku[ku*]-
7. ḍutta tīy-ppōkku
8. śempon̤ ar̤ubadi-
9. n̤-kaḷañcu [।*] idan̤āll=ā-
10. ṇḍuvarai paliśai
11. nel ar̤ubadin̤
12. kalam [।*] idan̤a [l=a*]llu-
13. m pakalumāga niśa-
14. di uriy n̤e [y*] Tiru-
15. k-kōyiluḍaiyā-
16. n̤ukku aḷandu-ku-

17. ḍuttu ṉ[o*]ndāvi-
18. ḷakku eripp(p)pō-
19. māṉōm Perum-
20. [pu]liyūr sabhai
21. [y]ōm [।*] idu Pa-
22. [ṉmā] h[ē]śuva [rar*]
23. [rakṣai] [॥*]

ABSTRACT

Records the gift of 90 *kaḻañcu* of pure gold (*ṯiyppōkku-śempoṉ*) by the king to god Mahādēva at Tirunettāṉam, for a sacred lamp. States that the annual interest thereon was 60 *kalam* of paddy. Registers an agreement by the *sabhaiyār* of Perumpuliyūr that they would supply for this (as interest) one *uri* of ghee daily to the temple priest (*tirukkōyiluḍaiyāṉ*) and burn the perpetual lamp.

No. 123

TIRUVADI INSCRIPTION OF NANDIVARMAN III

Provenance : Tiruvaḍi, Cuddalore Taluk, South Arcot District.

On the right of the entrance into the central shrine of the Vīraṭṭā-nēśvara temple.

References : *ARE*, 1903, no. 36; *SII*, viii, no. 309.

Language : Tamil.

Script : Tamil.

Date : R.Y. (10)?=*c*. A.D. 856.

TEXT

1. Svasti Śrī [॥*]
2. Tiruvīraṭṭāṉa-
3. ttu Mahādē-
4. varkku=tTeḷ-
5. ḷāṟṟerinda
6. Nandippō-
7. ttaraiyar ti-
8. ruviḷakkiṉu-
9. kku=kkuḍutta
10. poṉ niṟai
11. nūṟṟukka-
12. ḻañcu [।*] idaṉ
13. paliśa [i]yā[l]
14. yāṇḍu pa-
15. ttāvadu mu-
16. dalāga nāḻa (ḷ)-
17. vāy [nāḻi]

18. ney aḷa-
19. ndukuḍuttu
20. iraṇḍu nan-
21. dāviḷakku erip-
22. pippēṉ-āṉēṉ
23. itTiruvīraṭṭāṉa-
24. ttu-kKuḍumbiya-
25. ruḷ Kāḷi[śśa]ruma[ṉē]-
26. [ṉ] [।*] ivviḷakku
27. ...ngarattu Palmā[1]

ABSTRACT

Records a gift of 100 *kaḻañcu* of gold by weight (*niṟai*) by the king from the interest on which two perpetual lamps were to be lit in the temple of Tiruvīraṭṭāṉam. Kāḷiśarmaṉ one of the *kuḍumbiyār* (family of temple priests?) agreed to maintain the lamps.

1. Two more lines are effaced at the end.

No. 124

KILUR INSCRIPTION OF NANDIVARMAN III

Provenance : Kīḻūr, Tirukkoyilur Taluk, South Arcot District.
On a rock in the *prākāra* of the Vīraṭṭānēśvara temple.

References : *ARE*, 1902, no. 295; *SII*, vii, no. 924.

Language : Tamil.

Script : Tamil.

Date : R.Y. 11=*c*. A.D. 857.

TEXT

1. Svasti Śrī [॥*] [Kō]-Viśaiya Nandivikkiramaparuma-
2. ṟku [yā]ṇḍu padiṉoṉ[ṟā]vadu [।*] Malāṭṭu=kKu-
3. ṟukkai-kkūṟṟattu=tTirukkōvalūr=tTi-
4. ruvīraṭṭāṉattu Mādēvarkku nandāviḷa-
5. kk=i[ravu]m pagalummi (m=i)raṇḍu viḷakk=erippada
6. ṟ[ku Viḍēl vi] ḍugu I[ḷangō] Adiaraiyaṉāyi-
7. ....Vikramapūdi[1] magaḷ Viḍē-
8. ....yiṉa Śāttaṉ Maṟavaṉ ṟēvi Pūdi
9. ....Viḍēlviḍugu kallā [l*]ni-
10. ....ṉ ṉiṟai nāṟppatteṉ ka-
11. ....śai kaḷañciṉ-vāy=ttiṅ
12. ....ṭṭuvadāga Tirukkōvalūr
13. ..ttār [kai]y Vai(va)ḷi [vai*] ttadu [॥*]

ABSTRACT

Records the gift of 48 *kaḻañcu* of gold by Pūdi (Aṟindigai), the wife of Viḍē(lviḍugu Iḷaṅgōvēlār *alias*) Śāttaṉ Maṟavaṉ and the daughter of Viḍēlvi-

1. The chief's name has been wrongly read as Vikrama-Pūdi for Cāttam-Pūdi. *cf.* K.G. Krishnan, *op. cit.*, 95, fn. 65.

ḍugu[I]ḷaṅgō Āḍiaraiyaṉ *alias* Vikramapūdi, for burning two perpetual lamps to god Mahādēva of the temple of Tiruvīraṭṭāṉam at Tirukkōvalūr, in Kuṟukkaik-kūṟṟam (a sub-division of) Milāḍu. It seems that the gift was weighed by the standard weight, *viḍēlviḍugu-kal* and the gift amount was entrusted to the *(nagara)ttār* of Tirukkōvalūr.

No. 125

SENDALAI INSCRIPTION OF NANDIVARMAN III

Provenance : Sendalai, Thanjavur Taluk, Thanjavur District.
On the first pillar in the *maṇḍapa* of the Sundarēśvara temple.

References : *ARE*, 1899, no. 11; *SII*, vi, no. 447.

Language : Tamil.

Script : Tamil.

Date : R.Y. 12=*c*. A.D 858.

TEXT

1. Svasti Śrī [॥*]
2. yāṇḍu 12
3. āvadu [।*] Te-
4. ḻḻāṟṟu
5. eṟiñca
6. Nandip-
7. pōtta-
8. raiyar
9. Niyama M[ā]-
10. gāḷattu
11. piḍāriy[ā]-
12. rkku
13. 400 pa-
14. ḻaṅkā-
15. śu kuḍu-
16. ttu vi-
17. lai ko-
18. ṇḍu niśa-

19. di mukku-
20. ṟuṇi ne-
21. llāga
22. oru tiru-
23. vamidi[ṉu]-
24. kkum o-
25. ru non-
26. dāviḷa-
27. kkiṉu[k*]ku-
28. m
29. vacca ni-
30. lam M[ā]
31. ḷigai
32. uḍaiy[a]-
33. n vē-
34. li [ı*] idu
35. kātta-
36. ṉaḍi e-
37. ṉ talai
38. mēli-
39. ṉa [ıı*]

ABSTRACT

Records the gift of a piece of land known as *Māḷigai-uḍaiyāṉ-vēli*, by the king to the goddess Piḍāriyār of the temple of Mākāḷam at Niyamam, for one sacred food-offering and a perpetual lamp daily, to be offered with three *kuṟuṇi* of paddy. The said gift-land was purchased for 400 *paḻaṅkāśu* previously.

No. 126

KAVERIPPAKKAM INSCRIPTION OF NANDIVARMAN III

Provenance : Kāvērippākkam, Arkonam Taluk, North Arcot District.
At the entrance into the *gōpura* of the Muktīśvara temple.

References : *ARE*, 1905, no. 406; *SII*, xii, no. 50.

Language : Tamil.

Script : Tamil.

Date : R.Y. 13 = *c.* A.D. 859.

TEXT

1. Svasti Śrī [॥*] Nandivarmmaṟku yāṇḍu padiṉ-mūṉṟāvadu [।*] [em]m-ūr Ayyakki Pāṅgaḷa-aḍigaḷ marumagaḷ aṅkaḻañ[1]........

2. [ḻañ]cu poṉ vaittu [patiṉ]......l ivveṇṇai uḷḷitt=aṉṟi emm-ūrava[r niśa] di ā[lā*]kkum kuḍu.........

3. ....kālamum muṭṭāl(muṭṭā)ma[l*] aṭṭuvippārgaḷ-āgavum Śrī........[2]

ABSTRACT

Seems to record (the receipt of) five *kaḻañcu* (of gold) from the daughter-in-law (*marumakaḷ*) of Ayyakki Paṅgala-aḍigaḷ, (a resident) of the village by somebody (?) (who obviously undertook to supply certain quantity of oil to the temple)... The *ūravar* of the village also were required to supply daily one *āḻākku* of oil.

1. Read *aiṅ-kaḻañcu.*
2. Built in at the right end.

No. 127

KALATTUR INSCRIPTION OF NANDIVARMAN III

Provenance : Kaḷattūr, Chingleput Taluk, Chingleput District.

On a slab built into the floor of the *Mukha-maṇḍapa* in the Muṉkuḍumīśvara temple.

References : *ARE*, 1911, no. 349; *SII*, xii, no. 51.

Language : Tamil.

Script : Tamil.

Date : R.Y. 14=*c*. A.D. 860.

TEXT

1. Svasti Śrī [॥*] Nandivarmma-
2. (ma)Mahārā[jaṟ]ku-p
3. padinālāvadu [।*] Kaḷat-
4. tūr-kkōṭṭattu Kaḷa-
5. ttūr Perumakkaḷ [Paṅ]-
6. [kāṉā] [ṭṭaiyil]...
7. .ttān [ē]rippāt-
8. tu kōyil-āga Paramē-
9. śvaran mu[ṉp=āga]pe-
10. rumakkaḷum kaḍava mūṉ-
11. ṟil[1] oṉṟum paramē-
12. śvaran sukṛtam [॥*][2]

1. If this word is to be read an *muṉṟil* (*i.e.*, a hall) then it would seem that the *Perumakkaḷ* were liable to cause its construction.
2. This inscription is worn out in the middle.

ABSTRACT

Seems to record the liability to pay a third of the income (*mūṉṟil-oṉṟu*) from the local lake to Paramēśvara by the *Perumakkaḷ* of Kaḷattūr in Kaḷattūr-kōṭṭam.[1]

1. The territorial division Kaḷattūr-kōṭṭam evidently was named after village of Kaḷattūr from which the present inscription has been copied.

No. 128

DALAVANUR INSCRIPTION OF NANDIVARMAN III

Provenance : Daḷavāṉūr, Gingee Taluk, South Arcot District.
On a pillar at the entrance into the rock-cut cave.

References : *ARE*, 1905, no. 49; *SII*, xii, no. 52.

Language : Tamil.

Script : Tamil.

Date : R.Y. 15=*c*. A.D. 861.

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya
2. Nandivikkiramap-
3. paru[makku]yāṇḍu [pa]di-
4. naindāvadu [।*] Veṉ-
5. pēṭṭu-vāḷum taḷi-uḍai[ya]
6. [Kāḷaya]i......[magaṉ Te]-
7. (damaged)
8. (damaged)
9. [Mulankūr-p] Pura[i]śa[r]
10. Mōḍaṉṉ=iḍaik ka-
11. ḷañcu [p po]ṉ muda-
12. l koṇḍu ippo[1]

ABSTRACT

Seems to register (some agreement given by) a temple servant residing at Venbedu to the Pura[i]sa[r] Mōḍaṉ of Mulaṅgūr, in respect of one *kaḷañcu* of gold received (by him).

1. The continuation of the inscription is badly damaged.

No. 129

KILUR INSCRIPTION OF NANDIVARMAN III

Provenance : Kīḻūr, Tirukkovilur Taluk, South Arcot District.
On a rock in the *prākāra* of the Vīraṭṭānēśvara temple.

References : *ARE*, 1902, no. 296; *SII*, vii, no. 925; *EI*, xxxii, no. 10.

Language : Tamil.

Script : Tamil.

Date : R.Y. 16=*c*. A.D. 862.

TEXT[1]

1. Svasti Śrī [॥*] K[ō]-Viśaiya Na[n]divik-
2. kiramaparumaṟku yāṇḍu padi[ṉā]ṟāvadu [।*]
3. Malāṭṭu=kKuṟukkai-kkūṟṟattu=tTi-
4. rukkōvalūr=tTi.........[2]nat
5. tu Mādē[va]rk..........ḷa...[3]
6. iravum pagalu.........[4]
7. daṟku Teṉṉavaṉ Iḷa[ṅ].........[5]
8. Maṟavam Pūdi vaitta...[6] Viḍēḷ-
9. viḍugu tīp-pōkku-c[cempoṉ]
10. irupattu-nāṟ kaḻañcu ni...[7]
11. idaṉ paliśai kaḻañciṟ pērtt=idu[8]

---

1. Text from *EI*, xxxii.
2. This gap may be restored as °*ruvīraṭṭā*°.
3. This line may be restored as °*koru nandā viḷakku*°.
4. The missing syllables are °*m Candr=Ādittavarai erippa*°.
5. The missing syllables are °*gōvēḷārāyiṉa*.
6. The missing letters may be restored as °*poṉ*.
7. The lost letter is *ṟai*.
8. The letter lost here may be restored as °*nā*°.

12. ḷ uriy ney aṭṭuvadāga Tirukkōva-

13. lūr-[na] garattār kaivaḻi vaiytta

14. du [॥*]

ABSTRACT

Records a gift of 24 *kaḻañcu* of pure gold (*ūyppōkku cempoṉ*) (weighed by standard weight called) *Viḍēlviḍugu*, by Teṉṉavaṉ Iḷa [ṅgōvēlār] *alias* Maṟavan Pūḍi, out of the interest of which the *nagarattār* of Tirukkōvalūr (undertook to supply) ghee for burning a lamp day and night in front of god Mahādēva of Tiruvīraṭṭāṉam at Tirukkōvalūr, in Kuṟukkaik-kūṟṟam (a sub-division) of Malāḍu.[1]

1. The territorial division Malāḍu also known as Milāḍu comprised the southern and Western parts of the Tirukkoyilur taluk and a larger part of the Kallakkurichi taluk in the South Arcot district and eastern part of the Attur taluk of the Selem district.

No. 130

KILUR INSCRIPTION OF NANDIVARMAN III

Provenance : Kīḻūr, Tirukkoyilur Taluk, South Arcot District.

On the north wall of the *maṇḍapa* in front of the central shrine in the Vīraṭṭāṉēśvara temple.

References : *ARE*, 1902, no. 278; *EI*, vii, no. 20 (A), 139.

Language : Tamil.

Script : Tamil.

Date : R.Y. 17=*c*. A.D. 862-3.

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya-Vikrama[1]-Nandivi[k*]kiramaṟkku yāṇḍu 17-āvaḍu(du) [।*] Malāṭṭu-
2. Kuṟukkai-kkūṟṟattu Tirukkōvalūr Tiruvi(vī)[ra]ṭṭāṉattu=pPerumāḷukku-oru-no-
3. ndā-viḷakku Māṇikka[t*]tār magaḷār Kōṉakkaṉār Vāṇakōvaraiyar bhōgi-
4. yār vaitta-poṉ palaṅ-(k)āśiṉōḍu uraiy=oppadu 15 la[2] [।*] i-ppoṉ
5. padiṉañ[3]-ga(ka)ḷañcuṅ=goṇḍu kaḍavōm ivvūr nagarattōm [।*] i-ppoṉ-
6. ṉiṉ paliśaiyālēy niśadam uḷakk-eṇṇai ā(a)ṭṭuvōm=ānōm nagarattōm [।*] idupaṉ-Māhēśvararakṣai [॥*]

ABSTRACT

Records that Koṉakkaṉār, the daughter of Māṇikkattār (and) the mistress of Vāṇakōvaraiyar, gave 15 *kaḷañcu* of gold, which was equal in fineness to the

1. Cancel—*vikrama*—
2. This letter slants towards the right; it is evidently an abbreviation for *kaḷañcu*.
3. Read *padiṉain*.

old *kāśu* (for) one perpetual lamp to (the god) Perumāḷ[1] of the Tiruvīraṭṭāṉam (temple) at Tirukkōvalūr in Kuṟukkai-kūṟṟam (a sub-division of) Malāḍu. The *nagarattār* of the place received the gold and agreed to pour out one *uḻakku* of oil daily out of the interest on the gift amount. The gift was placed under the protection of the *pan-māhēśvaras*.

1. This is one of the Tamil names of Viṣṇu, but is here applied to Śiva.

No. 131

MANGADU INSCRIPTION OF NANDIVARMAN III

Provenance : Māṅgāḍu, Sriperumbudur Taluk, Chingleput District.

On a slab built into the floor of the central shrine in the Vaḷḷīśvara temple.

References : *ARE*, 1908, no. 352; *SII*, xii, no. 53.

Language : Tamil.

Script : Tamil.

Date : R.Y. 17=*c*. A.D. 863.

TEXT

1. Śrī [||*] Kō-Viśaiya Nandivikkiramaparumaṟku yāṇḍu patiṉeḻāvadu [|*] Puli-
2. [yūr]-kkuḍi-kkōṭṭattu-kKuṉṟattūr-cCeḻiya-vāṇiyar[1]-kaḷō-
3. [m] [|*] [ti]ruvādiraiyun talai-uvāvum tiṅgaḷ[ni]laviyuṅ kāṭṭu[vō]-
4. [m-ā]ṉōm Tiruveḷḷikīḻ-uḍaiya [savai(bhai) yōm] |||

ABSTRACT

Records an undertaking by the *sabhaiyār* of Tiruveḷḷikīḻ that they would maintain (the required supplies to the temple) on the days of *Tiruvādirai*, *talai-uvā* (new moon) and *tiṅgaḷ-nilavi* (full moon) (in respect of the value received by them for an endowment by) *Ceḻiyavāṇiyargaḷ*[1] of Kuṉṟattūr in Puliyūr-kkuḍik-kōṭṭam.

---

1. Perhaps they were merchants from the Pāṇḍya (*Ceḻiya*) country.

No. 132

TIRUVALLAM INSCRIPTION OF NANDIVARMAN III

Provenance : Tiruvallam, Gudiyattam Taluk, North Arcot District.

On the north wall of the *mukhamaṇḍapa* in the Bilvanāthēśvara temple.

References : *ARE,* 1890, no. 1(A); *SII,* iii, no. 43.

Language : Tamil.

Script : Tamil.

Date : R.Y. 17=*c.* A.D. 863.

TEXT

1. Svasti Śrī [॥*] Ti[ruma]ṇḍapam=iḻicciy=e[du]ppa-
2. daṟku muṉb-uḷḷa śilālēkaippaḍi [॥*]
3. Kō-Viśaya Nandivikkiramapanmar[k]ku yāṇḍu 17
4. āvadu [।*] Paḍu[vūr]-kk[ō]ṭṭattu Mīyāṟu-nāṭṭut-Tikk[ā][1]-
5. livallamuḍ[ai]ya Paramēśvarar[kku]
6. iṉṉā[ṭṭu] Aim[pū]ṇiyum Vi
7. ḷattūrum iddēvar dē[va]-
8. dā[ṉa]m Ama[ru]ṉrimaṅga[lamu]-
9. m Viḍēlviḍugu Vikkiramā-
10. ditta-ccaturvvēdimaṅ-
11. galam=eṉṉum pērā-
12. l ēkakkirāmamāga Māvali-
13. vāṇarāyaṇā[ṉa] Vik[ki]ramā[dit]ta-
14. vāṇarāyaṉ viṇṇappat[t]ālu-
15. m Kāḍupa[t]ṭi-tTamiḻapp[ē]ra[ra*][ya]ṉ

---

1. Read *Tikkā.*

16. āṉattiyālum ēkakkirāmamākki[i]v[v-A]-
17. [ma]ruṉṟi maṅgala=muṉṉ=it-Tīkarālivalla[1]-
18. muḍaiya Paramēśvararkku iṟuttu va-
19. [ru]giṉṟa nellu[2] iraṇḍāyira-kkāḍiyum
20. poṉṉ-irubadiṉ kaḷañcum=ivv-Vi-
21. ḍēlviḍugu Vikkiramāditta-ccatir[3]-
22. vvēdimaṅgalattu=ccavai(bhai)yār
23. iṟuppārāgavum [।*] =iṉṉellil=t[ti]-
24. ruvamirdukku nellu aṟunūṟṟu-
25. kkāḍiyum tiruvuṇṇāḷigaiyuḷḷ=ār[ā]-
26. di[t]t-uppāśarikkum [Śiva]brāhmaṇa-
27. rkku nellu aiñ-
28. ñūṟṟu-kkāḍiyum śrība-
29. li-koṭṭuvārkku nellu
30. aiññuṟṟu-kkā[ḍiyu]m
31. tiruppaḷḷitāmam
32. paṟippārkkum tirup-
33. padiyam-pāḍuvār-uḷḷi-
34. ṭṭa palapaṇi śeyvār-
35. kku nellu nāṉūṟṟu-
36. kkāḍiyum tiruko[nd]ā[4]-
37. viḷakkukkum tirumeyppūccuk[kum]
38. śidārik[ku]maṟṟum khaṇḍaspuṭita-na[va]ka[5]-
39. nm[ā]digaḷukkummāgap p[o]ṉ i[ruba]di-
40. ṉ kaḷañcum āga iṉ[ṉe]llum
41. ippoṉṉu[m]iddēvaṟkku
42. Candr-Ādittavall=iṟupārgaḷā-
43. [ga]vum [।*] ipparišu nivandamāga-
44. cceydu kuduttō[m] [।*]

1. Read *Tīkkā.*
2. Denoted by a symbol.
3. Read *catur.*
4. Read *nondā.*
5. Read *sphuṭita-navakarmādi.*

45. iddhanmma[1] Panmāhē-

46. [śva]rarakṣai ||-||

ABSTRACT

States that the record is a copy of an earlier one.

Records that at the request of Māvali-Vāṇarāyaṉ *alias* Vikramāditta-Vāṇarāyan, the village of Viḍēlviḍugu-Vikramāditta-caturvēdimaṅgalam, which was formed as a single village (*ēkagrāma*) to god Paramēśvara of Tīkkāli-vallam in Mēyāṟu-nāḍū, a sub-division of Paḍuvūrk-kōṭṭam by clubbing together the villages of Aimbūṇi, Viḷattūr and Amarūṉṟi-maṅgalam, a *dēvadāna* of the Paramēśvara temple at Tīkkālivallam, (all) in the same *nāḍu*, was granted to the above temple, by the order of Kāḍupaṭṭit-Tamiḻappērarayan. The *sabhā* of the granted village was required to pay 2,000 *kāḍi* of paddy and 20 *kaḻañcu* of gold, which were being paid earlier by the village of Amarūṉṟi-maṅgalam to god Paramēśvara of Tīkkāli-vallam. From this paddy, 600 *kāḍi* for food offerings, 500 *kāḍi* for the *śivabrāhmaṇas* who offer worship and services in the sanctum, 500 *kāḍi* for those who hear (the drums etc.) during the *śrī-bali* ceremony and 400 *kāḍi* for the different servicemen who include those picking the flowers for temple-garlands and those sing *tiruppadiyam* (hymns), were required to be paid. The gift gold was to be utilised to provide for perpetual lamp, anointment, incense, and repairs (*kaṇṭasphuṭita-navakarmādi*).

1. Read *iddharmam*.

No. 133

TIRUVALLAM INSCRIPTION OF NANDIVARMAN III

Provenance : Tiruvallam, Gudiyattam Taluk, North Arcot District.
On a slab built into the floor of the Bilvanāthēśvara temple.

References : *ARE*, 1897, no. 304; *SII*, vi, no. 282.

Language : Tamil.

Script : Tamil.

Date : R.Y. 17=*c.* A.D. 863.

TEXT

1. [Sva]...Kōviśaiya Nan-
2. ......
3. ma. rumarkku yā-
4. ṇḍu padiṉēḻāva-
5. du [।*] Iḷaiyaṉūr-nāṭṭu I[ḷaiya]ṉū-
6. rirunduvāḻu[m*] Mōṉaiyār ma-
7. [gaṉ] Viṉaiyādityan Tīkkāli-
8. [ya]ḍigaḷukku oḻuk[k-a]vi naṉ...
9. .ri ariśiyum=āḻākku ne[y*]yum
10. ...kku toṇḍaipūvun niyadi.
11. [Tī]kkāli aḍigaḷukku vaḻi-
12. pāḍu śey[vadāga] kuḍuttān...
13. .lu paṭṭi......varkku [pūśa]-
14. ṉai-śeyya=kkoḍut [tāṉ]-

15. .taṉaiyumm=orunāḷ muṭ-

16. ...māyira Gaṅgai-iḍai=[kKumari][1]

ABSTRACT

Seems to record a gift of four *paṭṭi* of land by Viṉaiyādityaṉ, son of Mōṉaiyār a resident of Iḷaiyaṉūr in Iḷaiyaṉūr-nāḍu, to god Tīkkāliyaḍigaḷ, to provide for rice and one *āḻākku* of ghee daily as *oḻukkavi* offerings and *toṇḍaipū* for worship. The gift land was left under the care of [four] persons.

1. The inscription is damaged and obstructed by a pillar.

No. 134

TIRUVANNAMALAI INSCRIPTION OF NANDIVARMAN III

Provenance : Tiruvaṇṇāmalai, Tiruvannamalai Taluk, North Arcot District.

To the west of the side-entrance on the north of the Aruṇāchalēśvara temple.

Reference : *SITI*, i, no. 113.

Language : Tamil.

Script : Tamil.

Date : R.Y. 17=*c.* A.D. 863.

TEXT[1]

1. Svasti Śrī [॥*] Ko-Vijeiya Nandivikkiṟama-[2]dēvar[mar*]kku yāṇḍu 17-vadu [।*] Uḍaiyār Tiruvaṇṇāmalai-uḍaiya-Nāyaṉārukku oru nandā-viḷakku Māṇikkattār magaṉār[3] Kōṇakkaṉār Vīṇakōvaṇaiyār[4] bhōgiyār vaitta poṉ paḻaṅkāśiṉōḍu uṇḍi yēṟapadāya meḍiyapeyāaṉ[5] padiṉaiñcu kaḻiñcu[6] koṇḍu nandā-viḷakku erippak[7]-kaḍavōm ivvūr nagarattōm [*] yipponṉiṉ paliś[ai*]-[ā[8]]yāl nittiyam[9] oḻakk=eṇṇaiy=aṭṭuvōmā[ṉō][vu[10]]m nagarattōm [॥*]

ABSTRACT

Records a gift of 15 *kaḻañcu* of gold, the fineness of which is equal to that of *paḻaṅkāśu*, by Kōṇakkaṉār, the daughter of Māṇikkattār and the

1. This is the only Pallava inscription found at Tiruvaṇṇāmalai. Probably this is a copy of a similar record found at Kiḻūr in Tirukkōyilūr taluk of South Arcot district.
2. Letter *de* is superfluous.
3. Read *magaḷār*.
4. Read *Vāṇakōvaraiyar*.
5. Read *uraiy=oppadu* 15 *kaḻañcu ippoṉ*.
6. Read *kaḻañcu*.
7. Read *erikkak*.
8. Letter *ā* is superfluous.
9. Read *niśadam*.
10. Letter *vu* is superfluous.

mistress (*bhōgi*) of Vāṇakōvarayar, for a perpetual lamp to god Nāyaṉār at Tiruvaṇṇāmalai. The *nagarattār* of the village agreed to supply one *uḻakku* of oil daily (to the temple) out of the interest on the gift amount evidently for the lamp to be lit.

No. 135

KANCHIPURAM INSCRIPTION OF NANDIVARMAN III

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District.

On a stone built into the verandah round the central shrine of the Ulagaḷandaperumāḷ temple.

References : *ARE*, 1895, no, 12; *MCCM*, viii (1890-1), 98-104; *SII*, v, no. 567.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18=*c*. A.D. 864.

TEXT[1]

1. Svasti Śrī [॥*] Teḷḷāṟṟerinda Nan-
2. dippōttaraiyarkku yāṇḍu pa-
3. dineṭṭāvādu [।*] Aṉuttarappal[la]-
4. varaiyaṉ viṇṇappattāṟ=k[ā]-
5. ḍupaṭṭi-Tamiḻappēraraiyaṉ=ā-
6. ṇatti-āga Viḍēlviḍugu Kudirai-
7. ccēriyārkku=kKaruppūran-talaiy[ā*]-
8. ga=ccēruppuk-kaḍaiyāga ella
9. vyāpāramun kaḍai eṟi vāṇiga-
10. ñceyyapperuvārāga=ppa-
11. ṇittōm [।*] P(Bh)ūmi uḷḷa aḷavu
12. idaṟku sa[r*]vva [parihāra]māga=kku-
13. [ḍuttō]m [।*] ipparisu muṟṟuvit-
14. tāṉ Caṭṭaṭṭa Pōśaṉ Veṇṇa[ṉ] [।*]

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1. The characters of this record resemble in many respects those used in the Kūram plates of Paramēśvaravarman I.

ABSTRACT

Records a royal grant made at the request of Aṉuttarappallavaraiyaṉ that the *Viḍēlviḍūgu Kudiraiccēriyār* (a merchant community) have been permitted thenceforth to trade in all articles beginning with *karuppūram* (camphor or gold) ending with *ceṟuppu* (sandals), by setting up shops. The grantees were invested with all the immunities. The executor of the grant was Kāḍupaṭṭit-Tamiḻappēraraiyaṉ, who seems to have delegated the work to one Caṭṭaṭṭapōśan of Veṇṇakka community.

No. 136

PADUR INSCRIPTION OF NANDIVARMAN III

Provenance : Paḍūr, Chingleput Taluk, Chingleput District.
On a slab set up in the street called 'Mettutteruvu'.

References : *ARE*, 1934-5, no. 8; *SII*, xii, no. 54.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18=*c.* A.D. 864.

TEXT[1]

1. ……. ..Nan-
2. …ṟku yāṇḍu pati-
3. ṉeṭṭāvadu [।*] Āmūrkōṭ-
4. ṭattu=k[Ko]ṭṭamaṉṟāḍi-
5. gaḷ Paḍuvūr Viḻuppe-
6. rundāya-Viṣṇugṛhattu
7. niṉṟa [ruḷu] giṉṟa Perumā-
8. [ṉ-a*]ḍigaḷukku vaiytta nan-
9. dā-viḷakk-oṉṟukku vai-
10. tta āḍu śāvā-mūvā-ppērā-
11. ḍu toṇṇūṟu [।*] i-dhanman ra[kṣi]-
12. [p*]pār aḍi-poḍi eṉ-talai-mēla-
13. du [॥*]

1. The beginning of the inscription is lost but on the basis of the palaeographical evidence and of the letters traceable in the first line, it may be assigned to Nandivarman III.

ABSTRACT

Registers a gift of 90 sheep by the shepherds (*kōṭṭamanṟāḍigaḷ*) of Āmūr-kōṭṭom[1] for burning a perpetual lamp before god Perumā[ṉa*]ḍigaḷ who was pleased to stand at Viḻupperundāya-Viṣṇugṛham in Paḍuvūr.

1. The division Āmūr-kōṭṭam named after the village Āmūr in the Chingleput taluk of the Chingleput district. Later in the Cōḷa period it was included in the Jayaṅgoṇḍacōḷa-maṇḍalam.

No. 137

TIRUCHCHENNAMPUNDI INSCRIPTION OF NANDIVARMAN III

Provenance : Tiruchchenṉṉampūṇḍi, Thanjavur Taluk, Thanjavur District. On the right of the entrance into the Śaḍaiyar temple.

References : *ARE*, 1901, no. 283; *SII*, vii, no. 503.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18=*c*. A.D. 864.

TEXT

1. Svasti Śrī [॥*]
2. Teḷḷāṟṟe-
3. ṟinda Nandi-
4. ppōttaraiya-
5. rkku yāṇḍu
6. 18-āvadu [।*] Ti-
7. rukkaḍaimuḍi
8. Mā(a)h[ā*]dēvark-
9. ku iraṇḍu no-
10. ndāviḷakkiṉu-
11. kku kuḍutta po-
12. ṉ aṟupadiṉ
13. kaḻañcu [।*] ippo-
14. ṉ-koṇḍu pali-
15. śai ūṭṭiṉā-

1. The village Tiruccenṉṉampūṇḍi is mentioned in inscriptions as Tirukkaḍaimuḍi.

16. l nāḻ(ḻ)vāy nā-
17. ḻi ney muṭṭā-
18. mai ari(r)ccip-
19. p[ā]r kaiyilēy
20. kuḍuttu tiruvi-
21. ḷakk=erippō-
22. māṉōm Aṉ-
23. bil sabhaiyō-
24. m [।*]idu Panmāhē-
25. śvara[ra*] kṣai [॥*]

ABSTRACT

Records the gift of 60 *kaḻañcu* of gold by the king, to god Mahādēva at Tirukkaḍaimuḍi for burning two perpetual lamps. The *sabhaiyār* of Aṉbil[1] agreed to supply daily (nal(l)var) one *nāḻi* of ghee to the temple priest (*ariccippār kaiyilēy*) obviously for the lamps, out of the interest on the gift-money received.

1. The village Aṉbil seems to be identical with the village of the same name in Lālguḍi taluk of the Tiruchirappalli district.

No. 138

PERUMANDUR INSCRIPTION OF NANDIVARMAN III

Provenance : Perumāṇḍūr, Tindivanam Taluk, South Arcot District.

On the west wall of the Ṛṣabhanātha shrine in the village.

References : *ARE*, 1902, no. 220; *SII*, vii, no. 847.

Language : Tamil.

Script : Tamil.

Date : R.Y. 19=*c.* A.D. 865.

TEXT

1. Kō-Viśaiya Nandivi[k*]kiramavarmama(ma)ṟku yāṇḍu pattoṉbadāvadu [ı*] Peru-
2. mpaḷḷi-il vaitta poliyūṭṭu nelmudal=iru[nū]ṟṟu[1]

ABSTRACT

Seems to record gift of 200 (*kāḍi*?) of paddy to the *perumpaḷḷi*.[2]

1. Incomplete.
2. Perumāṇḍūr was a flourishing Jaina centre and the *Perumpaḷḷi* obviously refers to the *Iravikulasundarap-perumpaḷḷi* and contains two shrines dedicated to Ṛṣabhanātha and Candranātha. The *paḷḷi* mentioned in the record was perhaps the same as the Jaina temple from where the inscription has been copied.

No. 139

TIRUKKODIKKAVAL INSCRIPTION OF NANDIVARMAN III

Provenance : Tirukkōḍikkāval, Kumbhakonam Taluk, Thanjavur District.
On the south wall of the central shrine in the Tirukkōḍīśvara temple.

References : *ARE*, 1930, no. 27; *SII*, xii, no. 55.

Language : Tamil.

Script : Tamil.

Date : R.Y. 19=*c*. A.D. 865.

TEXT[1]

1. Svasti Śrī [॥*] iduvum
2. m-oru paḷaṅ-kaṟpaḍi [॥*] yā-
3. ṇḍu Nandippōttarai-
4. yaṟkku pattoṉba-
5. dāvadu [*] Tirukkōḍikā-
6. vil Śiṟunaṅgai-Īśvaragarat-
7. tu-Mahādēva[r*]kku tiru-viḷakki-
8. ṉukku Āḷiśiṟiyaṉ kuḍutta nel-
9. lu nūṟṟu-kkalam [।*] iṉṉelliṉ pa-
10. liśaiyāl nāḷvāy uḻakku ney-
11. do(no)ndāviḷakk-erippōm-āṉōm it-
12. tali a[r*]ccippōm Āttiraiyaṉ Nā-
13. rāyaṇaṉ Ēṟaṉum ivaṉ ṟambimārum
14. iṉṉālvōm [।*] idu paḷaṅkaṟ-
15. paḍi [।*] inda-Śrī-[vi]māṉattilē

1. The present inscription is a palimpset.

16. ē**ṟ**a veṭ[ṭiṉa]maiyil muṉ-
17. ṉivājaga[m ve]ṭṭi-kki[ḍa]-
18. nda taṉi-k[kallā]l u[bhai]-
19. yōgam-i[llāmaiyāl]
20. adu tavi[nda]du [।*] [i]du-
21. nantil Paṉmāyēśvara[r ka]-
22. ḍai-kkuūṭṭa-peṟṟār[1]

ABSTRACT

States that this is a copy of an old stone (record). Registers a gift of 100 *kalam* of paddy to god Mahādēva in the temple of Śiṟunaṅgai-Īśvaragaram at Tirukkōḍikkā for a sacred lamp by Āḻiśiṟiyaṉ. The temple priests *viz.* Āttiraiyaṉ Nārāyaṇaṉ Ēṟaṉ and his younger brothers (four in all) agreed to burn a perpetual lamp daily with one *uḻakku* of ghee out of the interest on the (gifted) paddy. Also states that since this (record) is engraved to be on the *śrī-vimāna*, the separate stone on which the record had been engraved earlier, now being useless, is discarded (*tavindadu*). In case of default of this (supply), the *Panmāhēśvarar* are authorised to collect the same (*kaḍai-kūṭṭa-peṟṟār*).

1. Read *kūṭṭapeṟṟār*.

No. 140

KURAM INSCRIPTION OF NANDIVARMAN III

Provenance : Kūram, Kanchipuram Taluk, Chingleput District. On a pillar in the Kēśavaperumāḷ temple.

References : *ARE*, 1900, no. 38; *SII*, vii, no. 40.

Language : Tamil.

Script : Tamil.

Date : R.Y. 20 = *c*. A.D. 866.

TEXT

1. Svasti Śrī [॥*] Na[n*]di-
2. varmma Mahārāja-
3. nn=eḷuttu [।*] Ūṟ-
4. ṟuk[kā]ṭṭu=kkōṭ-
5. ṭattu=kKūrat-
6. tu sabhaiyār
7. kāṉga [।*] tammū-
8. r=Akkaḷa[nimma] ḍi-
9. ppoṟṟi-paḍi-
10. āyiṉa āṟu pa-
11. ṭṭi nilamum [mu]-
12. [ṉ]peṟ[ṟārai] māṟṟi
13. [y]āṉ[ḍu iruba]-
14. ttu . . . . .
15. . . . .
16. [Ma]hādēva . . .
17. . . arccanā-bhōga-
18. . . . kKāḷaṉ arcci-

19. [tt=uṇ] bāṉāgak ka-
20. . . . ku=ppaṇit . .
21. . . talluṭṭāṅ kaṇ-
22. ḍaruḷa Tirukkōyi-
23. [liṟ]bhaṭārar tiruva[ḍi]-
24. k kiḻai ślā(śilā)lē[kha] ai
25. [śe]ydu kuḍukka iṟ
26. nīkki . . . . [1]

ABSTRACT

Records a royal order addressed to the *sabhaiyār* of Kūram in Ūṟṟukkāṭ-ṭuk-kōṭṭam, by the king, in connection with the grant of six *paṭṭi* of land called Akkaḷanimaḍippoṟṟipaḍi, after changing the previous holders (of tenancy?) as *arccanābhōga* to the temple of Mahādēva (of the village). It seems that the said land was given to Kāḷaṉ, the temple priest, for worship and his enjoyment.

1. Incomplete and mutilated.

No. 141

SENNIVAYAKKAL INSCRIPTION OF NANDIVARMAN III

Provenance : Śeṉṉivāyakkāl, Lalgudi Taluk, Tiruchirappalli District. On a hero-stone near the ruined *gōpura* of the Śiva temple.

References : *ARE*, 1928-9, no. 144; *SII*, xii, no. 56.

Language : Tamil.

Script : Tamil.

Date : R.Y. 21=*c*. A.D. 867.

TEXT[1]

1. Svasti Śrī [॥*] Teḷ-
2. ḷāṟṟeṟindu
3. rājya[mu]n-ko-
4. ṇḍa Nandip-
5. pōttaraiyar[k*]-
6. ku yāṇḍu iru-
7. pattoṉṟāvadu [।*]
8. Parāntakapurat-
9. tu Aṟindi-
10. gai Īśvaragṛ-
11. ham śāsana-
12. ttāl-uḍaiyo-
13. rum . . . .
14. . . taḷi-
15. yilād=āgi niṉṟa Bhaṭṭarēṉ Māvaliy-ani-
16. yasthānam-āḷvāṉ Śē[vaṉaṟ kuṇḍu] ko-

---

1. This record is engraved on a hero-stone bearing the figure of a *brāhmaṇa* being pierced by an arrow near the neck.

17. ṇḍu vandu maḍamuñ śuṭṭu-kkātta śi(śrī) gura-
18. varaiyum-eṟindu ivar śiṣyan oru brā-
19. hmaṇaṉ Śattimuṟṟattēvan[1] ṟuṇḍu-pa-
20. ṭṭān Valluva-[nāṭ]ṭāṉ [॥*]

ABSTRACT

Refers to persons who had as per the charter (some rights in ?) the temple of Aṟindigai-Īśvaragṛham in Parāntakapuram and the *bhaṭṭa* who remained without (the right of worship in) temple. Also records that (when) Māvali, the administrator of *aniyasthānam*, brought the Cavalry (*kuṇḍu*) of the Śēvaṇar (*i.e.* Śēvuṇas), burnt the monastery (*maḍam*) and killed the pontiff (*Śrī-guravar*) who protected it; his disciple Śattimuṟṟattēvan, a *brāhmaṇa* was also killed (*tuṇḍu-paṭṭān*). Mentions a resident of Vaḷḷuva-nāḍu.[2]

1. Probably a native of the village Śattimuṟṟam close to the Paṭṭīśvaram in the Thanjavur district.
2. If Vaḷḷuva-nāḍu is the same as Vaḷḷuvappāḍi-nāḍu, then this division comprised the portion of the Musiri taluk in the Tiruchirappalli district.

No. 142

TIRUPPALATTURAI INSCRIPTION OF NANDIVARMAN III

Provenance : Tiruppalātturai (Tiruppirāitturai), Tiruchirappalli Taluk, Tiruchirappalli District.

On a stone built into the north wall of the *maṇḍapa* in the Ādimūlēśvara temple.

References : *ARE*, 1907, no. 180; *SII*, xii, no. 57.

Language : Tamil.

Script : Tamil.

Date : R.Y. 22=*c*. A.D. 868.

TEXT

1. Svasti Śrī [॥*]
2. Teḷḷāṟṟeṟi-
3. nda Nandip-
4. pōttaraiya(ya[1])
5. yāṇḍu irupat-
6. tiraṇḍāvadu [।*] Ti-
7. ruppāṟṟuṟai Ma-
8. hādēva-bhaṭārar-
9. kku iraṇḍu na-
10. ndā-viḷakkeri
11. ppataṟku kuḍut-
12. ta poṉ aṟu-
13. patiṉ-kaḻañcu [।*] i-
14. ppoṉ koṇḍ=i-
15. raṇḍu nandā-vi[ḷa]-

---

1. Superfluous.

16. kkum muṭṭa[mai]
17. erippippō-
18. māṉōm Tirupp-
19. āṟṟuṟai sabhai-
20. yōm [।*] idu[Pa]-
21. . . . . . .[1]

ABSTRACT

Records gift of 60 *kaḻañcu* of gold (by the king[2]) to (the temple of) god Mahādēva-Bhaṭārar at Tiruppāṟṟuṟai for burning two perpetual lamps. The *sabhā* of Tiruppaṟṟuṟai received the amount and agreed to burn the lamps without default.

1. The last line which must have read *nmāhēśvara rakṣai* is obliterated.
2. Though the inscription does not mention the name of the donor it may be presumed that the gift was made by the king Nandivarman III himself.

No. 143

TIRUVAIGAVUR INSCRIPTION OF NANDIVARMAN III

Provenance : Tiruvaigāvūr, Papanasam Taluk, Thanjavur District.
On the south wall of the *maṇḍapa* in front of the central shrine in the Bilvanāthēśvara temple.

References : *ARE*, 1914, no. 48; *SII*, xii, no. 58.

Language : Tamil.

Script : Tamil.

Date : R.Y. 22=*c.* A.D. 868.

TEXT

1. Svasti Śrī [॥*] Nandipna(varma)rājaṟku yāṇḍu irupattiraṇḍāvadu [।*] Tiruvaiygāv-u-
2. ḍaiya Mahādēvaṟku tiru-nondā-viḷakku[kku*]m amudupaḍikkum u-[baiya]m vai-
3. ykka Śa[n]dippeliyār Tiribuvaṉamādēvi-ccarppēdimaṅgalat[1]-
4. tu sabhaiyār pakkal poṉ kuḍuttup poli-kūlikkuccela-
5. vāga kāśu-koḷḷa ūr-kīḻ iṟaiyiliy=āga maṇal-iḍil vēli-
6. y=āga kkoṇḍu-viṭṭa Vaṉṉakka-viḷāgam nilamகரு[2] [।*] i-ṉṉilam oṉṟa-
7. raiyu[m*] iṟakkādān tiruv-aḍi iraṇḍum-en-talai mēliṉa [।*] idu iṟakkuvān taṅga-
8. ḷammaikku-ttānēy miṉāḷaṉ ॥— -idu kalveṭṭuppaḍi [॥*][3]

---

1. Read *Tribhuvanamahādēvi-Caturvēdimaṅgalattu.*
2. The symbol denotes 1½ (க=1; ரு=½).
3. Though in the last line this epigraph is stated to be a copy of an earlier stone-inscription, it is viewed that it is not an exact copy of the same. Judging from its palaeography, the inscription has been assigned to the 11th century A.D. That this inscription was engraved later is also made obvious by the imprecatory portion in it.

ABSTRACT

Records a grant of 1½ *vēli* of land called *Vaṇṇakkaviḷāgam*, by *Śandippeliyār* after purchasing it for gold from the *sabhā* of Tribhuvanamādēvi-Caturvēdi-maṅgalam, having defrayed the expenses of *poli-kūli*, rendering it as tax-free (*kāśu-koḷḷā-ūrkīḻ iṟaiyili*) and made it cultivable (*maṇaliḍil-vēli*) to provide for a perpetual lamp and food-offerings to the god Mahādēva at Tiruvaigāvūr. States that this is a copy of (an earlier) stone inscription.

No. 144

GUDIMALLAM INSCRIPTION OF NANDIVARMAN III

Provenance : Guḍimallam, Kalahasti Taluk, Chittoor District.
On a stone lying near the well in the Parasurāmēśvara temple.

References : *ARE*, 1903, no. 229; *EI*, xi, 22(4) and Plate I; *IA*, xl, 104-14.

Language : Tamil.

Script : Tamil.

Date : R.Y. 23=*c*. A.D. 869.

TEXT

1. Svasti Śrī [॥*] Nanti(ndi)-
2. ppō[t*]tarai yark-
3. ku yāṇḍu iru-
4. battu mūṉṟā[1]-
5. vadu [।*] Vikkiramā-
6. ditte(tta)-Māvali-
7. Vāṇarāyar Vaḍu-
8. gavaḻi-mēṟku
9. pṛthivirājyañ=
10. jeya :[2] [।*] Tiruvi[p*]pira-
11. mbēḍ=āḷuṅgaṇa-
12. ttāruḷ Muḷḷiṟ=kiḻ[ā]-
13. r Vēppamboḷa-
14. ppāḻ ivvūr=āḷu-

1. The secondary *ā* of *ṟā* is a separate symbol.
2. The *viśarga* is used here as a sign of punctuation.

15. ṅgaṇattāruḷ Ku-
16. ḻaippa[l]ūr=kKa-
17. ṇiyar [A]gniśa[r]mma-
18. ṉ vilaiśrāva[ṇ]ai-
19. yāl virru koṇ-
20. ḍu ivvūr Paraśu-
21. ra(rā)mīśvarattu Mahādē-[1]
22. varkku tiruviḷak-
23. kn-ney-ppuṟam=[ā]-
24. ga kuḍuttār [।*]
25. ivvūr sabhaiyōmmum innilattē ivvūr=c[ce]kk-uḷ[ḷa]ṉa ellām
26. naṭṭu=ttiruviḷakkukkēy vaya eṇṇai koḷvadāga=ppaṇittōm[2] [॥*]

ABSTRACT

Records that while Vikramāditya-Māvali-Vāṇarāya was ruling over the Vaḍugavaḻi-mēṟku (province), Muḷḷiṟkiḻār, (one) of the members of the committee (*gaṇa*) administering (the village of) Tiruvi[p]piṟambēḍu, purchased by a deed of sale, (the field called), Vēppemboḻappāḷ (from) Kaṇiyar Agniśarman of Kuḻaippalūr who was a member of the committee administering this village, and gave (it) to (the god) Mahādēva (Śiva) of (the temple of) Parasurāmēśvara at this village, as an endowment for (supplying) ghee to the sacred lamps.[3] The assembly of the village ordered that all the oil mills (*śekku*) of the village shall be set up on this land[3] and the oil required exclusively for the sacred lamps shall be procured (from them).

1. The akṣara *hādē* are much smaller than the rest of the inscription.
2. The *puḷḷi* which is conspicuous by its absence in the whole inscription is marked on the last letter *m*.
3. It is also possible that the reading is *śekkuḷḷana* (instead of *śekk-uḷḷaṇa*), in which case the translation would be "all (the crops) for which the fields of this village are (fit) shall be raised on this field, and the oil requıred for the sacred lamps shall be purchased (out of the produce)".

No. 145

TIRUCHCHENNAMPUNDI INSCRIPTION OF NANDIVARMAN III

Provenance : Tiruchcheṉṉampūṇḍi, Thanjavur Taluk, Thanjavur District. On a pillar and another one to the west of it in front of the Śaḍaiyar temple.

References : *ARE*, 1901, no. 301(A); *SII*, vii, no. 523.

Language : Tamil.

Script : Tamil.

Date : R.Y.—

TEXT

1. . . . . . . tti . .
2. muḍi Mahādēvarku Māśimaga-
3. n tiruviḻāv=eḍuppa[da*]ṟkku Ca-
4. ndir=Ādittavaṟ Pallavatila[ka*]-
5. kulattu Nandippōttarai-
6. yar Mahādēviyār āṉa Aḍigaḷ-
7. Kaṇḍaṉ Māṟampāvaiyār vai-
8. tta poṉ [pa]dineḻu kaḻañcē-
9. kāl [।*] ippoṉṉil mudal viḻā-
10. eḍukku-ñāṉṟu ēḻu-kaḻañcu po-
11. ṉṉāl ōrāṇḍil kaḻañciṉ vā-
12. y kalav=ariśiyāga ēḻu-kalav=ariśi[yā]-
13. l tiru[m]ēṉiyāḍa ney pāl tayir
14. aiññāḻi=ccēdum iḷanīr irupadu-
15. aganāḻigai-pari[p]ā ram-aḍaṅga=ttiru-
16. vamirdariśi mukkuṟuṇiyum tiruva-
17. mirdun tiruviḷakkun ney nā-

18. l̤i tayir iru-nāl̤i amirdu kar̤i
19. śar̤karai vāl̤aippaḷam aḍaikkā-
20. y-irupadum ippaḍiy-ārādippi[k*]kavum [।*]
21. mikkavariśi koṇḍu br[ā*]hmaṇarum=aḍi-
22. gaḷmārum=uṇḍu tiruvil̤āv=eḍuttu-
23. mikka pon̤n̤il irukal̤añcu pon̤-
24. n̤ār̤ paliśai yāṇḍuvarai arai-
25. [k]kal̤añcin̤āl niśadi nar̤umpū nūr̤u
26. vaḍam=ōrilai-ccāndum ēl̤unāḷ=iḍu
27. vi(va)dāga [।*] nin̤r̤a pon̤n̤il kal̤añcē-kālāl
28. paliśai orāṇḍil pan̤n̤irunāl̤iy-uriy
29. neiyyāl parāmma(brāhma)ṇarum aḍigaḷmārum[1]
30. [u]ṇpadāga [।*] nir̤ai ēl̤ukal̤añcu po[n̤]
31. [idan̤]ku[r̤ai] el̤uttu kīl̤aikkal [॥*]

On another pillar

32. [e*]l̤uttin̤ kur̤ai [।*]
33. paliśai yāṇḍu-
34. varai kal̤ancin̤-
35. vāy kāl-ppa-
36. liśaiyāga van-
37. da pon̤ kal̤añcē-
38. mukkāl ippo-
39. n̤ koṇḍu dī(tī)rt-
40. tam-āḍin̤āl tiru-
41. naman̤attukku
42. vēṇḍum=avi
43. koṇḍu[nū*]-
44. r̤r̤eṭṭuk kalai(la)-
45. śattāl tiruna-
46. man̤añ śe[y*]vva(va)
47. dāga [।*] ippon̤

1. The letter '*di*' is engraved below the line.

48. koṇḍārai i-
49. laṭṣa(kṣa)ṇam śey-
50. du Eyyi-ṉāṭṭu
51. dēvadāṉam Śirī(Śrī)-
52. Kaṇṭapurattu A-
53. ṟugai vāṇigar kai-
54. vvaḻi vaittatu [।*]
55. idu Paṉmā-
56. hēśvarar==iraṭṣai (rakṣai) [॥*]

ABSTRACT

Records a gift of 17¼ *kaḻañcu* of gold to god Mahādēva (at Tirukka-ḍaimuḍi) by Aḍigaḷ Kaṇḍaṉ Māṟampāvai, the queen of Nandippōttaraiyar of the Pallavatilaka family, for celebrating the *Māśi-magam* festival every year (in the temple). The gift was deposited with the merchant community (*aṟugaivāṇigar*) of Śrīkaṇṭapuram. The stipulation was for maintaining the following charities in the temple to provide for sacred bath to the deity on the first day of the festival out of (i) the interest on (the first) seven *kaḻañcu* of gold fixed as seven *kalam* of rice at the rate of one *kalam* per *kaḻañcu*, with five *nāḻi* of ghee, milk, curd, and 20 tender cocoanuts; and for food-offerings, to (god), inclusive of the attendant deities in the sanctum (*aganāḻigai parivāram*), with three *kuṟuṇi* of rice, one *nāḻi* of ghee for *tiruvamirdu* and a sacred lamp, two *nāḻi* of curd, vegetable for the *tiruvamirdu*, sugar plaintains and twenty areca-nuts. The extra rice was to be used for feeding the *brāhmaṇas* and holymen (*aḍigaḷmār*), (ii) to provide for the supply of 100 scented flower garlands (*naṟum-pūnūṟu*) and unguents (*orilai-cāndu*) on the seven days (of the festival) using the interest, fixed at the rate of ½ *kaḻañcu*, on two *kaḻañcu* of gold that was balance of the amount used for the festival; (iii) to provide for feeding *brāhmaṇas* and holy-men (*aḍigaḷmār*) with twelve *nāḻi* aud one *uri* of ghee out of the interest on 1¼ *kaḻañcu* of gold; and (iv) to provide for *avi* (oblation) and 108 *kalaśam* of holy-water on the eve of the sacred bath of the deity (*tirunamanam*) with the interest on the remaining seven *kaḻañcu* of gold fixed as 1¾ *kaḻañcu* at the rate of ¼ *kaḻañcu* per year.

The said gift was entrusted with the *Aṟugaivāṇigar* of Śrī Kaṇṭapuram, a *dēvadāna* of Eyyi-nāḍu.

No. 146

TIRUCHCHENNAMPUNDI INSCRIPTION OF NANDIVARMAN III

Provenance : Tiruchcheṉṉampūṇḍi, Thanjavur Taluk, Thanjavur District.

On the second pillar in the Śaḍaiyar temple.

References : *ARE*, 1901, no. 302, *SII*, vii, no. 524.

Language : Tamil.

Script : Tamil.

Date : RY—

TEXT[1]

1. Svasti Śrī [‖*]
2. Tirukkaḍai-
3. muḍip Perumā-
4. ṉaḍigaḷukku
5. Viṟaikkatti-
6. pāḍi-cēri A-
7. ṟugaivāṇi-
8. gaṉ Kumaraṉ-A-
9. ḻiyānilai
10. Puṟakkiḻiyūr
11. [nā*]ṭṭu Śu[rai*]-
12. kkuḍi ūrāriḍai
13. eṇkaḷañ-

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1. Though the king's name is not mentioned in the record he may be identified with Nandivarman III, because the present epigraph is preceded and followed on the stone by his inscriptions.

14. cu poṉ-
15. ṉukku vilai
16. koṇḍa bhūmi
17. nilaṅ kā-
18. l [।*] Perumā-
19. ṉaḍigaḷukku
20. uccampō-
21. dai tiruvami-
22. [di*]ṉukku [vai*]
23. tta ariśi nā-
24. ḍuri ney a-
25. raippiḍi-
26. yumāga ka-
27. ṇḍadu [।*] i-
28. da[ṟ*]kku kaḍaik-
29. kūṭṭum Paṉ-
30. māyēśva-
31. rarkku vai-
32. tta nel ka-
33. lam [।*] iñni-
34. lattukku nā-
35. ṟṟukkāl
36. orumā [।*] idu
37. Paṉmāhē-
38. śvarar=irakṣai [।*]
39. idu rakṣittā-
40. r-aḍi eṉ talai-
41. mēlaṉa [॥*]

ABSTRACT

Records the purchase of $\frac{1}{4}$ (*vēli*?) of land for eight *kaḻañcu* of gold from the *ūrār* of Śūraikkuḍi in Puṟakkiḻiyūrnāḍu by Kumaraṉaḻiyānilai an *Aṟugai-vāṇigaṉ*, a resident of the ward (*śēri*) of Viṟaikkattipāḍi for (donating to) god Perumāṉāḍigaḷ of Tirukkaḍaimuḍi, to provide for midday food-offerings to the god with four *uri* of rice and $\frac{1}{2}$ *piḍi* of ghee. The Paṉmāhēśvaras who were in charge of the administration of the temple were given one *kalam* of paddy. Tne gifted land was to have one *mā* of land for *nāṟṟukkāl* (land for seedlings).

No. 147

TIRUCHCHENNAMPUNDI INSCRIPTION OF NANDIVARMAN III

Provenance : Tiruchche̤ṉ̤ṉampūṇḍi, Thanjavur Taluk, Thanjavur District.
On the second and third pillars in front of the Śaḍaiyar temple.

References : *ARE*, 1901, no. 303; *SII*, vii, no. 525.

Language : Tamil.

Script : Tamil.

Date : R.Y.—

TEXT[1]

1. [k] ku [Pallavatila]ku-
2. lattu Nandippōt-
3. taraiyar Mahādēvi-
4. yār āṉ̤a Aḍigaḷ Kaṇ-
5. ḍaṉ̤ Māṟ̤ambāvaiya-
6. r vaitta poṉ̤ āṟ̤u-
7. kaḻ̤añce-kālāl pū-
8. vil kaḻ̤añciṉ̤ vā-
9. yy-araikkāl-ppo-
10. ṉ̤ṉ̤āga vanda pali-
11. śai pūvil mukkālō-aiñ-
12. cumā [।*] ippoṉ̤ koṇḍu Ai-

1. This inscription is assigned to Nandivarman III because of the mention of the donatrix Āḍigaḷ Kaṇḍaṉ̤ Māṟ̤ampāvai, as the queen of Nandipōttaraiyar.

13. ppigai viṣuvum Cittirai
14. viṣuvum tirumēṉiy-āḍa
15. ney pā[l*]tayir aiññāḻi=
16. cceydum paripā(vā)ram-aḍaṅga
17. tiruvamirt-ariśi padakku nā-
18. nāḻi ivvēlvai (ivvēḷai?) iḷanīr
19. vāḻaippaḻañ caṟkarai i-
20. rupadu ceydum naṟum-pūc-
21. cāndu kuṅgiliyamuṅ ko-
22. ṇḍ=ārādikkavum innāḷā-
23. l br[a*]hmaṇar ai[m]badiṉmaru-
24. m tirukkōyil-paṇiśey-
25. yum māṇigaḷ=aivvarum
26. aḍigaḷmārum paṇicey
27. makkaḷum unbadāga vait-
28. tēṉ [।*] Eyyi-ṉāṭṭut dēva-
29. dāṉa[m] Śiri(Śrī) Kaṇṭapura-
30. ttu Aṟugaivāṇi
31. gar ippaḍi aṟutiṅ-
32. gaḷ vāram=ārāyvadā[ga]
33. vaittēṉ [।*] Kandan M[ā]
34. [ṟa]mbāvaiyēṉ [।*] idu Pa-
35. lmāhēśvarar=ira-
36. kṣai [।।*]

ABSTRACT

Records a gift of $6\frac{1}{4}$ *kaḻañcu* of gold by Aḍigaḷ Kaṇḍaṉ Māṟampāvai (the queen of Nandippōttaraiyar of the Pallavatilaka family, (obviously to god

Mahādēva at Tirukkaḍaimuḍi) for performing the sacred bath ceremonies to the god (of the temple) during the Aippigai and Chittirai *viṣu* (the vernal and autumnal equinoxes) with five *nāḻi* of ghee, milk and curd, and provide food-offerings on the occasion with four *nāḻi* of rice, tender cocoanuts full of water, plaintain and sugar, and perform worship with (*naṟumpūccāndu*) (flowers and scandal-paste?) and unguents (*kuṅgiliyam*). It is also stated that 50 *brāhmaṇas*, five bachelor-servants of the temple, (*tirukkōvil paṇiśeyyum māṇigal*) and *aḍigaḷmārum* (holymen) and *paṇiśey makkaḷum*, (temple servants) should be fed on those particular days. The *Aṟugaivāṇigar* of Śirikaṇṭapuram, a *dēvadāna* of Eyyināḍu, undertook to maintain the charity in lieu of the interest on the gift-gold, fixed at ¾ *kaḻañcu* and five *mā* (*mañcādi*?), calculated at the rate of 1/8 *poṉ* per *kaḻañcu* (per year).

No. 148

TAKUA-PA (SIAM) INSCRIPTION OF NANDIVARMAN III

Provenance : Takua-Pa (Siam).

References : *JRAS*, 1904, 247ff; *Ibid.*, 1913, 337ff and 1914, 397ff; *EI*, xviii, 71-2; *JOR*, vi, 299-310 and plate.

Language : Tamil.

Script : Tamil.

Date : R.Y.—: (8-9th cent. A.D.)

TEXT[1]

1. ...[ra]varman ku[ṇā*][2]
2. ...mān tān Naṅg[ū*]r[u*]ḍai[ya*][3]
3. n toṭṭa kuḷam pēr Śrī [Avani*]
4. nāranam Maṉikkirāmattār[k*]
5. kum Śēṉamukattārkkum
6. pātar-kkum aḍaikkalam[4] [॥*]

ABSTRACT

The tank called Avaṇi-nāraṇam[5] dug by the Lord of Naṅgūr (is placed under) the protection of the members of the Maṉigrāmam, the residents of the military camp and...

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1. Text from *JOR*, vi, 304.
2. T.A.G. Rao reads [*ya*] *varmatku* [*y*].........(*EI*, viii, 71).
3. Hultzsch reads *Naṅgūra*[*ḍ*]*ai*, *JRAS*, 1914; T.A.G. Rao reads *Naṅ*[*gu*]*rayai*.........
4. Hultzsch reads [*cāpa*] [*t**]*tārkkum*; T.A.G. Rao reads [*ku*]*la*[*t**] *tārkkum*.
5. The inscription has been assigned to Nandivarman III on the basis of the occurrence of the surname Avanināraṇam (*i.e.* Avaninārāyaṇa).

SECTION V

Inscriptions of Nrpatungavarman, Kampavarman and Aparajitavarman

No. 149

LALGUDI INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Lālguḍi, Lalgudi Taluk, Tiruchirapalli District.
On the north wall of the central shrine in the Saptaṛṣīśvara[1] temple.

References : *ARE*, 1928-9, no. 122; *SII*, xii, no. 61.

Language : Tamil.

Script : Tamil.

Date : R.Y. 2=*c*. A.D. 871.

TEXT

1. Svasti Śrī Kō-Viśaya-Nirupatoṅ[2]gavikiramaparumarkku yāṇḍu 2-ṇḍāvadu [ı*] Iḍaiyāṟṟu-nāṭṭu=tTiruttavatturai Mahādēva [rkku]
2. iññāṭṭu Kavirappoṟkaṭṭiyūr-uḍaiyāṉ Pūdi Kaṇḍaṉ Cittirai-viṣu tiru-viḻāvukku tāyārai=ccārtti v[ai*]tta poṉ pati-
3. ṉ-kaḻañcarai [ı*] ippoṉ patiṉ-kaḻañcarai poṉṉuṅ iññāṭṭu Muttaiyil sabhaiyōṅ koṇḍu Caṉdir-Ādittava-
4. 1 āṭṭaṇḍu-tōruñ Cittirai-viṣu tiruviḻāvukku nārāya-nāḻiyāl ēḻu-nāḷaikkum niśadi kalav-urai ariśi patt=e[ṭṭu-kkuttal]
5. [ma]ḍāvil aṭṭum pariśē ēḻu-nāḷ muṉt=uṟa Śrī-Kōyilukkē [ko][n*]ṭṭu(ḍu) śeṉṟu aḷappōm-āṉōm [ı*] aḷavōmāyi[1 mu]ṭṭ=ira-
6. [ṭṭi] Panmāhēśvarar taṇḍi-kkoḷḷa oṭṭi-kkuḍuttōm Tiruttavaturai Mahā-dēvarkku Muttaiyil sabhaiyōm [ı*] idu Panmāhēśvara rakṣai [ıı*]

ABSTRACT

Records that the *sabhā* of Muttayil[3] in Iḍaiyāṟṟu-nāḍu received 10½

1. It has been suggested that some of the inscriptions in this temple are later copies, though it is not stated so in the present epigraph (*EI*, XX, 47).
2. Read *Nṛpatuṅga*.
3. May be identified with Muttayampāḷaiyam in the Musiri Taluk of the Tiruchirapalli district.

kaḻañcu of gold donated by Pūdi Kaṇḍaṉ (chief), of Kavirappoṟkaṭṭiyūr, for the welfare of his mother and agreed to supply 1½ *kalam* of rice measured by the grain-measure called *Nārāya-nāḻi*, daily for seven days on the occasion of Cittirai-viṣu festival every year in the temple of Mahādēva at Tiruttavatturai[1] in Iḍaiyāṟṟu-nāḍu.[2] On their failure to supply, the *sabhā* agreed for the collection by the *panmāhēśvaras* twice the (quantity of rice that was in) default.

1. May be identified with Lālguḍi where the present inscription is found.
2. Iḍaiyāṟṟu-nāḍu roughly comprised of parts of the Lālguḍi taluk in the Tiruchirapalli District and the Thanjavur taluk in the Thanjavur District.

No. 150

KILUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Kīḻūr, Tirukkoyilur Taluk, South Arcot District.
On a rock in the *prākāra* of the Vīraṭṭānēśvara temple.

References : *ARE,* 1902, no. 304; *SII,* vii, no. 933.

Language : Tamil.

Script : Tamil.

Date : R.Y. 3=*c.* A.D. 872.[1]

TEXT

1. Svasti Śrī [॥*] yāṉ[ḍu 3]-ā[va*]du [।*] Milāṭṭu Kuṟukkai-
2. kkūṟṟattu Tirukkōvalūr=tTiruvīraṭṭāṉat-
3. tu Mahādēvarkku Koṇḍa-[nā]ḍ=uḍaiya Veṭṭavadi-
4. [ya]raiya[ṉ]tāyār [Naṅ]gaiy[ā]na Maruda............
5. ḷakki[ṉu]kku vaitta poṉ padiṉāṟu ka...........
6. idaṉ paliśaiyāl ācandar.........
7. ḷakk=oṉṟ=erippōm mā.........
8. idu Paṉmāyēśuvara.........

ABSTRACT

Records a gift of 16 *kaḻañcu* of gold to god Mahādēva of the temple of Tiruvīraṭṭāṉam at Tirukkōvalūr in Kuṟukkaikkūṟṟam (a sub-division of) Malāḍu, by Naṅgai, *alias* Maruda..., the mother of Veṭṭavadiyaraiyaṉ, the chief of Koṇḍa-nāḍu,[2] for a perpetual lamp, out of the interest on the gift-money.

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1. Though the king's name is not mentioned in the mutilated record, he may be identified with Nṛpatuṅgavarman, because the chief Veṭṭuvadi Araiyan of Koṇḍa-nāḍu figures in a record of the same king from Tiruchchennampūṇḍi in the Thanjavur district.
2. The territorial division Koṇḍa-nāḍu evidently comprised of the region around the Kumbakonam and Thanjavur taluks of the Thanjavur district.

No. 151

KILUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Kīḻūr, Tirukkoyilur Taluk, South Arcot District.
On a rock in the *prākāra* of the Vīraṭṭānēśvara temple.

References : *ARE*, 1902, no. 305; *SII*, vii, no. 934.

Language : Tamil.

Script : Tamil.

Date : R.Y. 3 = *c*. A.D. 872.

TEXT

1. Svasti Śrī [॥*] yāṇḍu mūṉṟu [।*] Malāṭṭu=k[Kuṟukkai-kkūṟṟa]-
2. ttut Tirukkōva[lū]r = tTiruvīraṭṭāṉattu Mahād [ēvaṟ]ku.........
3. kkālammum pagalum-iravum oru nondāviḷakkiṉukku.........
4. ṭṭuḍai[ya]r Śiṅgaperumāṉār [maga]ṉār Vi.........
5. poṉ padiṉ[ēḻu] kaḻañcu [।*] i[p]paliśai............
6. Tirukkōvalūr nagarattōm Pa[nmā]hēśvara.........

ABSTRACT

Records the gift of 17 *kaḻañcu* of gold to god Mahādēva of Tiruvīraṭṭāṉam at Tirukkōvalūr in Kuṟukkaik-kūṟṟam, a s.d. of Malāḍu, for burning a perpetual lamp day and night by Vi......, the son of ....ṭḍuḍaiyār Siṅgaperumāṉār. The *nagarattār* of Tirukkōvalūr undertook (to burn the lamp) out of the interest (on the gift-amount).

No. 152

CHITRUR PLATES OF NRPATUNGAVARMAN

References : *APGAS*, iii, 3-76 and Plate; Robert Sewell, *List of Antiquities in the Madras Presidency*, ii, 30.

Language : Sanskrit and Tamil.

Script : Pallava-Grantha and Tamil.

Metres : *vv.* 1, 7, 8 & 13 *Śārdūlavikrīḍita*; *vv.* 2 & 7 *Śragdhara*; *v.* 4 *Indravajra*; *vv.* 3 & 5 *Rathōddhata*; *vv.* 6, 9, 10, 16 *Vaimśastha*; *vv.* 11 & 12 *Vasantatilaka*; *v.* 14 *Upēndravajra*; *vv.* 15, 18 *Āryā*; and *v.* 19 *Anuṣṭubh.*

Date : R.Y. 6=*c.* A.D. 875.

TEXT[1]

First plate

१. स्वस्ति श्री [।।*] दुर्भे[द*]न्तिमिरं य दन्य महसा मादो[2] निरस्यान्तरं[3]

२. शुद्ध ज्ञानदृशो निदश्श्य नयति स्वर्गापवर्गौ[4] पुन: ज्योति-

३. स्तत्परमम् विधातृ जगत स्सर्व्वस्य शर्व्वाह्वयम् विश्व व्याप्य विन-

४. श्वर न्निरुपम न्निश्श्रेयसा यास्तु व: ।। [१*] बुध्य त्बन्धूक सून-

५. स्तबक रुचि मुषा चक्रवाळेन भासां शश्व त्विश्वं विधत्ते क्षत-

६. तम तिमिरं य: क्षणा देव देव: धाता सर्व्वस्य सो यम् प्रति नव नळिनी पत्र स-

७. [5]काश पत्रो मित्री मित्रायतां वो नयन मविकला लोक मे-

1. Followed from the plates published in *APGAS*, referred to above.
2. Read आदौ.
3. The vertical stroke of न्त and र are combined.
4. Read अपवर्गौ.
5. The *anusvara* is placed in the beginning of the next line.

Second plate : First side

८. क न्त्रिलोक्याः ॥ [२*] विश्वयोनि रभवत्मुराद्विषो नाभिजम्[1] सरसि(सी)रुहोद-
रात्

९. सूनुरस्य पदमंगिरा गिरान्तत्सुतश्च[2] सचिव श्शचीपतेः ॥ [३*] तस्मादभूत् श-

१०. यु ं रत श्शुभंयुर्म्मु नि र्ब्भरद्वाज इति श्रुताख्यः द्रोणो स्य सूनु द्रं हि-

११. णोपमानस्ततो शनिद्रौं णिररिद्रुमाणाम् ॥ [४*] क्षत्रमोलि[3] निहितां

१२. घ्रिपल्लवः पल्लवः पुनरवातरन्महीम् अप्यनेक नृपति शन्मवा[4]

१३. न्वंस एष विदितो यदाख्यया ॥ [५*] बभूव तस्मात् शमयन्गुणोघै[5]

१४. श्शरीरिणां शोकमशोकवर्म्मा हरिप्रभावो हरिगुप्तनाम्नः काळार्यवर्म्मा पुन र-

१५. स्य सूनो : ॥ [६*] उर्व्वी सर्व्वे नृपाच्चि[6] तांघ्रि नळिन द्वन्द्वेषु भुक्त्वा चिर-
[ञ्जया]मल्ला-

१६. दिपु पल्लवक्ष[7] तिधरेष्वस्तं गतेषु क्रमात् सिंहः श्रीनरसिंह इत्यरिकु-

Second plate : Second side

१७. लस्तम्बेरमाणा म[भू]द्य(द्यौ)श्शय्यागृह मश्मभिर्ज्जलनिधो चक्रे महच्चक्रिणः ॥
[७*]

१८. तस्येन्द्रप्रतिमो महेन्द्रनृपतिर्जज्ञे तनूजोत्तमो वीर(रो) स्मात्परमे-

१९. श्वरश्शुभयशाश्श्रीराजसिंहस्ततः यः काञ्च्याम्महदश्मवेश्म विदधे शै-

२०. लोपमं शूलिनस्तस्मात् श्रीपरमेश्वर : परबलध्वान्तांशुमाली नृ-

२१. पः ॥ [८*] बभूव तस्याध्त[8] समस्तलोक विपल्लवः पल्लव वंश के

1. Read जन्म.
2. Read पदं अङ्गिरा : गिरां.
3. Read क्षत्र मौलि.
4. This phrase as it stands is unintelligible and also wrong. From the meaning in the context and from the Rathoddhata-metre of the verse this can be easily corrected as : अप्यनेक नृपतिश[ज]न्मवान् वंश एष etc.
5. Read गुणौघैः
6. Read °अर्चितांघ्रि.
7. Read क्षिति.
8. The word is not very clear. The first letter looks like ध and त is written below it. It should be read as तस्याथ only splitting it as तस्य and अथ.

२२. तुः नन्दी सुत स्तस्य मुकुन्दकल्पश्श्रीदन्तिवर्म्मा सुरदन्तिकर्म्मा ।। [९*] अभूद मुष्माद्विको

२३. धनुष्मतां स्वयं वपुष्मानिव पुण्यसञ्चयः अराति लक्ष्मी नळिनी मदद्विपो नृ-

२४. पो थ नन्दी जगदेक नन्दनः ।। [१०*] श्रीराष्ट्रकूट नृपतेः पुनरात्मजायान्तस्मा द

२५. भून्नृपशतार्च्चित पादपत्म(द्म): राज्या विराजित जगत्रितयो यशोभिस्तु-

Third plate : First side

२६. गो नृपेषु नृपतुंग इति श्रुताख्य[:*] ।। [११*] [अ]स्मि[1] मही मवति कश्चिदग [2]त्रये-

२७. शो राजा भवत्बलि कुलाम्बर भानुमाली यस्मिन्परान्जयती नाम यथार्त्थ-[3]

२८. मेव लोके परञ्ज[यि] इतीह जैनखादि ।। [१२*] चूडा चंद्रकलेवशंकर जटा-

२९. जूटस्य विद्युल्लते वाम्भोदस्य सुरापगे व नभसो दीप्रे(प्ते)व दीप्तिर्म्मणेः हंसी-

३०. वांबुरुहाकस्य[4] निरता देवद्विजाराधने तस्या भूत्पृथिवीभृतः पृथिविमा-

३१. णिक्काभिधाना वधूः ।। [१३*] उर्व्वी सुरैस्सर्व्व गुणोपपन्नैः स्थानार्त्थ मभ्य

३२. र्थ्यत सा कदाचित् द्विजानु रोधा दथ सा पि साध्वी पतिं समभ्यर्थ[य]द-

३३. र्थनीयम् ।। [१४*] तेन शैलत्रयेन्द्रेण विप्रेन्द्र[ा]णां म[नुग्रहात्] स्था

३४. नम् प्रत्यवनीपालः पल्लवेन्द्रस्स याचितः ।। [१५*] तेभ्यो नरपतिरदि-

Third plate : Second side

३५. शन्पृथिवी महादेवि मंगलाख्यमसो(सौ)ग्रामाम् भूमिसुरेभ्यः

३६. प्रशस्य सस्योपक[णु] भुवम्[5] ।। [१६*] विलुप्तिरज्ञानकलिः कलाज्ञः परञ्ज-

३७. यो रञ्जितबन्धुवर्ग्गः आज्ञप्तिरस्य द्रमिळाधिराजो धर्म्मस्य धर्म्मात्मजकीत्ति(र्त्ति)रा

३८. सीत् ।। [१७*] ना क्रामन्त्यापगेन्द्रा स्सकाला कुल गिरि श्रेणिसम्भार गुर्व्वी

1. Read अस्मिन्मही.
2. The meaning of अगत्रयेश is a king of a region surrounded by three mountains; also see the word *Śailatrayendra* in *l.* 39 on next page.
3. May also be read as यथार्थ.
4. Read अम्बुरुहाकरस्य.
5. This phrase is not intelligible. May be read as सस्योपकण्ठ भुवं.

३९. मुर्व्वी[1] : सर्व्वा न्न यावद्युग[2] विगम चलोत्तुंग वीची कलापाः स-

४०. म्पर्कं द्वादशार्कं र्ग्गगन तल मिदं याति यावन्न सोयन्धर्म्म स्सत्वर्द्ध[3]

४१. मानः प्रशमित सकलोपद्रवस्ताव दास्ताम् ।। [१८*] कृतवा नकृतक हृदः कृती कृत-

४२. ज्ञः कविः कुमाराख्यः विद्यानद्यम्बु निधिः प्रशस्तशीलः प्रशस्ति मिमाम् ।। [१९*] प्रशस्ति

४३. रिय मुत्कीर्ण्णा शिल्पिना नल्पबुद्धिना नम्प नाम्ना लिपिज्ज्ञेन कूपग्रामनि-

Fourth plate : First side

44. वासिना ।। Kō-Viśaiya Nṛpatuṅgavarmmaṟku yāṇḍu āṟāvadu [।*] Kāḍupaṭṭi-Mu-

45. ttaraiyaṉ viṇṇappattāl Kāḍupaṭṭi-tTamiḻapperaraiyaṉ āṇatti-

46. yāga Maṇaiyiṟ-kōṭṭattu=pPaṉamā-nāṭṭu nāṭṭār kāṅga [।*] tan[nā]ṭṭu=cCiṟṟūr

47. paḻaiyav-aṟamum-piramadēyamu-nīkki muṉ-peṟṟārai-māṟṟi yāṇḍu āṟāvadu

48. Piridimādēvi-caturvēdimaṅgalam-eṉṉum-pērāl brahmadēyāmāgappa-

49. ṇittēm (Ōm) [।*] tāṅgaḷum paḍāgai-naḍandu kalluṅ-kaḷḷiyum-nāṭṭi aṟaiyō-

50. lai-śeydu v[i*]ḍuttaga eṉṟu nāṭṭārkku=ttirumugam-viḍa nāṭṭār=ttirumugaṅ kaṇḍu to-

51. ḻudu talai vaittu=ppaḍāgai-naḍandu kallun-kaḷḷiyum nāṭṭi aṟai-ōlai-śeydu nā-

52. ṭṭār-viḍutta aṟaiyōlaippaḍi nilattukkellai [।*] kīḻpāṟkellai Tāyandamēṭṭiṉ-

53. ṉum Paṇamāttu=ppērēri[yiṉ]ṉu Paṇamātt-araiśiṉṉum mērpaḷḷattirukkōyi-

54. lukku mēṟkum teṉpārkellai Kāṭṭuppākkatt-ellaiyiṉ vaḍakku mēlpāṟkellai

Fourth plate : Second side

55. Maṇalūr-ellaiyiṉṉum Maṇaiyilār-kālukku kiḻakkum vaḍapāṟkellai Kaḍum paṇiya-

1. Read उर्व्वी.
2. Split as सर्व्वां न यावत् युगविगम etc.
3. Split as यावत् न सः अयं धर्मः सद्वर्द्धमानः

56. ṉūr ēri[k*]karaipiṉ ṟeṟku-mēṟkumm-āga ivviśaitta peru-nāṉ-kellaigaḷilumm-aga
57. [p]paṭṭa nilaṉ nīr-nilaṉ=ppuṉ-śeyyum ūrum ūrirukkaiyum maṉaiyum maṉaippaḍa-
58. ppum maṉṟuṅ kaṉṟumēy pāḷuṅ kuḷamuṅ kōṭṭagāramum kiḍaṅguṅ kēṇiyuṅ kāḍuṅ-
59. kaḷarum-ōḍaiyumm-uḍaippum-uḷḷiṭṭu nīr pūśi neṟupparam peṟind=uḍ=dumbōḍi āmai-
60. tavaḷndadellām uṇṇilaṉ=oḷiviṉṟi Pṛti(thvi)-Mahadēvicca[tu*]rvvēdimaṅgala-
61. meṉṉum pēral brahmadēyamāga=ppeṟṟadaṟku=ppeṟṟa parihāram nāḍāṭciyu-
62. m-ūrāṭciyum vaṭṭināḷiyum pudānāḷiyun taṭṭukkāyum iḷappūṭcciyum i-
63. ḍaippūṭciyu[m*]maṉṟupāḍuṅ taragun-taṟiyuṅ kūlamum nallāvum nallerudum
64. nāḍukāvalum-ūḍupōkkum kallāṇakkāṇamun kuśakkāṇamum uḷḷiṭṭu=kko-
65. ttoṭṭuṇṇaṟpālad=evvagaippaṭṭadun kō-kkoḷḷa-ppērādēy ibrahmadē-
66. yattārēy koḷḷa-ppeṟuvadāgavum peṟṟadaṟkup peṟṟa vyavastai ibra[h]ma-

Fifth plate : First side

67. dēyattiṟkū nīrkkiyndavāṟu vāykkal kuttikkoḷḷa=ppeṟu[va*] dāgavum [ś]e-
68. nnīrppodiviṉai śeyyādadāgavum annīraḍaittuṇṇap peṟuvadāgum(gavum)
69. iyvvāykkāl aṉṉiyar kuṟaṅgaṟuttuṅ kuṟṟēttam paṇṇa(ṇi)yuṅ ku-
70. ḍainīreṟi(ṟai)kkavum peṟādārāgavum ibrahmadēyattirk=ēri nīr-ēṟkum=aḷavum-ēṟṟu=k-
71. kōkkum-aḷav[u]nkōkka=kkaraiyaṭṭikoḷḷa-ppeṟuvadāgavuṅ cuṭṭ-ōṭṭāl māḍa-mā-
72. ḷigai eḍukka-ppeṟuvadāgavum turavu-kiṇar=iḷikka-pperuvadāgavum kāvu[m*]
73. teṅgiḍa-ppeṟuvadāgavum peruṅ-cekkiḍa-ppeṟuvadāgavum tamaṉagamum iruvēriyu-
74. m śeṅkaḷunīrum-uḷḷittaṉa naḍappeṟuvadāgavum i-brahmadē[ya*]tt-ellaiyil-iṭṭa teṅ-

75. gum paṉaiyum=ivargaḷ maṉam-iṉṟi iḷvar-ēra-ppeṟādārāgavum ivvagaip-paṭṭa vyava-

76. staiyiṉōḍu Pṛthi(thvi) mahādēvi-caturvēdimaṅgalam-eṉṉum pērāl Nal-

77. kū[r*]naṟ pāppa[r*] aymbattu nālvarkkum brahmadēyamāy śarvva-parihāramā[y]

Fifth plate : Second side

78. paradatti śeṉṟadu [ı*] idu Perumpiḍugu Pallavēśvaragṛhattiruku=ttēvadā-[ṉa]-

79. mādaṉamaiyill=idaṉṟalaimāṟu innāṭṭu=pPa[rū]galūr Perumpiḍugu Pal-

80. lavēśvaragṛhattirku=ttēvadāṉamākki i-Pṛthivimahādēvicaturvvēdima-

81. ṅgalamāyiṉa Śiṟṟūr pañcavāran-kaṭṭiṉa eḷunūṟṟan(raim)padiṉ kāḍi[y*]-um Pa-

82. ḷaiyaṉūr=tTiruvālaṅkāṭṭu Mahādēvarkku dēvadāṉamāy [agra]muṉ-

83. badāyiṟṟu Pṛthivi-mahādēvi-catur[vē*]dimaṅgalattu Māhā(Mahā)dēvar paṅg-o-

84. ṉṟu Mā(Ma)hāviṣṇukkaḷ paṅg-oṉṟu Vatsa-gōtrattu Āpastambha-sūtrattu Ku-

85. ṇḍūr Veṇṇimādi-kkramavittar paṅg-oṉṟu Bhāradvāja-gōtrattu Āpas-tambha-

86. sūtrattu-kKārambiccettu Bhavasvāmi-daśapuriyar paṅg-oṉṟū Ātraya-gōtrattu Āpa-

87. stambha-sūtrattu Iḷakantiṟattu Dēvaḍi-daśapuriyaṉ paṅg-oṉṟu Kāma-kāyana-gō

88. trattu Chandōga-sūtrattu-kKirāñcippiya-kkramavittar paṅ(n)goṉṟu-Gōtama-gōtrattu

Sixth plate : First side

89. Pravaccanna sūtrattu=kKoṟukōṭṭi Yaññyaśa-catu[r*]vēdibhaṭṭar paṅgoṉṟu

90. Gōtama gōtrattu Āpastambha-sūtrattu Iruṅkaṇṭik Kēśuvakkramavittaṉ paṅ-

91. goṉṟu Bhāradvāja-gōtrattu Āpastambha-sūtrattu Aṅgāṇa-cCankaranārāṇa-daśapuriya-

92. ṉ paṅgoṉṟu Kāmakāyana-gōtrattu Chandōga-sūtrattu Kirāñci [I]raviyaṇṇa-kkira-

93. mavittaṉ paṅgoṉṟu Bhāradvāja-gōtrattu Āpastambha-sūtrattu=cCāttūr-cCaṭṭi-
94. kumāra-kkiramavittaṉ paṅgoṉṟu Gōta=[1]Katyā=Ādampāttu Kumāraśa-[n]maṉ
95. paṅgu÷[1]Kuṭi=Āpa=Eṭṭukkūr Tiruvaḍikra=paṅgu÷Bhāra=Āpa=Kākkaṇḍūr-tTēvaḍikra=
96. paṅgu÷Viśva=Āpa=Nāṅgulai Śāmiaṇṇa paṅgu÷Bhāra=Āpa=Kārambiccettu
97. Uludayaca=paṅgu÷Bhāra=Āpa=Kārambicceṭṭu=cCēṭṭayakra= paṅgu ÷Bhāra=Ā-sū=
98. Jattai Vasantayakra=paṅgu÷Bhāra=Āpa=Kārambicceṭṭu=tTāmō-diraca=paṅgu÷
99. Vatsa=Āpa=Uruppiṭṭūr Rudraca=paṅgu÷Bhārgga=Jaimi=Kōḍaṉūr Gaṁ[gā]=paṅgu=

Sixth plate : Second side

100. Vatsa=Āpa=Ki[ru]ñcibhi Sama[ṇa]kka[re]ttayakra=paṅgu÷Kōśi=Āpa =Kuravaśiri-
101. tTaya-daśapuriyaṉ paṅgu÷Hāri=Āpa=p[Pāmbu]kiḷari Irēvayakra= paṅgu÷
102. Bhāra=Prāva=Kiḷinallūrc Cāttaśarmakra=paṅgu÷Bhāra=Āpa=Kumuṇḍi
103. li Addōṇakra=paṅgu÷Hāri=Gōdu=Ālikoṉṟai Dāsavēṭ[pai] paṅ-
104. gu÷Bhāra=Āpa=Kārambiceṭṭu Ayyakuṭṭikra=paṅgu÷Bhāra=Hira=Āta-
105. kūr Nambi Karibhaṭ=paṅgu÷Kōśi=Prāva=Pavakuri A[gni*]kumāraca bha=paṅ-
106. gu÷Vatsa=Chantō=Paṅgaṇūr Śrī[dha]ra-bha=paṅgu÷Kōśi=Prāva=Peru[m]baṟṟa-
107. puliyūr Dāmōdira-caḍa=paṅgu÷Kāśya=Prāva=Tiruccoguṇūr Kēśuva-[ca]-
108. ḍ=paṅgu÷Bhāra=Prāva=Cē[pā]gai Nāgaśarmmacaṭ=paṅgu÷Kāśya=Prāva=Aḷu-
109. ndūr Nārāyaṇakrama=paṅgu=Kōśi=Prāva=Kiḷinallūr Kāḷiśa[r*]ma-krama=paṅgu=

1. These symbols were used in the original.

110. Gōta=Prāva=Kiḷinallūr Nilankaṇṇi-krama=paṅgu÷Gōta=Āpa=[Pu]-llaṭ[ṭā]

Seventh plate : First side

111. Nīlakaṇṭa-krama=paṅgu÷Ātra=Prāva=Kiḷinallūr Kaṇṇiśa[r*]ma-krama-[=*] paṅgu [÷]

112. Śaṁku=Prāva=Iruṅkaṇṭi Paramā-bhaṭ=paṅgu÷Kuṭi Hira Niṟṟa-[ḍitōṟṟiyūr]-

113. krama=paṅgu÷Vatsa=Āpa=Irāyūr Śaṅkaranārā[ya*]ṇa-krama=paṅgu÷Bhāra=Āpa=[Śā. .]-

114. ndūr Śūlabhaṭṭaṉ paṅgu÷Kuṭi=Āpa=Koṭṭi Vabhanandi Śadivala-bhaṭṭaṉ paṅgu÷

115. Hāri=Kādu=Ōḍapuṟai Mādava-caturvvē=paṅgu÷Bhāra=Āpa=Śenti [ṟa]ttu Śa[ṭ]ṭika

116. māraśaḍaṅkavi paṅgu÷Bhāra=Kātyā=Vēṅgi Ṣaṭkumāra-bhaṭṭa=paṅgu ÷Sā-

117. ṁkṛ=Prāva Iruṅkaṇṭi Māṇikka Tiruvēdi paṅgu÷Hāri=Āpa=Kuravaśiri

118. Gōvinda-krama=paṅgu÷Bhāra=Prāva=Kiḷinallūr Nāka(ga)svāmi-bhaṭṭa paṅgu÷Bhāra=

119. Prāva=Kiḷinallūr Śāttaśarman paṅgu kāl Ātra=Prāva=Śeṟuppūr Śiṟṟi Ēva-

120. krama=paṅgu kāl Kāśya=Āpa=Iruṅkaṇṭi Nāraṇa-krama=paṅgu kāl Kāśya=

121. Prāva=Kiḷinallūr Tiṇḍiśarma-krama=paṅgu kāl Kāśya=Prāva[=*] Dāyaśarma-

Seventh plate : Second side

122. krama=paṅgu kāl ivvūr Mahādēvar paṅgu paṇi-śeyd=uṇṇa peṟṟā-

123. ṉ Ālaṅkāṭṭu Ācāriyaṉ magaṉ Dāmōdiraśarman [maṇḍaga]ppaṅgu=Ātra-

124. Kṣārapāṇi=Īykāṭṭu-kōṭ......yūraṉ paṅgu÷Pṛthivimādēvicaturvvē-

125. dimaṅgalattu madhyastan Tēvaṉ paṅgu÷Kāṣṭakāri Nambaṉ A[vanāpi]-

126. tapperutaṭṭāṉ paṅgu arai [ı*] [i]nnel eḻunūṟṟai-

127. mpadiṉ kāḍiyum eṇṇāḻik kālāl aḷakka paṇi-

128. ttōm ıı-

ABSTRACT

The Sanskrit portion of the grant gives the mythical genealogy of the Pallavas from Brahmā to Aśvatthāman through Aṅgiras, Bṛhaspati, Śamyu, Bhāradvāja and Droṇa and then mentions Pallava, Aśokavarman, Harigupta and Kāḷāryavarma. Then it narrates the historical names of the kings from Narasimhavarman(I) to Nṛpatuṅgavarman, the donor. The grant mentions that Narasimhavarman(I) created a sleeping temple (*śayyagṛha*) with stones in the midst of the ocean for Lord Viṣṇu. His son was Mahēndravarman(II) who was succeeded by Paramesvara(I) and was followed by Śrī Rājasimha (Narasimhavarman II) who built a temple of stone to Śiva at Kāñcī which was equal to Mount Kailāsa. From his was born Parameśvara (II) who was a veritable sun to the darkness of the armies of the enemies. His son(?) was Nandivarman (II) who was the flag of the family of the Pallavas and removed the dangers of the entire world. His son was Dantivarma who was equal to the Airāvata. His son was another Nandivarman (III) who was great amongst archers and a personification of all good virtues. Nṛpatuṅga is said to be the son of Nandivarman (III) through the daughter of a Rāṣṭrakūṭa king. He was a *tuṅga* or the great among all *nṛpas* or kings. The grant proceeds to mention Parañjaya of the Balikula (*i.e.* the Bāṇa king) who is described as the very sun or *Bhānumāli* of the sky of the Balikula. His wife was Pṛthivimāṇikka, described as the pleasant moon to the matted hair of Śaṅkara; the lightning in the sky; the Gaṅga of the heavens always engaged in the worship of the *dēvas* and *dvijas* etc.

It is stated that the queen requested her lord (*i.e.* Parañjaya) to granting some lands to the brāhmaṇas of the good qualities who prayed and sought after the queen. The king Pallavēndra was requested by Śailatrayēndra for land (obviously for the grant). The king granted the village Pṛthivimahādevi-caturvēdimaṅgalam obviously named after the queen to the brāhmaṇas. The executor (*ājñapti*) was Parañjaya himself. The portion ends with the mention of Kumāra, the composer of the *praśasti* and one Nampa of Kūpa who engraved the charter.

The Tamil portion of the grant states that at the submission of Kāḍupaṭṭi Muttarayaṉ and at the request of Kāḍupaṭṭi=tTamiḻappēraraiyaṉ, the king granted the village Śiṟṟūr[1] in Panmānāḍu, a s.d. of Maṇaiyiṟ-kōṭṭam, after changing the previous tenants, exclusive of the old endowments (*paḻaiyav=aṟamu*) and brahmadēya, to fiftyfour poor and good brāhmaṇas as *brahmadēya* after renaming it as Pṛthivimahādēvi-caturvēdimaṅgalam. The donees were granted several rights of enjoyment on the grant-village.

1. The gift village Śiṟṟūr *alias* Pṛthivimahādēvi-caturvēdi mangalam may be identified with the modern village Chittoor in the Arkonam taluk in the North Arcot district.

They were exempted from the imposition of the taxes such as *nāḍāṭci, ūrāṭci, vaṭṭi-nāḻi, puda-nāḻi, taṭṭuk-kāyam, iḻappūṭci, iḍaippūṭci, maṉṟupāḍu, taragu, taṟi, kūlam, nāḍukāval, ūḍupōkku, kallāṇak-kāṇam* and *kuśak-kāṇam* and were granted the privileges of using burnt bricks for their houses and mansions, planting cocoanut and palmyra trees, maintaining oil-presses, rearing *tamaṉagam, iruvēli* and *śeṅkaḻunīr* flower-plants.

Since the village Śiṟṟūr had already been a *dēvadāna* to Perumpiḍugu Pallavēśvara-gṛha, the village Parukalūr in the same *nāḍu* was named as a substitute *dēvadāna* to the same temple, and 750 *kāḍi* (of paddy) from Śiṟṟūr *alias* Pṛthivimahādēvi-caturvēdimaṅgalam collected as *pañcavāram* were granted as a *dēvadānam* to god Mahādēva of Paḻaiyaṉūr Tiruvālaṅgāḍu and the same to be used for feeding brāhmaṇas in the temple(?). The paddy was to be measured out with *eṇṇāḻikkāl.*

Among the boundaries (of the granted village) were mentioned Tāyandamēḍu, Paṇamāttu tank, Kāṭṭuppākkam, Maṇalūr and Kaḍumpaḻaiyaṉūr tank.

LIST OF DONEES

S.No.	*Gotra*	*Sutra*	*Residence*	*Name of donee*	*Shares*
1.	Vatsa	Āpastamba	Guṇṭūr	Veṇṇimādi-kramavittan	1
2.	Bhāradvāja	-do-	Kārāmbiceṭṭu	Bhavasvāmi Daśapuriyan	1
ˆ.	Ātreya	-do-	Iḻakkantiṟam	Dēvaḍi-daśapuriyan	1
4.	Kāmakāyana	Chandōga	Kirañjippi	——kramavittan	1
5.	Gautama	Prāvacana	Koṟukoṭṭi	Yajña-caturvēdibhaṭṭa	1
6.	-do-	Āpastamba	Irungaṇḍi	Kēśava-kramavittan	1
7.	Bhāradvāja	-do-	Aṅgāḷa	Śankaranārāyaṇa-daśapuriyan	1
8.	Kāmakāyana	Chandōga	Kirañji	Iraviyaṇṇan-kramavittan	1
9.	Bhāradvāja	Āpastamba	Śāttūr	Śaṭṭikumāra-kramavittan	1
10.	Gautama	Kātyāyana	Ādampāttu	Kumāraśarman	1
11.	Kuṭila	Āpastamba	Eṭṭukkūr	Tiruvaḍi-kramavittan	1
12.	Bhāradvāja	-do-	Kākkaṇḍūr	Dēvaḍi-kramavittan	1
13.	Viśvāmitra	-do-	Nāṅkulai	Śāmianna	1
14.	Bhāradvāja	-do-	Kārāmbicceṭṭu	Uḷudayan-caturvēdi	1
15.	-do-	-do-	-do-	Śēṭṭaya-kramavittan	1
16.	-do-	-do- (Āsvālāyana?)	Jattai	Vasantayan-kramavittan	1
17.	-do-	-do-	Kārāmbicceṭṭu	Dāmōdira-caturvēdi	1
18.	Vatsa	-do-	Uruppiṭṭur	Rudra-caturvēdi	1

S.No.	*Gotra*	*Sutra*	*Residence*	*Name of donee*	*Shares*
19.	Bhārga	Jaimini	Kōḍaṉūr	Gaṁga	1
20.	Vatsa	Āpastamba	Kiruñci	Samaṇakkarēttaya-kramavittan	1
21.	Kōśika	-do-	Kuravaśiri	Taya (Tattaya?)-dasapuriyan	1
					1
22.	Hārita	-do-	Pāmbukiḷari	Irēvayan-kramavittan	1
23.	Bhāradvāja	Prāvacana	Kiḷinallūr	Śaṭṭaśarma-kramavittan	1
24.	Bhāradvāja	Āpastamba	Kumuṇḍili	Addōṇan-kramavittan	1
25.	Hārita	Gōduma	Ālikoṉṟai	Dāśavēḍa (ṭpai)	1
26.	Bhāradvāja	Āpastamba	Kārāmbiccetṭu	Ayyakkuṭṭi-kramavittan	1
27.	-do-	Hiraṇyakeśi	Ātakūr	Nambikāri-bhaṭṭan	1
28.	Kauśika	Prāvacana	Pavakkuri	A[gni*]kumāra-caturvēdi-bhaṭṭan	1
29.	Vatsa	Chandōga	Pangaṉūr	Śrī[dha]ra-bhaṭṭan	1
30.	Kauśika	Prāvacana	Perumpaṟṟa-puliyūr	Dāmōdira-caḍaṅgavi	1
31.	Kāśyapa	-do-	Tiruccōguṉūr	Kēśuva-caḍaṅgavi	1
32.	Bhāradvāja	-do-	Cēpāgai	Nāgaśarma-caḍaṅgavi	1
33.	Kāśyapa	-do-	Aḷundūr	Nārāyaṇa-kramavittan	1
34.	Kauśika	-do-	Kiḷinallūr	Kāḷiśarma-kramavittan	1
35.	Gautama	-do-	-do-	Nīlankaṇṇi-kramavittan	1
36.	-do-	Āpastamba	Pullaṭṭā(?)	Nīlakaṇṭa-kramavittan	1
37.	Ātreya	Prāvacana	Kiḷinallūr	Kaṇṇiśarma-kramavittan	1
38.	Sāṁkutāyana	-do-	Iruṅkaṇṭi	Parama-bhaṭṭan	1
39.	Kuṭila	Hiraṇyakēśi	Niṉṟaḍi(?)	Oṟṟiyūr-kramavittan	1
40.	Vatsa	Āpastamba	Irāyūr	Śaṅkaranārāyaṇa-kramavittan	1
41.	Bhāradvāja	-do-	Śāndūr	Śūla-bhaṭṭan	1
42.	Kuṭila	-do-	Kōṭṭi	Vabhanandīśavala-bhaṭṭan	1
43.	Hārita	Kādu	Ōḍapuṟai	Mādhava-caṭurvēdi	1
44.	Bhāradvāja	Āpastamba	Śentiṟam	Śa[ṭ*]ṭikumāra-caḍaṅgavi	1
45.	-do-	Kātyāyana	Vēṅgi	Ṣaṭkumāra-bhaṭṭan	1
46.	Samkru-tāyana	Prāvacana	Iruṅkaṇṭi	Māṇikka-tiruvēdi	1
47.	Hārita	Āpastamba	Kuravaśiri	Gōvinda-kramavittan	1

S.No.	Gotra	Sutra	Residence	Name of donee	Shares
48.	Bhāradvāja	Prāvacana	Kiḷinallūr	Nāgasvāmi-bhaṭṭan	1
49.	-do-	-do-	-do-	Śāttaśarman	$\frac{1}{4}$
50.	Ātreya	-do-	Śeṟuppūr	Śiṟṟi-Ēva-kramavittan	$\frac{1}{4}$
51.	Kāśyapa	Āpastamba	Iruṅkaṇṭi	Nārāyaṇa-kramavittan	$\frac{1}{4}$
52.	-do-	Prāvacana	Kiḷinallūr	Tiṇḍiśarma-kramavittan	$\frac{1}{4}$
53.	-do-	-do-	-do-	Dāyaśarma-kramavittan	$\frac{1}{4}$

No. 153

VALUVUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Vaḻuvūr, Wandiwash Taluk, North Arcot District.

On a slab set up near the sluice of the local tank.

References : *ARE*, 1908, no. 68; *SII*, xii, no. 62.

Language : Tamil.

Script : Tamil.

Date : R.Y. 6=*c.* A.D. 875.

TEXT

1. Śrī [॥*] Nirupatoṅgappōt-
2. taraiyarkku yāṇḍu ā-
3. rāvadu [।*] Vaḷagūril [A]ḻu-
4. ndūr-nāṭṭu Maṉṉār[maṅ]-
5. [galam=Aṟa]miḷippāruḷāṉ Vaḷagū-
6. r śeyivitta tūmbu [॥*][1]

ABSTRACT

Records the construction of a sluice (*tūmbu*) at Vaḷugūr by one Aṟamiḷippāruḷāṉ (of) Vaḷagūr (a resident) of Maṉṉārmaṅgalam in Aḻundūr-nāḍu.[2]

1. The inscription is engraved carelessly.
2. Aḻundūr-nāḍu is probably the same as Tiruvaḻundūr-nāḍu mentioned in inscriptions from Mayuram taluk, Thanjavur district.

No. 154

NARTTAMALAI INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Nārttāmalai, Kulattur Taluk, Pudukkottai District.

On the north base of the ruined *maṇḍapa* in front of the rock-cut Śiva temple.

References : *ARE*, 1904, no. 365; *IPS*, no. 19; *SII*, xii, no. 63; *JOR*, viii, 29-30.

Language : Tamil.

Script : Tamil.

Date : R.Y. 7 = *c.* A.D. 876.

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya Nirupatoṅga[vikramavanmaṟ]ku yāṇḍu ē̤āvadu [।*] Viḍēlviḍugu Mutta-
2. raiyaṉ magaṉ Śāttampaḻiyili kuḍaivitta Śrī kōyil [।*] iccirikōyilu-
3. kku muga-maṇḍagamum iṣavamum iṣava-kkoṭṭilum bali-ppīḍamum
4. śeyvittā[ḻ]Śāttā[m](tam) [Paḻiyili ma]gaḷ Mīṉavaṉ Tamiḻadiyaraya[ṉā]na Pāl-
5. laṉ Aṉantaṉukkup pukka Paḻiyili Śiṟiyanaṅgai [।*]
6. iccirikōilukku arccinā-bhōgattu[kku] Aṇṇal [vā]-
7. [yi]ṟ-kūṟṟattu=pPeruviḷattūr=cCavaiñ Cāttaṉ kāṇīyāṇa mūvēliyi-
8. l vi[lai] ko[ṇḍa] kāṟcēyyum evvagaippaṭṭa i[ṟai] idaṉāl vandadē
9. llām Kōviṉukkavippaduḷātu Śaviñ Cāttaṉum=ivaṉ vaḻiyilāru[m*] pe[ṟa]k-
10. [kaḍa] vadāgavum [।*] idu Śaḍai [ya*] ṉum [।*]
11. [i]ḍaiyūṟēdum paḍaṉmurai Kōvi-
12. [ṉu]kku varum irupatt-aiṅka [ḻa*]ñcu po-
13. ṉ taṇḍaṅkaḍava [rā]gavum [।*] Paṭṭuḍaiyā-

14. ṉ Uḷuttiraṉ Dēyabukkikku=cce-
15. yvittēṉ Paḷiyi-
16. li Śiṟiyanaṅgaiēṉ- [।*]
17. Paḷiyili-Ēśvarattup Pa-
18. ṭṭuḍaiyāṉ=Uruttiraṉ Dē-
19. yabu [kkik*]ku=cceyvit[ta]du [॥*][1]

ABSTRACT

Records that Śāttaṉ Paḷiyili, son of Viḍēlviḍugu-Muttaraiyaṉ, caused the excavation of the temple (*śrī-kōyil*) and that his daughter Paḷiyili Śiṟiya-naṅgai, the wife of Mīṉavaṉ Tamiḷadiyaraiyaṉ *alias* Pāllaṉ Aṉantan caused the *mugamaṇḍagam* (*mukha-maṇḍapa*), *Iṣavam* (*Riṣabha*), *Iṣavak-koṭṭil* (*Nandi-maṇḍapa*), and *balippīḍam* (*bali-pīṭha*) to be made for the temple. She also endowed ¼ *śey* of land, purchased from the *kāṇi* land of three *vēli* held by Śavaiñ Cāttaṉ of Peruviḷattūr in Aṉṉalvāyiṟ-kūṟṟam,[2] for *archanābhōga* to the temple, and entrusted it to Uḷuttiraṉ Dēyabukki, the priest (*paṭṭuḍaiyāṉ*) of the temple of god Paḷiyili-Īśvaram. It is stipulated that the taxes on the endowed land shall be borne by Śavaiñ Cāttaṉ and his heirs. Mentions also that those who cause obstruction to the charity (?) shall be fined 25 *kaḷañcu* of gold.

1. The record is badly engraved towards the end.
2. Comprised a portion of Kuḷattūr taluk in the Pudukkottai district.

No. 155

BAHUR PLATES OF NRPATUNGAVARMAN

Provenance : Bāhūr, Pondicherry.

References : *SII*, ii, 513-47; *EI*, iv, 180ff.; *Ibid.*, xviii, no. 2, 5-15; J. Dubreuil, *The Pallavas*; M. Vinson, 'Le College de Bahour an ixe siecle' *Memoires Orientaux* (Paris, 1905), 211-63; *TPC* (Tamil), 263-76.

Language : Sanskrit and Tamil.

Script : Grantha and Tamil.

Metres : *vv.* 1 & 7 *Drutavilambita* : *vv.* 15 & 31 *Vasantatilaka*; *v.* 32 *Āryā*; and *vv.* 3-6, 8-14 & 16-30 *Anuṣṭubh.*

Date : R.Y. 8=*c.* A.D. 877.

TEXT

First plate : First side

१. स्वस्ति श्री [: ।।*] दिशतुव [:*] श्रीयमंबुजलोचनस्त्रिदशमौलिनिघृ-

२. ष्ट पदाम्बुजः [१*] सकललोकभयंकर राक्षस प्रशमहेतुर[1]-

३. ज[ो*] मध[ु*]सूदनः ।। श्रीभर्तुश्शयनपरस्य नेत्रे यत्तेज[2] [:*] स्थितिलयसू-

४. तिहेतुः [।*] तन्नाभेरजनि समस्त बीजमब्जमात्मयोनिस्ततोभवत् ।। [२*]

५. अ[ं*]गिरास्तत उत्पन्नो लोकनाथच्चतुर्म्मुखात् [।*] ब्रहस्पतिस्ततो

६. मन्त्री शक्रस्य वलभोदिनः ।। [३*] ततश्शंयुस्ततो जेज्ञ भरद्वाजस-

७. माह्वयः [।*] ततो द्रोणो महेष्वासस्समेर शक्रविक्रमः ।। [४*] ततो

८. द्रोणान्महाबाहुस्सर्व्व[ा*]युधविशारदः [।*] अश्वत्थामा किलांशेन संब-

९. भूव पिनाकिनः ।। [५*] अश्वत्थाम्नस्ततौ राजा पल्लवाख्यो बभूव : [ह] [।*] र-

1. Read as प्रशमनेतुर by Hultzsch.
2. Read perhaps भून्तेज.

First plate : Second side

१०. रक्ष नवखण्डस्थान्भूपतीन् सकृषीवलान् ।। [६*] विमलकोंकणिकादि त-
११. दन्वयादजनि बृन्दमरि प्रमदानतम् [।*] निहितशासनमन्य नृपेष्वपि
१२. प्रियतमं जय घोषमनारतं ।। [७*] भुक्त्वा भुवं स्ववीर्येण चतुस्सा-
१३. गरमेखलां [।*] तत[:*]स्वर्ग्गविमानेन[1] गतेषु विमलादिषु ।। [८*] आ-
१४. सीत्पुरन्दरसमो राजा[2] द्दप[3] भक्तिर्म्मुर द्विपि(षि) [।*] त(द)न्तिवर्म्मा महाबाहु द्वित्ष्मा(क्ष्मा)-
१५. पाल मकुटानतः ।। [९*] धर्म्मेण पालनात(द)भूमिं कलावपि युगे नृपः । व-
१६. र्षणादपि दानस्य पर्ज्जन्य इव निर्बभौ ।। [१०*] आत्मनो भन्दियुक्तानां[4] य-
१७. मालय दिद्दक्ष्या । पाथेयमिव कृत्वारीन्पण्डानि[5] ।। विस[स*]र्ज्जयः ।। [११*] नन्दि-
१८. वर्म्मा महावाहुस्स[ं*]जातो तन्तिवर्म्म[ँ*]णः [।*] समरे विजिता भूमिरसहाये-

Second plate : First side

१९. न येन सः ।। [१२*] आसीच्छङ्खाह्वया देवी तन्वंगी नन्दिवर्म्मणः [।*] राष्ठ्र-
२०. कूट[कु]लेजाता लक्ष्मीरिव मुरद्विषः [१३*] क्षमावती धरित्रीव मा[तृ*]-वज्जगतः
२१. प्रया [।*] बभौ शंखाह्वया देवी राञ्ज [:*] श्रीरिवरुपिणी [१४*] तस्याम्
२२. बभूव मतिकान्तिकलादिमत्यां मान्यः कुलेनगुणवान्भूवनत्रये-
२३. शः [।*] उत्पद्यमानतपनाधिपतुल्य तेजा जिष्णुः कलावान्समरे[6]
२४. नृपतुंगदेवः ।। [१५*] यत्प्रसादाज्जि[ँ*]ता सेना पाण्डयेन समरे पुरा [।*]
२५. पारेरिचित्स राजाग्निर्द्ददाह रिपुसंहतिम् ।। [१६*] नृपतुंग इति ख्यातो

1. Read स्वर्ग्गं विमानेन.
2. To satisfy the metre, this word must be cancelled.
3. Read दृढ.
4. Read युक्तान्यान्.
5. Read काण्डानि.
6. Read perhaps कलापसमेर.

२६. बालोपि भुवनेश्वरः। ख्यातो न केवलम्भूमावमुष्मिन्नपि रामवत्

२७. ॥ [१७*] तस्योपकार संयुक्तो राञ्जः कुरुकुलोद्भवः [।*] वेशालि वंशमा-

Second plate : Second side

२८. र्त्ताण्डः प्रजानां शरणे रतः ॥ [१८*] शशिवत्तिलको लोके गाम्भीर्य्यादौ[1]

२९. समुद्रवत् [।*] सूर्य्य[ ]वद्रक्षणाल्लोकान्[2]लोकानानन्निलयो नृपः ॥ [१९*]

३०. तस्मात्तस्यो चितन्नाम निलैतांगीति देववत् [।*] अथकामुतरान्नाम प्र-

३१. त्यक्षत्वाद्विशांपतेः ॥ [२०*] ग्रामत्रयं स्वराष्ट्रे स(:) कुरुवंश विवर्ध-

३२. नः [।*] विज्ञाप्य नृपतुंगेशाल्लब्धमाज्ञप्ति पूर्व्वकम् ॥ [२१*] चेट्टु-

३३. प्पाक्कंफलाधारं ग्राममेकमथापरम् [।*] ग्रामः (म्) विद्या विळांगादि रेभा(फा)-

३४. न्त पदनामकम् ॥ [२२*] तस्माद् इरैप्पुणैच्चे[3]रिन्तृतीयं सर्व्व सम्पदं [।*] एवं

३५. ग्रामत्रयं लब्दम्विद्या[4]स्थानाय दत्तवान् ॥ [२३*] मन्दाकिनीं समायान्तीमूर्म्मि-

३६. वेग समाकुलाम् [।*] सबभार यथा देवो धूज [*] टिर्जटयैकया ॥ [२४*]

Third plate : First side

३७. विद्यानदी तथागाथा[5] छतुर्द्दिश[6] गणाकुला [।*] वागूर्ग्रमजुषां

३८. स्थानां व्याप्य यस्माद्व्यवस्थिता ॥ [२५*] ततूस्थानमेवं विदुषां विद्या-

३९. स्थानम्प्रचक्षते [।*] तेभ्यो दत्वा(तत्वा) स भूपालो ग्रामानाज्ञप्ति-

४० पूर्व्वकान् ॥ [२६*] हस्तिसञ्चारि सीमान्तानात्मानम्बहु मन्यते [।*] युक्तान्स-

४१. र्व्व[प]रीहारैरकरत्वेन रक्षितान् ॥ [२७*] आक्षाप्ति रुत्तमशीलस्त्रैलो-

४२. क्येश्वर पूजितः [।*] मन्त्री बृहस्पति प्रख्यो राज्ञ [:*] श्री तुगंवम्म(र्*)णः ॥ [२८*]

४३. आगामिनः प्रजापालान्याचते कुरुनन्दनः [।*] ध(र्म*)स्यैतस्य सामान्या-

1. The second part of the *au* of *ada* is engraved at the beginning of the next line.
2. Read लोकां.
3. The name of the village is given in Tamil characters.
4. Read लब्दमं विद्या.
5. Read आगाथा (TNS).
6. Read छातुर्द्दिश (TNS).

४४. त्पालनीय इति स्वयम् ॥ [२९*] दास[:*]स्थानस्य विद्याया वागूर्ग्रामि जुपाम-

४५. यम[1] [।*][2] कृतवान्शास्त्र[3] तत्वज्ञः प्रशस्तिन्नागयस्सु[कृ]त् [३०*] Kō-Viśaiya-Nṛ-

Third plate : Second side

46. patoṅgavarmmaṟku yāṇḍu eṭṭāvadu [।*] Vēśāli-pperaraiyaṉ viṇṇap-
47. pattāl Viḍēlviḍugu Kāḍupaṭṭi-tTamiḻapperaraiyaṉ āṇatti āga
48. Aruvā-nāṭṭu=kkīḻvaḻi-Vāgūr-nāṭṭu nāṭṭar kāṇga [।*] tan-nāṭṭu Śeṭṭu-
49. ppā[k*]kamum Viḷāṅgāṭṭāṅgaḍuvaṉūrum Iṟaippuṉaiccēriyu-
50. m=āga immūṉṟūrum paḻayav-aṟamum brahmadēyamum nīkki mu-
51. ṉ peṟṟārai māṟṟi yāṇḍu eṭṭāvadu Vāgūr vidyāsthāṉat-
52. tārkku vidyābhōgam=āga-ppaṇittōm [॥*] Tāṅgaḷum paḍāgi naḍan-
53. du kallum kaḷḷiyum n[ā*]ṭṭi aṟaiyōlai śeydu viḍutka(kka)v=eṉṟu
54. nāṭṭārkku=ttirumugam viḍa [॥*] nāṭṭār tirumugaṅ=gaṇḍu toḻudu talai-
55. [k]ku vaittu=ppaḍāgai naḍandu kallun=kaḷḷiyu=nāṭṭi aṟai[yōlai]

Fourth plate : First side

56. śeydu nāṭṭār viḍunda(tta)[4] aṟaiyōlai=ppaḍi nilattukk=ellai [।*] Viḷā-
57. ṅgāṭṭāṅgaḍūvaṉūrkkuñ=Jeṭṭuppākkattukkum=āga iraṇḍu ūrkkun=gī-
58. ḻpāṟk=ellai kāṭṭu ellaiiṉṉum Neṉmalippākkattu ellaiiṉ
59. mēṟkun=teṉpāṟk=ellai Neṉmalippākkatt=ellaiiṉṉun=Nelvā-
60. yippākkatt=ellaiiṉṉum Uṟattūr=ellaikku vaḍakkum mēlpā-
61. ṟk=ellai Māmbākkatt=ellaiiṉṉum iv-Viḷāṅgāṭṭāṅgaḍuvaṉū-
62. r-ppāṟ=piramadēyam=āiṉa aṟubadu śeṟuvukku=kkiḻakkum vaḍapāṟk=ellai Vā-
63. gūr=ellaiiṉ=ṟeṟkum [।*] Iṟaippuṉaiccērikk=ellai kīḻpāṟk=ellai natta-
64. m uḷḷiṭṭa kāṭṭukku mēṟkun=teṉpāṟk=ellai Neruñjikuṟumbiṉ ellai-
65. iṉ vaḍakku=mēlpāṟk=ellai Vāgūr=ellaiiṉ kiḻakkum vaḍapāṟk=ellai

1. The reading इमाम् would be more suitable.
2. Read कृतवाञ्चास्त्र (TNS).
3. Read तत्तवञ्ज: (TNS).
4. This word may be read as *viḍutaga*.

Fourth plate : Second side

66. Kiṟimāṉpātti ellaiiṉ=ṟeṟkum=āga ivviśaitta-peru-nāṉkellai-

67. gaḷilum=agappaṭṭa nilaṉ nīr-nilaṉum punśeyyum ūmam[1] ūr-irukkaiyu

68. maṉaiyu=maṉai-ppaḍappu=maṉṟuṅ=kaṉṟu=mēyi-pāḷun=kuḷamuṅ=kōṭṭaga[ra]-

69. muṅ=kiḍaṅguṅ=kēṇiyuṅ kāḍuṅ=kaḷarum ōḍaiyum uḍaipoum uḷḷiṭṭu nī[r]

70. pūśi neḍum paramb=eṟindu uḍumb=ōḍi āmai tavaḷndad=e[lla]-

71. m uṇṇilaṉ=oḷiviṉṟi Vāgūr vidyāsthāṉattārkku vidyā [bhō]-

72. bhōgam=āyi Vāgūrōḍe ēṟi Vāgūr peṟṟa parihāramum vyavaste(sthai) [yu]-

73. m peṟṟu sarvva-parihāram=āyi brahmadēyam=āyi=pparadatti śeṉṟa

७४. du ।। पुण्यंसमं कृतवताम् परिरक्षताञ्च तद्रक्षतेति नृपतिन्नृ

७५. पतुङ्गवर्म्मा (।*) आगामिनः क्षितिपतीन्पृ जत्रम मूर्द्धना मुकुन्दचरणाम्

Fifth plate : First side

७६. बुजशेखरेण ।। [३१*] ददितोदित तिलक [:*] सुवर्ण्णकृत्सर्व्व[शात्र]

७७. निष्णातः [।*] अलिखन्नृपतुंगाख्यः पल्लवकुल मूलभृत्योत्र ।। [३२*]

78. Kaccippēṭṭu Kīḻpaiśārattu Uditōdaya Peru[n*] taṭṭā[ṉ] magaṉ Mādēviperu-[n*] taṭṭā-

79. ṉ magaṉ Nṛpatuṅga[ṉ*] eḻuttu ।।

ABSTRACT

The Sanskrit portion of the grant records the mythical genealogy of the Pallavas from Brahmā to Aśvatthāman through Aṅgiras, Bṛhaspati, Śamyu, Bhāradvāja and Droṇa. From Aśvathāman came Pallava. It is stated that from the family of Pallava 'arose a group (of kings) commencing with Vimala and Koṅkaṇika'. Then came Dantivarman; his son was Nandivarman, whose wife was Śankhā of the Rāṣṭrakūṭa family; his son by her was Nṛpatuṅga. Nṛpatuṅga by whose favour the Pāṇḍya had obtained an army formerly, burnt a confederation of enemies in a battle on the further bank of the Arichit river. With this king's sanction, Mārtāṇḍa alias Nilaitāṅgi born in the family of Vēśāli, a descendant of the family of Kuru, granted three

1. Read *urum*.

villages in his own province (rāṣṭra) to the Vidyāsthāna at Vāgūr. Uttamaśīla, the minister of Tuṅgavarman (*i.e.* Nṛpatuṅgavarman) was the executor of the grant. Nāgaya, the servant of the Vidyāsthāna, composed the *praśasti.*

The Tamil portion records the royal order communicated to the nāḍu of Kīḻvaḷi-Vāgūr-nāḍu, a s.d. of Aruvā-nāḍu[1] informing them about the grant of the three villages of Śeṭṭuppākkam, Vīḷāṅgāṭṭāṅgaḍuvaṉūr[2] and Iṟaippuṉaiccēri in Vāgūr-nāḍu as *Vidya-bhōgam* to the Vidyāsthāna at Vāgūr in the eighth year of the king. The former tenants of the three villages were dispossessed and the earlier charities and *brahmadēyas* were excluded. The villages of Viḷāṅgāṭṭāṅgaḍuvaṉūr and Śeṭṭuppākkam bound by Neṉmalippākkam on the east, Neṉmalippākkam, Nelvāyilppākkam and Uṟattūr on the south, Māmbākkam and a plot of land called Arupadu-ceṟuvu on the west and Vāgūr[3] on the north. Iṟaippuṉaiccēri had as its boundaries Neruñjikuṟumbu on the south, Vāgūr on the west, Kiṟimāṉpātti[4] on the north and a forest on the east. The granted villages were attached to Vāgūr itself, thereby enjoying the *parihāra* and *vyavastha* enjoyed by Vāgūr and these were made *brahmadēya.*

Nṛpatuṅga, the son of Mādēviperundaṭṭāṉ who was the son of Uditōdaya-perundaṭṭāṉ a resident of Kīḻpaiśāram, near Kaccippēḍu inscribed the charter.

1. The territorial division Aruvā-nāḍu comprised the portion of Viluppuram taluk in the South Arcot district and Pondicherry division.
2. Viḷāṅkāṭṭāṅgaḍuvaṉūr is perhaps connected with Kaḍuvaūūr five kms. west of Bahur.
3. Vāgūr may be identified with the present village Bāhūr, fifteen miles south of Pondicherry.
4. Kiiṟmāṉpātti is now represented by Kiṟimāmbākkam six kms. north east of Bahur.

No. 156

TIRUVALANGADU INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tiruvālaṅgādu, Tiruttani Taluk, Chingleput District.

On the east wall of the first *prākāra* of the Naṭarāja shrine in the Vaṭāraṇyēśvara temple.

References : *ARE*, 1905, no. 460; *SII*, xii, no. 64.

Language : Tamil.

Script : Tamil.

Date : R.Y. 11=*c*. A.D. 880.

TEXT

1. Svasti Śrī [॥*] Kō-Niṛupatuṅgadēvarkku[1] yāṇḍu 11-āvadu [।*] itTēvar Dēviyār Kāḍavaṉmādēviyār
2. pakkal Īkkāṭṭu-kkōṭṭattu=kKākkalūr-nāṭṭu brammadēśam[2] Perumuḷaiūr sabhaiyār koṇḍa dan-
3. makaṭṭaḷaiyāl poṉ 108[3] ippoṉ nūṟṟ=eṉ kaḷañcukkum paliśaiy-āga=pPaḻaiyaṉūr-nāṭṭu Tiruvā-
4. laṅgāḍuḍaiyārkku āṭṭ=āṇḍu-tōrum śeyya-kkaḍava nivandam āṇḍuvarai aḷakku nel[4] kalam[5] -nittam ney
5. uri āḻākku ॥[6]

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1. This form of the name of the king is unusual and was probably introduced when the inscription was re-engraved in the reign of Kulōttuṅga-Cōḻa III.
2. Read *brahmadēyam*.
3. The number 108 is represented by a symbol.
4. The word *nel* is represented by a symbol.
5. The word *kalam* is represented by a symbol.
6. The record is engraved in characters of a later period after an inscription of Tribhuvaṉacakravartin Kōṉeriṉmaikoṇḍāṉ, who from the royal secretary Mīṉavaṉ Mūvēṇda-vēḷāṉ mentioned in it, may be identified with Kulōttuṅga-Cōḻa III, and has therefore to be presumed to be a copy.

ABSTRACT

Records that the *sabhā* or Perumuḷaiyūr, a *brahmadēya* in Kākkalūr-nāḍu,[1] (a s.d.) of Īkkāṭṭuk-kōṭṭam, received 108 *kaḻañcu* of gold, (weighed) by (the standard-weight called) *Daṉmakaṭṭaḷai*, from Kāḍavanmādēviyār, the queen of Nṛpatuṅga, and that as interest therefore, an endowment (consisting of) supply of 200 *kalam* of paddy per annum and one *āḻākku* of ghee per day shall be maintained each year to god Uḍaiyār of Tiruvālaṅgāḍu in Paḻaiyaṉūr-nāḍu.

1. Kākkalūr and Īkkāḍu after which the territorial divisions were named are found in Tiruvallur taluk, Chingleput district.

No. 157

MARUDADU INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Marudāḍu, Wandiwash Taluk, North Arcot District.
On a slab lying near the Big irrigation tank.

References : *ARE*, 1912, no. 417; *SII*, xii, no. 65.

Language : Tamil.

Script : Tamil.

Date : R.Y. 12=*c*. A.D. 881.

TEXT

1. Svasti Śrī [||*]
2. Kō-Viśaiya-Nṛpa-
3. tuṅgavarmmarku yā-
4. ṇḍu pannirandāva-
5. du [|*] Marudāṭṭ=ērik ka-
6. liñcu[1] śeyvit-
7. tu-ttūmbu putuk-
8. kuvittār Koṅgarai-
9. yar-Niṉṟaperu-
10. māṉ [||*]

ABSTRACT

Records that Koṅgaraiyar Niṉṟaperumāṉ[2] caused the construction of a weir (*kaliṅgu*) and the renovation of the sluice (*tūmbu*) to the tank at Marudāḍu.

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1. Read *kaliṅgu*.
2. The identity of Koṅgaraiyar Niṉṟa-perumāṉ is not verifiable. Perhaps he was from the Koṅgu country and a subordinate chief under the Pallava king.

No. 158

KAVERIPPAKKAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Kāvērippākkam, Arkonam Taluk, North Arcot District.
At the entrance into the Amman shrine in the Koṅkaṇīśvara temple.

References : *ARE*, 1905, no. 404; *SII*, xii, no. 67.

Language : Tamil.

Script : Tamil.

Date : R.Y. 15=*c.* A.D. 884.

TEXT

1. Nṛpatoṅgavarmma [rk*] ku .yāṇḍu patinaindāvadu[।*]Kā[vi]dipākkamum Avaṉinārā-
2. yaṇa-ccaturvvēdimaṅgalattu sabhaiyōm Ōḍappuṟai=kKāṇvīḻccil Ṣaḍaṅga-
3. viyār pakkal patiṉēḻu kaḻañcu poṉ-koṇḍu emm-ūr Tirumēṟṟaḷi-Aḍigaḷukku u-
4. ṇṇāḻigai-[p*] puṟam niśadi uḻakk=eṇṇai Māṇāya-nāḻi [yō] ḍokkum uḻakkiṉāl pagal[1]

ABSTRACT

Records (an undertaking) by the *sabhaiyār* of Kāvidipākkam *alias* Avaṉinārāyaṇa-caturvēdimaṅgalam,[2] (in respect of) 17 *kaḻañcu* of gold received by them from Ṣaḍaṅgaviyār of Kaṇvīḻccil in Ōḍappuṟai (that they would supply) daily one *uḻakku* of oil (measured) by the *uḻakku* equivalent to (the liquid measure called) *Māṇāya-nāḻi* as *uṇṇāḻigai-puṟam* to god *Tirumēṟṟaḷi-aḍigaḷ* (Viṣṇu) of their village.

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1. Continuation is lost. It is engraved in characters of the 11th century A.D. The stone bearing this record must have belonged originally to a temple of Viṣṇu (*Tirumēṟṟaḷi-Aḍigaḷ*) in the village and was probably shifted here at some later time.
2. The name Avaṉinārāyaṇa-caturvēdimaṅgalam must have been given to Kāvidipākkam after the surname of *Avaṉinārāyaṇa* borne by Nandivarman III.

No. 159

PARAMESVARAMANGALAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Paramēśvaramaṅgalam, Madurantakam Taluk, Chinglepul District.

On the slab near the Gaṇēśa image outside the Kailāsanātha temple.

References : *ARE*, 1912, no. 258; *SII*, xii, no. 68.

Language : Tamil.

Script : Tamil.

Date : R.Y. 15=*c*. A.D. 884.[1]

TEXT

1. Svasti Śrī [॥*] yāṇḍu padinaindā-
2. vadu [।*] Paramēśvaramaṅ[ga*]lattu Śai-
3. lēśvarattu Gaṇava(pa)ti-Bhaṭārarai vaiy-
4. ttu-kk[o]yill=eḍuppitt[ā]r Daṇḍiya-
5. ṅkiḻār Pāṇḍiyakramavittar brāhma-
6. ni Dēvaccāṇi tāṉ=eḍuppita taḻik-
7. ku arccanābhōgāmm=aga(m=āga) vaitta nel
8. mudal n[ā]rpadiṉ kāḍi [।*] ivaittil va-
9. rddhamānam koṇḍu tiṅgaḷnālvi[2]-
10. yum andi-viḷakkum arccanaiyu-
11. m [।*] ipparisu vaḻuvāmaiccey-

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1. The present inscription is dated simply in the 15th year but the king's name is not mentioned. Since the other face of the slab contains an inscription of Nṛpatuṅga dated in the 16th year which closely resembles the present inscription in its writing, this epigraph has been assigned to the reign of the same king.
2. Read *tiṅgaḷ nāḷ=avi.*

12. vōm=āga innāṟpatiṉ k[ā*]ḍiyum
13. koṇḍōm taḷi-yuḍaiyyāga[1] Śiva-
14. śatti Śivagurava Śivanakka Śivakāma Śi[2] [॥*]

ABSTRACT

Records the construction of a shrine (*kōyil*) and the setting up of the image of Ganapati-Bhaṭāra[3] in the temple of Śailēśvaram at Paramēśvara-maṅgalam, by a *brāhmaṇa* lady called Dēvaccāṇi, wife of Daṇḍiyaṅkiḻār Pāṇḍiyakramavittar. She also gifted a capital of 40 *kāḍi* of paddy as *arccanā-bhōgam* for the shrine from the income out of which four (?) food-offerings (*avi*) every month twilight lamp and worship (*arcanai*) (shall be maintained). The paddy was received by the temple priests (*taḷi-uḍaiyār*) who agreed to maintain the endowment without default.

1. Read *tāḷi-uḍaiyār*.
2. Probably a few more letters are wanting. The significance of these names is not clear. They were probably the *taḷi uḍaiyār* (temple priests), as stated in *l*. 13.
3. This gives the earliest reference to the setting up of the image of god Ganapati, during the Pallava period.

No. 160

TIRUVALANGADU INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tiruvālaṅgāḍu, Tiruttani Taluk, Chingleput District.
On the east wall of the first *prākāra* of the Naṭarāja shrine in the Vaṭāraṇyēśvara temple.

References : *ARE*, 1905, no. 461; *SII*, xii, no. 66.

Language : Tamil.

Script : Tamil.

Date : R.Y. 15=*c*. A.D. 884.

TEXT

1. Svasti Śrī [॥*] Kō-Nirupatuṅgadēvarkku[1] yāṇḍu 15-āvadu [।*] Ariganḍaperumāḷ pakkal Eyiṟ-kōṭṭattu-pPu[l]-vē
2. ḷūr sabhaiyār koṇḍu-kaḍava poṉ-30[2] ippoṉ muppatiṉ kaḷañcukkum paliśaiyāga=tTiruvālaṅgāḍu-
3. ḍaiyārkku ivvūr sabhayār śeyya-kkaḍava nimandam Uḍaiyārkku tiru-nandāviḷakku iraṇḍukku=pPirudimāṇi-
4. kkattināl nitta muṭṭāmal aḷakka=kkaḍava eṇṇai uri [॥*][3]

ABSTRACT

States that the *sabhaiyār* of Pulvēḷūr in Eyiṟ-kōṭṭam, received 30 *kaḷañcu* of gold from Ariganḍa-Perumāḷ, and as interest therefor, were required to measure out daily one *uri* of oil by the liquid-measure *Pirudimāṇikkam*, for maintaining two perpetual lamps to god Tiruvālaṅgāḍu-Uḍaiyār.

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1. This form of the king's name is unusal.
2. The number 30 is represented by a symbol.
3. This inscription is also a later copy of the original record.

No. 161

PARAMESVARAMANGALAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Paramēśvaramaṅgalam, Madurantakam Taluk. Chingleput District.

On the back side of a slab near the Gaṇēśa image outside the Kailāsanātha temple.

References : *ARE*, 1912, no. 257; *SII*, xii, no. 69.

Language : Tamil.

Script : Tamil.

Date : R.Y. 16=*c*. A.D. 885.

TEXT

1. Svasti Śrī [॥*] Nrpatungava-
2. rmmaṟkku yāṇḍu patiṉāṟāvadu [।*] Pa-
3. ramēśvaramaṅgalattu Śailēśva-
4. rattu Mah[ā*]-dēvarkku madhyāhna-vē[ḷai]-
5. yiṟ ṟiruvamudukku Maṇṇaiku-
6. ḍi Maṟamaḍakki-Viḻuppēraraiyar ma-
7. gan Nandi-Niṟaimadi Śailēśva-
8. rattu=kkaṇapperumakkaḷ-vaḻi kuḍut-
9. ta śempoṉ patiṉoru kaḻañci(cu) [।*] idaṉ
10. poliyūṭṭiṉā ṉiśadi nāḍuri(*nāluri*?) kuttal-ariśiyu-
11. m-oru piḍi neyyum-appōdu kāṭṭum viḷa-
12. kkiṉukku oru piḍi eṇṇaiyyu muṭṭāmai-
13. cceluttuvōm-āṉōṅ gaṇappe

14. rumakkaḷōm [।*] idu Mah[ā*]sabhai rakṣai [॥*1]

ABSTRACT

Records the gift of eleven *kaḻañcu* of gold entrusted to the *gaṇapperumakkaḷ* of (the temple called) Śailēśvaram by Nandi-Niṟaimadi, son of Maṟamaḍakki-Viḻuppēraraiyar of Maṇṇaikuḍi, for mid-day food-offerings to god Mahādēva of (the temple of) Śailēśvaram in Paramēśvaramaṅgalam. The *gaṇapperumakkaḷ* agreed to supply for it without default out of the interest on the gift-amount, four (?) *uri* of pounded rice, one *piḍi* of ghee and one *piḍi* of oil for the lamp lit on the occasion. The said gift was left (under the supervision) of the *mahāsabhā*.

1. On the side of the same slab are engraved the following lines:—

(1) ippa[ḍi]	(4) Śiṅgap-
(2) likhi-ttē-	(5) perunta-
(3) ṉ Śatturu-	(6) ccaṉeṉ [// *]

ABSTRACT

This document is caused to be by me, the great sculptor, (called) Śatturu-Śiṅgaṉ.

No. 162

TIRUVADI INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tiruvadi, Cuddalore Taluk, South Arcot District.

On the left of the entrance into the central shrine of Vīraṭṭā-nēśvara temple.

References : *ARE*, 1903, no. 35; *SII*, viii, no. 308.

Language : Tamil.

Script : Tamil.

Date : R.Y. 16(?)=*c*. A.D. 885.

TEXT

1. Svasti Śrī [॥*]
2. Tiruvīraṭṭāṉa-
3. m pudukki im-
4. Mahādēvarkku-
5. Nirupatoṅgaṟku
6. yāṇḍu padiṉ-
7. ṉā(ṉā)ṟāvadu mudal-
8. llā(lā)ga [।*] Muṉaippāḍi
9. Āṉmūr-nāṭṭu Pe-
10. ruṅkuḷattūr vā-
11. ḻum Muṉaippēra-
12. raiyar magaṉ Mu-
13. ṉaiya Kōṉ-I [ḷa]-
14. varaiyaṉ Tiru-
15. vīraṭṭāṉam pu-
16. dukki iddēvar-

17. kku nandāviḷak[kukku]
18. Adiaraiyamaṅ-
19. galattu nagaratattār-
20. kku=kkuḍutta po-
21. ṉ onbadu mā[ṟi]
22. eṇbadiṉ [ka]-
23. ḷaiñcu [mudal]
24. idanpa [liśai]-
25. yāl [l=iraṇ]-
26. ḍu nan [dāviḷa]-
27. kk(k)kukku nāḷvāy
28. [yuriy] neiy aḷa-
29. [ndu] kuḍuppō-
30. mā[ṉō]m tirukkōyi-
31. l=uḍaiyār kaiyile
32. [na]gara[t]tōm [।*] ivi-
33. ḷakku nandil Palmā-
34. [hē]śvara[r*]ka [ḍaiku]-
35. ṭṭa-ppeṟṟār[1] [॥*]

ABSTRACT

Records the renovation of (the temple of) Tiruvīraṭṭāṇam and the gift of 80 *kaḷañcu* of gold of nine *māṟi* fineness, for two perpetual lamps to god in the temple, by Muṉaiyakōṉ-Iḷavarayaṉ son of Muṉaipperaraiyar, a resident of Peruṅkuḷattūr in Āṉmūr-nāḍu[2] (a s.d. of) Muṉaippēḍi,[3] from the 16th regnal year of the king. The gift amount was entrusted to the *nagarattār* of Adiaraiyamaṅgalam who agreed to supply, in lieu of interest on the capital, daily one *uri* of ghee to the temple priests (*tirukkōyil-uḍaiyār*). In case of default *paṉmāhēśvaras* were authorised to collect the ghee.

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1. A few lines forming part of another inscription are engraved in continuation of this.
2. The village Āṉmūr mentioned in the record has been identified with the present Āmūr in the Tirukkoyilur taluk, South Arcot district. Āṉmūr-nāḍu comprised the portion of Cuddalore and Tirukkoyilur taluks in the South Arcot district.
3. The geographical division Tirumunaippāḍi occupied the area between the Peṇṇai and Gaḍilam rivers, extending from Milāḍu on the west upto Tiruvadi in Cuddalore taluk on the east. It is possible that Muṉaippāḍi was named after a group or community called Muṉaiyar.

No. 163

UTTARAMALLUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Uttaramallūr, Kāñchīpuram Taluk, Chingleput District. On the south wall of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1898, no. 63; *SII*, vi, no. 346.

Language : Tamil.

Script : Tamil.

Date : R.Y. 16=*c*. A.D. 885.

TEXT

1. [Sva]sti Śrī [॥*] Nṛpatoṅgavarmmar[k*]ku yāṇḍu padiṉāṟāvadu [।*] Uttaramēru-ccaturvēdimaṅgalattu Tirup-
2. pulivalattu Mahādēvar[k*]ku nandāviḷakkukkāga Ālappā[kka*]ttu kōyilāṉ Harinandi maṇavāṭṭi Bha[ṭā]-
3. riyēn kuḍutta poṉ padiṉmukkaḻañcu [।*] ipponnin poliyālē nandāviḷakk= erippa-
4. dāga kuḍuttēṉ [।*] idu rakṣippār vāriyapperumakkaḷ iddharam rakṣittār tiruvaḍi en talaimē-
5. [lā] ga [॥*]

ABSTRACT

Records a gift of 13 *kaḻañcu* of gold by Bhaṭāri, wife of Haranandi, the temple priest (*kōyilāṉ*) of Ālappākkam, for burning a perpetual lamp in the temple of Mahādēva at Tiruppulivalam in Uttaramēruccaturvēdimaṅgalam, out of the interest on the gift-money. The endowment was left under the protection of the *vāriyapperumakkaḷ* (of the village).

No. 164

KURAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Kūram, Kāñchīpuram Taluk, Chingleput District. On the north wall of the Kēśavaperumāḷ temple.

References : *ARE*, 1900, no. 33; *SII*, vii, no. 33.

Language : Tamil.

Script : Tamil.

Date : R.Y. 17=*c*. A.D. 886.

TEXT

1. Svasti Śrī [॥*] Kō-viśaiya Nirupatoṅgavikkirama-parumaṟkku yāṇḍu padi-[ṉ*] ēḻāvadu [।*] [Pa]ḍuvūrkkōṭṭattu Kārai-nāṭṭup Pallavanārāyaṇa-[śa] (ca)-turvēdimaṅgalattu [sa]bhaiyōm em[mū]r kaṟkayam irupattēḻāyiraṅ kuḻi... ikkōṭṭattu...Amaṉinārāyaṇa-[śa] (ca)turvēdimaṅgalamum [y]āḷuṅga[ṇā] tt[ā]ruḷ Śrī-Bhāḷēkka[ṇa] śarma-kramavitta[ṉu]m... rukku mūvāyiraṅ kuḻiyum [Krā]ñci=kKu[ma]raḍiccaḍaṅgavikku a-

2. y[y]āyiran ku[ḻi]yum Paśiṇḍi Gaṇaśanna-kramavittaṉukku mūvāyiraṅ kuḻiyum Nallūr=cCaṉṉa [Ā]diccaśarma-[mē vaḷi]...rikku irāyiran kuḻi [yum] Muḍumbai=cCappaḍi-kramavitta=cCōm[āśi]kku [ā]yiraṅ kuḻiyum ivar[tambi] Kāḷimaṇḍai-ccaḍaṅga[vi]kku āyiraṅ kuḻiyum...ṉukku īrāyiraṅ kuḻiyum Kumaṭṭūrcca.. -ccaḍaṅgavikku āyiraṅ kuḻiyum Magaśira Poṟkāḻi Bhaṭṭaṉukku āyiraṅ kuḻiyum......yiṟ irupattēḻu maṉaiyum pāḷ......

3. ppāḍi irupattēḻu [paṅ]gum maṟṟum Pañcāgamum-uḷḷa iḍattu ivvirupattēḻu paṅgiṉa[lu]m vanda nilamum immēṟcollappaṭṭa......m nilava[ḻi]yāl vilaip [po]ru[ḷ-a]ṟakkoṇḍu viṟ[ru]k[ku]ḍuttu=ccilālēkai śaydu-kuḍuttōm sa-bhaiyōm [।*] ivvirupatt=ēḻā[yiraṅ-kuḻiyum paṉṉi] ruccāṇkōlal

ABSTRACT

Registers the sale of land (in and around) a stone tank (*kaṟkayam*) measuring 27,000 *kuḻi* measured by a rod of 12 spans (*paṉṉiruśāṇkōl*) and 27

house-sites, after dividing it into 27 shares, to some members of the *āḷuṅgaṇa* of the village of Avaninārāyaṇa-caturvēdimaṅgalam (in Paḍuvūrkkōṭṭam), by the *sabhaiyār* of the village Pallava-nārāyaṇa-caturvēdimaṅgalam in Kārai-nāḍu, (a sub division of) Paḍuvūrkkōṭṭam, after receiving the entire amount due thereon from the former.

Those who received the plots are as follows :

S.No.	*Name of the donee*	*Share*
1.	Śrī-Bhāḷēkkaṇaśarma-kramavittaṉ (and others)	3,000 *kuḻi*
2.	Kumaraḍi-ccaḍaṅgavi of Krāñci	5,000 *kuḻi*
3.	Gaṇaśanna-kramavittaṉ of Paśiṇḍi	3,000 *kuḻi*
4.	Śaṉṉa Ādityaśarmaṉ (and others) of Nallūr	2,000 *kuḻi*
5.	Śappaḍi-kramavitta Śōmāśi of Muḍumbai	1,000 *kuḻi*
6.	Kāḷimaṇḍaic-caḍaṅgavi brother of Śappaḍi-kramavitta Śōmāśi	1,000 *kuḻi*
7.	(name lost)	2,000 *kuḻi*
8.	Śa[ṉṉa*]c-caḍaṅgavi of Kumaṭṭūr	1,000 *kuḻi*
9.	Poṟkāḷi-bhaṭṭaṉ of Magaśira	1,000 *kuḻi*

No. 165

KILUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Kiḻūr, Tirukkoyilur Taluk, South Arcot District.
On a rock in the *prākāra* of the Vīraṭṭānēśvara temple.

References : *ARE*, 1902, no. 297; *SII*, vii, no. 926.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18 = *c*. A.D. 887.

TEXT

1. Svasti Śrī [||*] Kō-Viśaiya Nirupatoṅgavikkirama-[varmaṟ*] kki [yā*]-ṇḍu padiṉṉ ṉ)eṭṭā-
2. [vadu] [|*] Milāṭṭu Kuṟukkai-kkūṟṟattu Tirukkōvallu(lū)r Tiruvīraṭṭā-
3. [ṉat]tu Mādēvar [ti]runandavanañceyvittum pūmara nāḍu[vu] vaittu-
4. [ni]r-iṟaikkavu[m*] tiruttavum iṭṭa Śūḍimaḍaiviḍuvāṉ-uḷḷiṭṭu mūva-
5. r=tTirukkōvalūr nagarattār vaḷi āṇḍu-varai [e]ṉ kaḷaicāvaga(āga)-
6. ...ṉ koṟṟum pu[ḍa]vaikkum poliūṭṭiṉāl śeñ(n)tālap-
7. ...palar kūṟṟa...M[ā]yilaṅgai Viśaiyanalluḷāṉāyi-
8. ṉa.........ṉ Māyāṉ vaitta poṉ Viḍēlvi-
9. ḍugu tuḷaiyiṭṭa śempoṉ muppattiru kaḷañcu [|*]
10. idu pa[ṉ*]māyēśvara rakṣai

ABSTRACT

Records a gift of 32 *kaḷañcu* of pure gold certified by the stamp *viḍēlviḍugu (viḍēlviḍugu tuḷaiyiṭṭa śempoṉ)*, by Viśaiyalluḷāṉ *alias*... Māyān of

Māyilaṅgai,[1] for setting up and maintaining a flower garden (*nandavanañ śeyvittum...... tiruttavum)*, to god Mādēvar of the temple Tiruvīraṭṭānam at Tirukkōvalūr in Kuṟukkaik-kūṟṟam, a subdivision of Milāḍu. The gift was entrusted to the *nagarattār* of Tirukkōvalūr who agreed to bear the expenses for providing wages (*koṟṟu*) and dress (*puḍavai*) for three labourers including Śūḍimaḍaiviḍuvāṉ engaged in the work of rearing and watering flower-plants, out of eight *kaḻañcu*, being the annual interest on the gift-amount.

1. May be identical with the village of the same name in the Tindivanam taluk of the South Arcot District.

No. 166

TIRUCHCHENNAMPUNDI INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tiruchchennampūṇḍi, Thanjavur Taluk, Thanjavur District.
On the second and third pillars in front of the Śaḍaiyar temple.

References : *ARE*, 1901, no. 303-A; *SII*, vii, no. 526.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18=*c*. A.D. 887.

TEXT

1. Svasti Śrī [॥*] Nirupa-
2. toṅgavarm-
3. ma(ma)ṟku yāṇḍu
4. 18 āvadu [।*]
5. Śrīkaṇṭapurat-
6. tu-dDēvaṉār ma-
7. gaḷ Nakkaṅ Kāḷi
8. Tirukkaḍaimuḍip-
9. Perumānaḍigaḷu-
10. kku=ttirunondā-
11. viḷakku(ki)ṉukku vai-
12. tta śempoṉ
13. paṉṉiru kaḷañcu
14. ippoṉ
15. Perumāṉa-
16. ḍigaḷ vāriga[r*]

17. Śrī kaṇṭa-
18. purattup-
19. Peruñcē-
20. riyār kaiva-
21. ḷi [।*] idaṉ
22. poliśaiy
23. niśadi uḻakku [।*]
24. idu Paṉmā-
25. hēśvarā ra-
26. kṣai [॥*]

ABSTRACT

Records a gift of 12 *kaḻañcu* of gold to god Perumānaḍigaḷ of Tirukkaḍaimuḍi, by Nakkaṅkāḷi, daughter of Dēvaṉār of Śrīkaṇṭapuram(?) for a perpetual lamp to be lit daily with one *uḻakku* (of ghee). The gift amount was entrusted to the temple committee (*perumānaḍigaḷ vāriga*) of Peruñcēriyār in Śrīkaṇṭapuram.

No. 167

TIRUVADI INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tiruvadi, Cuddalore Taluk, South Arcot District.
On a pillar in the *ardha-maṇḍapa* of the Tiruvīraṭṭānēśvara temple.

References : *ARE*, 1921, no. 360; *SII*, xii, no. 71.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18=*c*. A.D. 887.

TEXT

1. Svasti Śrī [॥*] Nṛpato-
2. ṅgapanmaṟku [yāṇḍu]
3. padineṭṭāvadu [।*] [A]-
4. di[ya] raiyamaṅga-
5. lattu Tiruvīraṭṭā-
6. nattu-Mahādēva-
7. rkku[P]āṇ-
8. ḍi Varaguṇa-Mahārā-
9. jaṉ kuḍutta poṉ
10. aññūṟṟ-eḻupatiṉ ka-
11. ḻañcu [।*] ippoṉ koṇ-
12. ḍu kaḍavōm Adiyarai-
13. yamaṅgalattu nagara-
14. ttōm [।*] ippoṉṉi-
15. l irunūṟṟu-ttoṇṇū-
16. ṟṟuk kaḻañcu poṉṉā-

17. l paliśaiyāl niśadi
18. (damaged)
19. (damaged)
20. ...[mun]nā[ḷi uri]-
21. kkum[mēr]ṟi pa[diṟ]-
22. [ṟu]-nāḻi ari[śiyum]...
23. poḻudukku uri pacca-
24. payaṟṟupparuppu kum-
25. māyam=uḷḷitta añcu-kā-
26. yum poḻudu puḷi[ṅkaṟi]-
27. kku uḻakku tayirum po-
28. ḻudu kaṟikku kā-
29. yamm=iru-cce[vi] (ḍa)[1] ḍu[m*]
30. poḻudu kaṟi tu[mi]kka-
31. ccevi[ṭ[1]]ḍu ne[y*] yum

Second face

32. nivēdikka naṟune-
33. y podu uḻakkā-
34. ga nālu poḻudukku-
35. mmēṟṟi ney nāḻi
36. nivēdikka poḻudu-
37. kkuṉ tayir uri nālu-
38. poḻudume [॥*]

ABSTRACT

Records a gift of 570 *kaḻañcu* of gold by Pāṇḍi Varaguṇa-Mahārājaṉ[2] which was received by the *nagarattār* of Adiyaraiyamaṅgalam who agreed to

1. Superfluous.
2. He was a contemporary of and probably a subordinate under, Nṛpatuṅgavarman.

provide out of the interest on 270 *kaḻañcu* of gold the specified items of rice etc., for food offerings to the god Mahādēva at Tiruvīraṭṭāṉam of Adiyaraiya-maṅgalam. The specified items of food-offerings include, ten *nāḻi* of rice, one *uri* of green-gram, five vegetables inclusive of *kummāyam*,[1] one *uḻakku* of curd for *puḷiṅkaṟi*,[2] two *śeviḍu* of asafoetida and one *śeviḍu* of ghee for frying *kaṟi*, one *nāḻi* of pure ghee for offering and one *uri* of curd for each of the four services.

1. Seems to be a sweet dish made of greengram and jaggery.
2. Prepared with pepper, mustard, cumun, sugar, tamarind, curd, horse-gram and plaintain-fruits.

No. 168

TIRUVORRIYUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tiruvoṟṟiyūr, Saidapet Taluk, Chingleput District.

On a slab in the verandah round the central shrine of the Ādhipurīśvara temple.

References : *ARE*, 1912, no. 162; *SII*, xii, no. 70 and plate vi.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18=*c.* A.D. 887.

TEXT

1. Svasti Śrī [॥*] Ko-Viśai-
2. ya Nṛpatuṅgavarmmakku
3. yāṇḍu patineṭṭāvadu [।*]
4. Tiruvoṟṟi[yū]r-ppuṟattu
5. Maṇali sabhaiyōm [।*]
6. emmūr-uḍaiya Mahādē-
7. varkku Umbaḷa-nāṭṭu Viḍē-
8. lviḍugu-Pallavarai
9. yar[dēvi]yāri[ṟ]Paḷiya-
10. [n]Pilli kuḍutta po-
11. ṉ ūr-kkaṟ cemmai
12. [ayṅ][1] kaḻañcu [।*] i-
13. [y][poṉ-ayṅka][1][ḻañcu po*]-
14. ṉ koṇḍu śelutta-
15. kkaḍavōmāyiṉa pariśa-

1. Engraved over an erasure.

16. ś=ā(śā)vadu [ı*] śen-neṟ kutta[ṟ]
17. paḻavariśi karu-nāḻiyiṉā[l*]
18. nānāḻiyum uḻakku ne-
19. yyumām-ā(m-a)ḍukk-ilaiyu[m]=ai-
20. ndu k[ā]yum nālu-paḷa[mu*]m saṅ-
21. kiranti-tōṟum muṭṭāmai
22. ni[lai]-ppoliyūṭṭāgātti-
23. nka ḍōṟumāga kuḍup-
24. pōmāṉōm [ı*] muṭṭuvatā-
25. yiṟ dharmmādhanattu niśadi nā[lē]-
26. [kāl]kāṇam paḍuvōm-
27. māṉōm [ı*] paṭṭum po-
28. liyūṭṭu muṭṭāmai [Caṉ][1]-

ABSTRACT

States that the *sabhā* of Maṇali (a suburb of) Tiruvoṟṟiyūr received five *kaḻañcu* of gold, the fineness of which was tested with the (village-touchstone) (*ūrkkaṟ-cemmai*), endowed to god Mahādēva of the village by Paḻiyaṉ Pilli, one of the queens of Viḍēlviḍugu-Pallavaraiyar of Umbaḷa-nāḍu[2] and agreed to provide without default four *nāḻis* of well pounded old rice by the (standard measure called) *karu-nāḻi*, one *uḻakku* of ghee; one *aḍukku* of betel-leaves, five areca-nuts and four plantains, for offerings on the day of *śaṅkrānti* as fixed interest (*nilaippoliyūṭṭu*) every month. On default, they also agreed to pay a daily fine of $4\frac{1}{4}$ *kāṇam* to the *dharmāsanam*.

1. The slab is broken at the place and the continuation of the inscription is lost.
2. The territorial division Umbaḷa-nāḍu includes the region round the present Vēdāraṇyam in the Tirutturaippundi taluk in Thanjavur district.

No. 169

KAVERIPPAKKAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Kāvērippākkam, Arkonam Taluk, North Arcot District.

On a stone built into the north wall of the *maṇḍapa* in front of the central shrine in the Varadarājaperumāḷ temple.

References : *ARE*, 1905, no. 394; *SII*, xii, no. 82.

Language : Tamil.

Script : Tamil.

Date : R.Y. 1[.]=*c*. A.D. 879-88.

TEXT

1. Svasti Śrī [॥*] Nirupa[1]toṅgavarmma[r*]kku yāṇḍu pati . . .
2. vadu [।*] Paḍuvūr-kkōṭṭattu[2] Māṅgāḍu-nāṭṭu Viḍelviḍugu[2] . . .
3. yamattu sabhaiyōm[3] i-kkōṭṭattu=kKāvidippā . . .
4. ya Ama(va)ninārāyaṇa-ccaturvedimaṅgalam ya(ā)lu . . . .
5. tār-uḷ Aṅganācca[n](yai) Vasantayājiyār pa[4]

ABSTRACT

Mentions the *sabhā* of Viḍēlviḍugu ..in Māṅgāḍunāḍu, a sub-division of Paḍuvūr-kkōṭṭam.[5] (seems to record a gift by) Aṅgāṇaccanyai Vasantayājiyār one of the *āḷuṅgaṇattār* of Kavīdippā[kkam] *alias* Avaninārāyaṇa-ccaturvēdimaṅgalam in the same *kōṭṭam*.

1. The letter *pa* is engraved below the line.
2. The letter *ḍu* is engraved below the line.
3. The letter *m* is engraved below the line.
4. The inscription is incomplete.
5. The territorial division of Paḍuvūrk-kōṭṭam comprised of the area round about Arkonam, Walajah, Vellore and Gudiyattam taluks in the North Arcot district.

No. 170

PILLAIPPAKKAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Piḷḷaippākkam, Sriperumbudur Taluk, Chingleput District. On a slab built into the steps of the Kāḷi temple.

References : *ARE*, 1929-30, no. 175; *SII*, xii, no. 72.

Language : Tamil.

Script : Tamil.

Date : R.Y. 20=*c*. A.D. 889.

TEXT

1. Svasti Śrī [॥*]
2. Nṛ(ru)pa[to]ṅ-
3. ga[r]kku yāṇ-
4. ḍu irupatāva-
5. du [।*] ivvūṟṟa
6. [la]ttu [ne]ll-a
7. [ṭ]ṭuvār Gaṅgai-
8. iḍai Kumari-
9. yiḍai-ccey-
10. tār ceyta-
11. pāvam paḍuvā-
12. r [।*] [ne]ll-aṭṭi-
13. ṉārum-aṭṭav-uḍaṉ-
14. paṭṭāruñ . .

15. ta . . .

16. . . . .[1]

ABSTRACT

Contains an imprecation that those who dumped paddy in the *talam* (premises) of the village shall incur the sin of those who committed sin between the rivers Gaṅgai and Kumari. Mentions those who dumped paddy or those who agreed for the dumping. (Shall incur the same sin?)

1. Letters at the end of the inscription have been chiselled away.

No. 171

KANDIYUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Kaṇḍiyūr, Thanjavur Taluk, Thanjavur District.
On the north wall of the central shrine in the Vīraṭṭānēśvara temple.

References : *ARE*, 1895, no. 17; *SII*, v, no. 572.

Language : Tamil.

Script : Tamil.

Date : R.Y. 21=*c*. A.D. 890.

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya Nirupatoṅgavikkiramaparuma-
2. ṟku yāṇḍu 21 āvadu [।*] avvāṇḍu Ārkkā-
3. ṭṭu-kkūṟṟattu brahmadēyan TirukKaṇḍiyūr
4. sabhaiyōm [।*] ivvūr-ccēri Viśaiyanal [lu]-
5. ḻāṉ Māṟaṅkāḷiyiḍai koṇḍa dīpam-oṉṟu-
6. kkuccempoṉ śambirāṇi-ppaḷaṅkā[śi]-
7. ṉōḍu=raiy-oppadu ūrāḍukallāl[1]
8. ṉūṟ [ṟo] ru [ba] tiṉ kaḷañcu [।*] ivvūr Kāḷābhaṭāriyā-
9. rkku oḻukkavippuṟamāgap pattu-cce[yyum]o-
10. ḻukkuppuṟamāga orumā-cceyyum [āga padiṉo]-
11. rumā-cceyyum eṅgaḷ brahma..............
12. ṟukkuḍutta nilattuk kellai Tā[ṉai]......
13. rañ Śēndanum iva-
14. ṉ [tambi Di]v[ā*]kara Nak-

---

1. Here there is a symbol representing 110.

15. kaṉu......gaḷ nilattu-
16. kku=[kkiḻa]kkum paḻaiya-
17. taḷid dēvadānamāṉa
18. nilattukku=tteṟkum
19. iddēvadāna nilat-
20. tukkum Vaḻiñcivāyk-
21. ku mēkkum Vaḻiñcivāy-
22. kku vaḍakkum ivviśain-
23. da perunāṉkellai-
24. yil-agappaṭṭa nilam o-
25. ṭṭaiccey muṟṟum [।*]
26. iṉṉam=idaṟkēy viṟ-
27. kiṉṟa nilattu[k*]k=ellai
28. [ū]ruḍaiya Perumāṉaḍi-
29. gaḷ [ve]lip Peruñcey-
30. yil=āḷkiṉṟa nilattukku=
31. kkiḻakkuṁ Kāmakkāṉi [Salā]-
32. gaṉ Tirumaḻavāḍiyun tambi-
33. māruṁ Kāmakkāṉi Śēnda[ṉ]brā-
34. hmaṉi Divākaraṉ pun[ḍu]m ni-
35. lattukkut teṟku Tāṉaiṅ[da]-
36. ṉ Vāsudēvaṉ Taḷaiyaṉun-
37. Tāṉainda[ṉ] Dā[mō]dira[n] [Vā]-
38. sudēvabha[ṭṭa]ṉum Mōsidē-
39. vaṉ Tiruve[ṅ](ṉ)kāḍaṉ śrīdha-
40. nam pe[ṟṟa] nilattukkum Bālā-
41. śiriyaṉ [ce]ṭṭi Mādēva nilat-
42. tukkumē aṉaivāykkālu-
43. kkum ivvēlip peruñ-cē
44. y pāyavum vāravumāga
45. vaicca a[rai][kko][ṭṭiva]-
46. [yk]kālukku vaḍakku . . .
47. . . . m . kkum [।*] [ivviśai] t-

48. ta[pe]runāṉke[llaiyill=a]-
49. gappaṭṭa nilan taḍi yira-
50. [ṇ]ḍu [ı*] ni[laṅ ka]ruttāga u-
51. ṇṇılamoḻiviṉṟi ō-
52. ṭṭai-cceyyum vēlip
53. peruñ ceyyi[l]kiḻakkaḍai-
54. yavūmāga aḷa[n]du araiyē-
55. yorumā cceyyum oḻu-
56. [kkavi] ppuṟamum=[o]ḻukku-
57. ppuṟamum a[r]ccañabhōga-
58. mumāga inni[la*]ttāl [pañcavā]-
59. ramum eccōṟum nēr[v]ā-
60. yamum veṭṭi vēdiṉaiyu-
61. ñ ceṉṉirppodivi[1]-

ABSTRACT

Records the sale of eleven *mā* of land by the *sabhaiyār* of Tirukkaṇḍiyūr, a *brahmadēya* in Ārkkāṭṭuk-kūṟṟam[2] out of which 10 *mā* was (assigned) for *Oḻukkavippuṟam* and one *mā* for *Oḻukkuppuṟam* as *archchanābhōga* to goddess Kāḷābhaṭāriyār of the village, and the remission of taxes such as *pañcavāram*, *eccōṟu*, *nellāyam* (?) *veṭṭi*, and *vēdiṉai*, *śeṉṉırppodivi(nai)* etc. Mentions that the *sabhaiyār* received 110 *kaḻañcu* (of gold) weighed by the village stone-weight, the fineness of which was equivalent to that of *śambirāṇippaḷaṅkāśu*[3] made of pure gold, for a lamp from Viśaiyanalluḻāṉ Māṟaṅkāḷi, a resident of the village quarter (*cēri*). Refers to the land of Bālāśiriyaṉ Śeṭṭimādēvāṉ while mentioning the boundaries of the land sold.

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1. The inscription is left unfinished.
2. The territorial division Ārkkāṭṭukkūṟṟam comprised of some portions of the present Thanjavur taluk.
3. This record provides an early reference to the coin *Śambirāṇip-paḷaṅkāśu* which was evidently current in the Thanjavur district.

No. 172

KILUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Kīḻūr, Tirukkovilur Taluk, South Arcot District.

On the north wall of the *maṇḍapa* in front of the central shrine in the Vīraṭṭānēśvara temple.

References : *ARE*, 1902, no. 277; *EI*, vii, 139-40.

Language : Tamil.

Script : Tamil.

Date : R.Y. 21=*c*. A.D. 889-90.

TEXT

1. Svasti Śrī [॥*] Kō-Vijaiya Nirupatoṅga-vikramaṟkku yāṇḍu 21-āvadu [।*] Milā-
2. ṭṭu-kKuṟukkai-kkūṟṟattu Tirukkōvalūr Tiruvi(vī)raṭṭāṉattu Mahādēvarkku natnā(ndā)-viḷa-
3. kkiṉukku Veṭṭuvadaraiyarkku aṟāmuṉṉum[1] Naṉṉaṉ Koṟṟaṉ kuḍutta poṉ
4. 12 ḷa[2] [।*] paṉṉiru-kaḷañcin paliśaiyālēy iravum pa[ga*]lum oru-nondā-viḷak-
5. k=erippōm-ānom Tirukkōvalūr nagarattōm candr=Ādittaval [।*] idu PanMā-
6. hēśvara-rakṣai [॥*]

1. *arām* is perhaps a poetical form of *aṟam* 'charity' (*Cg*: *paḍām* and *kaḍām* for *paḍam* and *kaḍam*).
2. An abbreviation for *kaḷañcu*.

ABSTRACT

Records a gift of twelve *kaḻañcu* of gold by Naṉṉaṉ Koṟṟaṉ, a servant (aṟām-uṇṇum) of Veṭṭavadaraiyar,[1] for a perpetual lamp in the temple of Tiruvīraṭṭāṉattu-Mahādēvar at Tirukkōvalur in Kuṟukkaik-kūṟṟam, a sub-division of Milāḍu. The gift was entrusted to the *nagaram* of the village.

1. Also figures in the inscriptions from Tiruchcheṉṉampūṇḍi and Tirukkōḍikāval dated respectively in the 22nd and 24th years of the reign of the king.

No. 173

KILUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Kīḻūr, Tirukkovalur Taluk, South Arcot District. On a rock in the *prākāra* of the Vīraṭṭānēśvara temple.

References : *ARE*, 1902, no. 303; *EI*, vii, 140.

Language : Tamil.

Script : Tamil.

Date : R.Y. 21=*c.* A.D. 890.

TEXT AND ABSTRACT

See no. 172 above.[1]

1. Seems to be a duplicate of the above record.

No. 174

KURAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Kūram, Kāñchīpuram Taluk, Chingleput District.
On a pillar in the Kēśavaperumāḷ temple.

References : *ARE*, 1900, no. 37; *SII*, vii, 39.

Language : Tamil.

Script : Tamil.

Date : R.Y. 21=*c*. A.D. 890.

TEXT

1. Svasti Śrī [॥*] Nrpato-
2. [ṅgarkku] yāṇḍu iru-
3. pattoṉṟāvadu [।*]
4. Kūrattu sabhai-
5. y[ō]m-eḻuttu [।*] Ō-
6 ymā-n[ā]ṭṭu Perā-
7. yūr-nāṭṭu Nallā-
8. yūr Peruñci......
9. ......pakkal nāṟ-
10. kaḻañcu po...
11. ....i-
12. ...śāṉa......ru-
13. ṭṭa........
14. kaḻit........
15. ṇḍa muppadu...
16. to 20 (damaged) .
21. ṭṭiy=ūṭṭuvada . .

22. ttōm ūṭṭā . .
23. vidaṉāl vanda...
24. . . avvavv-āṭṭai.. ...
25. ... kayāgap paṉit-
26. [tō]m [।*] sabhaiyō[m] . .
27. ppaṉikka veḻudi...
28. ivvūr [ma] dhyasthan..
29. . . vinīta[n]e[n]...
30. ṭṭippōttaṉ.. [1]

ABSTRACT

Seems to register an undertaking given by the *sabhaiyār* of Kūram, to Peruñci...of Nallāyūr in Perāyūr-nāḍu, a sub-division of Ōymānāḍu,[2] in respect of four *kaḻañcu* (of gold) received by them (obviously for a charity) from the latter. The document was written by the *madhyastha* of the village......vinītaṉ (*alias*)...ṭṭippōttaṉ at the request of the *sabhaiyār*.

1. The inscription is very much damaged.
2. The territorial division ōymā-nāḍu comprised of the present Tindivanam taluk of South Arcot district.

No. 175

TIRUCHCHENNAMPUNDI INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tiruchche̤ṉ̤ṉampūṇḍi, Thanjavur Taluk, Thanjavur District. On a pillar in front of the Śaḍaiyar temple.

References : *ARE,* 1901, no. 300; *SII,* vii, 521.

Language : Tamil.

Script : Tamil.

Date : R.Y. 22=*c.* A.D. 891.

TEXT

1. ....
2. KōViśaya-
3. Nirupato-
4. ṅgavikki-
5. ramaparuma-
6. [r*]kku yā[ṇ*]ḍu
7. i[ru*]battira[ṇ*]ḍā-
8. vadu [।*] Tiru-
9. [k*]kaḍaimu[ḍi]-
10. Mahā-
11. dēva-
12. [r*]kku Ka-
13. ccipē-
14. ṭṭu Ti[ṇ*]ḍi-
15. śvari-
16. kku Ādi [t*]-
17. taṉ̤-
18. num

19. Candi-
20. ranum
21. u[ḷ]ḷ-aḷa-
22. vu[m*] tiṅga[ḷ]tō-
23. ṟu[m*] nā[ḷ*]uvāvu[m*] ti-
24. ruvādiraiyum
25. tirukkēṭṭaiyu [m*]
26. immū[ṉṟu*]-
27. nāḷu-
28. m pālu[m*]
29. ne[y*]yum
30. tayirum
31. āḍa vai-
32. tta paśu
33. pattu [ı*]
34. ivai
35. Pa[l](n)-
36. mā[yē]-
37. śvara
38. rakṣ[ai*] [ı*]
39. ivai k[ā]-
40. [p*]pāṉ
41. ppā(pā)da
42. [n talai]
43. mēlaṉa [ıı*]

ABSTRACT

Records a gift of ten cows by Tiṇḍīśvari (?) of Kachchippēḍu for the sacred bath (of the god) with milk, ghee and curd on the days of full-moon (*uvā*), Ārdra (*tiruvādirai*) and Jyēṣṭa (*tirukkēṭṭai*) every month to god Mahādēva at Tirukkaḍaimuḍi so long as the Sun and Moon endure. The charity was left under the protection of the *Panmāhēśvarar*.

No. 176

TIRUCHCHENNAMPUNDI INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tiruchchenṉampūṇḍi, Thanjavur Taluk, Thanjavur District. On a pillar in front of the Śaḍaiyar temple.
References : *ARE*, 1901, no. 301; *SII*, vii, no. 522.
Language : Tamil.
Script : Tamil.
Date : R.Y. 22, day 11=*c.* A.D. 891.

TEXT

1. [Svasti Śrī] [॥*]
2. Ko-Viśaya-
3. Nirupato-
4. ṅgavaṉ(r)ma-
5. ṟku iruba-
6. ttiraṇ-
7. ḍāvadu nāḷ
8. padiṉoṉṟi-
9. nāl [।*]
10. Ko.-[1]
11. ḍa-n[ā]ḍ=u-
12. ḍaiya
13. Veṭṭu-
14. vadi
15. yarai-
16. [ya]r Ti

1. The gap may be filled as *Koṇḍa*.

17. rukkaḍai-
18. muḍi Mā-
19. dēvar-
20. kku non-
21. dāviḷa-
22. kk=erip-
23. padarku
24. kuḍutta
25. poṉ
26. paṉṉiru-kaḻa-
27. ñcu [।*] idu Paṉ-
28. māyēśva [rar-i]
29. rakṣai [॥*]

ABSTRACT

Records that the chief Veṭṭuvadiyaraiyar of the Ko[ṇ*]ḍanāḍu, endowed 12 *kaḻañcu* of gold to god Mādēvar at Tirukkaḍaimuḍi, for a perpetual lamp.

No. 177

TIRUCHCHENNAMPUNDI INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tiruchchennampūṇḍi, Thanjavur Taluk, Thanjavur District. On the fourth pillar in front of the Śaḍaiyar temple.

References : *ARE*, 1901, no. 303-C; *SII*, vii, no. 528.

Language : Tamil.

Script : Tamil.

Date : R.Y. 22=*c.* A.D. 891.

TEXT

1. [Svasti]
2. Śrī [॥*] Kō-Vi-
3. [śa*]ya Ni[ru*]pa-
4. toṅ-
5. gavaṉ-
6. var[1][ma*]ṟku
7. irubat-
8. tiraṇḍā-
9. vadu [।*] [Dhanu]-
10. [nāya]ṟṟu
11. Ve[ḷḷik]-
12. kiḻamai
13. peṟṟa tiru-
14. [kō]ttai
15. ……………
16. Tiru[kka]ḍai-

1. Superfluous.

17. muḍi Ma[hā]-

18. d[ē] varkku

19. niśadi u-

20. ḻakku ne[y]-

21. yyāl no-

22. [n]dāviḷa-

23. kku eri[ya]

24. Śrī kaṇṭa-

25. purattu

26. Peru[ñ*] cēri

27. yā[r*]kai vaḻi

28. śi. mi...

29. ḍi ... rica...

30. ṇiśai Śila-

31. yaṉ Tiṇ-

32. ḍiyūr kuḍu-

33. tta poṉ

34. paṉ-

35. ṉiru-

36. nra[1] kaḻa-

37. ñ[cu*].

38. ......

39. ......

40. viḷa-

41. kku pa-

42. l(ṉ)ma-

43. yē-

---

1. Read *niṟai.*

44. sura

45. [ra]kṣai [॥*]

ABSTRACT

Records a gift of 12 *kaḻañcu* of gold by Śilayaṉ of Tiṇḍiyūr to god Mahādēva at Tirukkaḍaimuḍi for burning a perpetual lamp with ghee. The gift was entrusted to the Peruñcēriyār of Śrīkaṇṭapuram for maintaining the endowment.

No. 178

TIRUKKODIKKAVAL INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tirukkōḍikkāval, Kumbakonam Taluk, Thanjavur District. On the south wall of the central shrine in the Tirukkōḍīśvara temple.

References : *ARE*, 1930-1, no. 38; *SII*, xii, no. 74.

Language : Tamil.

Script : Tamil.

Date : R.Y. 22=*c*. A.D. 891.

TEXT

1. Svasti Śrī [॥*] iduvumm-oru paḻaṅ-kal paḍi [॥*] yāṇḍu [iru=patt=iraṇ]-[ṭ] ḍu[1] Nṛpatoṅga-Mahārāja[r*] dēviyār Vīramahā-dēviyār hiraṇya-garbhamu tulābhāra[mum] pukka poṉṉil Tirukkōḍikāvil Mahā..........

2. tta poṉ aimpatiṉ kaḻañcu [।*] idaṉil irupattaiṅ kaḻañcu poṉṉiṉ paliśaiyāl niśadi iru-nāḻi ariśiyum oru piḍi ne[yyu]m taḷiarcci[p*]pār kai ....

3. l niśadi uḻakku ney taḷi-aṟcippār kaiyyilē nondā-viḷakki [ṉu*] kku kuḍu-[p*]pōmāṉōm Tirukkōḍikāv=āṉa Kaṇṇamaṅgalattu sabhaiyōm [।*] idu paḻaṅ-kalpaḍi [।*] i.... ....

4. ubhaiyogam illāmaiyil adu tavindatu [।*] idu muṭṭil paṉmāhēśvarar kaḍaikkūṭṭa-ppeṟṟār[2] [॥*]

ABSTRACT

This inscription is stated to be a copy of an old stone (inscription). It mentions that Vīra-Mahādēviyār, the queen of Nṛpatuṅga-Mahārāja performed *hiraṇyagarbha* and *tulābhāra* ceremonies, (at Tirukkōḍikkāvu) presented 50 *kaḻañcu* of gold from the wealth so weighed, to the temple of Mahādēva in the village. The *sabhā* of Tirukkōḍikkāvu *alias* Kaṇṇamaṅgalam received

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1. This letter is superfluous.
2. The inscription is built in at the right end.

the whole amount and agreed to supply to the worshipping priest of the temple in lieu of the interest on 25 *kaḻañcu* of gold only, daily two *nāḻi* of rice and one *piḍi* of ghee (for food offerings) and one *uḻakku* of ghee for a lamp. (The earlier stone), now being useless, is discarded (*tavindadu*). In case of default of this (supply), the *Paṉmāyēśvarar* are authorised to collect the same (*Kaḍaikkūṭṭa-peṟṟār*).

No. 179

TIRUVADI INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tiruvadi, Cuddalore Taluk, South Arcot District.

On a pillar in the *ardha-maṇḍapa* of the Tiruvīraṭṭānēśvara temple.

References : *ARE*, 1921, no. 367; *SII*, xii, no. 73.

Language : Tamil.

Script : Tamil.

Date : R.Y. 22=*c*. A.D. 891.

TEXT

1. Svasti Śrī [॥*] Nṛ-
2. patoṅgap-
3. pōttaraiya[r]-
4. kku yāṇḍu iru-
5. pattiraṇḍāvadu [।*]
6. Vīra-mādēviyā...
7. ...n vāḷum tu[la]-
8. [vār]muḍi pakka...
9. pō[n]...Tiruvīra-
10. ṭṭāṉattu-Mahā-
11. dēvarkku kuḍutta
12. poṉ aimpatiṉ
13. kaḷañcu [।*] idiṟṟu-
14. ḷ irupatt[ai]ñ-

15. kaḻañcu......

16. ta.........[1]

ABSTRACT

Seems to record, a gift of 50 *kaḻañcu* of gold to god Mahādēva at Tiruvīraṭṭāṉam. Mentions Tu[la][vār]muḍi and (some charity to be maintained with) 25 *kaḻañcu* out of the gift money.

1. The remaining lines are completely damaged.

No. 180

LALGUDI INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Lālguḍi, Lālgudi Taluk, Tiruchirapalli District.
In a niche of the north wall of the first *prākāra* of the Saptaṟṣīś-vara temple.

References : *ARE,* 1892, no. 84; *SII,* iv, no. 531, plate vii.

Language : Tamil.

Script : Tamil.

Date : R.Y. 23=*c.* A.D. 892.

TEXT

1. Svasti Śrī [॥*] Kō-Vijaya Nirupatoṅgavikkirama-parumarkku yāṇḍu 2[3]-āvadu [।*] Iḍai[yāṟṟu-n]āṭṭu=tTiruttavattuṟai Mā(Ma)hādē-
2. varkku iñāṭṭu Kavirappoṟkkaṭṭiūr-uḍaiyāṉ Pūdi-Kaṇḍaṉ iravum pagalum oru noṇḍā-ttiru-viḷakku niśadi uriy-
3. neyiyāl Candir-Ādittaval erivadaṟkku kuḍutta poṉ 30[1] kaḷañcum dēvarkōyil poṉ irubadiṉ ka-
4. ḷañcu[m]āgap poṉ 50[2] diṉ kaḷañcuṅ Vaḍakarai Maḷanāṭṭu Kalāra-kkūṟṟattu mīkūṟṟu-Śiṟugāvūr Toḷunērvē-
5. liyum Toḷunēryum eṅgal gurukkaḷ iṟaiyiliy-āga ēṟṟukkoṇḍa būmi Ōmañcaṉ Duvēdi-Nakkaṉū[ra]-
6. ṉuṅ Śāvāṇḍi Nārāyaṇamādēvaṉum Nārāyaṇaṉ Śēn[da]ṉuṅ Nārāyaṇaṉ Nakkaṉum ivaṉaivōm Ti-
7. ruttavattuṟai Mādēvar-iḍai ippoṉ aimbadiṉ-ka[ḷa]ñcu poṉṉuṅkoṇḍu eṅgaḷ gurukkaḷai=[t]-
8. [T]oḷunērtirattu dēvarkkē aṭṭiṉa būmi uḷppaḍa ippoṉṉnukku viṟṟu kuḍutta Toḷunē[r]vēli-nilam [āva]-
9. du [।*] Vaḍavūr nā[ṉ*]māv-araiyum...[mūṉṟumāvum idan kīḻai nā] [ṉ*] māvaraiyum idaṉ kīḻaikkāṟ ceyum ida-

---

1. 30 represented by a symbol.
2. 50 represented by a symbol.

10. n kiḻai mūṉṟu-mā[vum]idan kiḻai arai-māvum āga=ttaḍi-āṟiṉāl nilam vēliyum illavaḷāgamum t[ō]-

11. ṭṭamum agaiyāṟum punśeyum neṉśeyum Toḻunērvēliyā[va]du uḍumbōḍi āmaitavaḻndu e-

12. [ppēr] ppaṭṭadum uṉ (!) ṉilam=oḻiv-iṉṟi oru-nondā-viḷakkum śiṟukāṭṭi orutiruvamirdukkum-āga viṟṟu

13. inilam iṟaiyum eccōṟum veṭṭiyum vēdiṉaiyum śeṉṉīrva [ē*]ṭṭi-uṭpaṭṭa veṭṭi eppērppaṭṭadum śe-

14. [yyāda]dāgavum ippoṉ 50[1] diṉ kaḷañcun koṇḍu Tiruttavatturai Mādē-varkku iṟaiyiliyāga viṟṟu vi-

15. laiyāvaṉañ śedu kuḍuttōm [।*] oru nondā-viḷakkiṉukkum oru ti[ruv-ami]-rdukkumāga viṟṟu nīrōḍ-aṭṭi kuḍuttōm Ō-

16. mañcaṉ Duvēdi Nakkaṉūrāṉum Śāvāṇḍi Nārāyaṇaṉ Mādē[vaṉu]m Nārāyaṇaṉ Śēndaṉum Nārāyaṇaṉ-

17. [Nakka]ṉum ivaṉivōm [।*] idaṟ tiṟambil aññūṟu kāṇam muṟppaḍa Paṉmāhēśvararai daṇḍamiḍa oṭṭi-

18. nōm [।*] idu Paṉmāhēśvara rakṣai [।*] idu kāttāṉukku āyu[dum]śrīyum dharmamumm=āyiḍuga......

19. tāga oṭṭi-kkuḍuttōn Teṅgaṅkuḍi sabhaiyōm [।*] idu Panmāhēśvara rakṣai [।।*]

ABSTRACT

Records sale of land called *Toḻunervēli* measuring a *vēli* to the temple of Mahādēvar at Tiruttavatturai in Iḍaiyāṟṟu-nāḍu for 50 *kaḻañcu* of gold, for providing sacred food offerings and burning a perpetual lamp in the temple. The gold included 30 *kaḻañcu* donated to the temple for a lamp by Pūdi Kaṇḍaṉ of Kāvirapporkaṭṭi in Iḍaiyāṟṟu-nāḍu and 20 *kaḻañcu* belonging to the temple itself. Duvēdi Nakkaṉūrāṉ, Cāvāṇdi-Nārāyaṇa-Mādēvaṉ, Nārāyaṇaṉ Śēndaṉ and Nārāyaṇaṉ Nakkaṉ sold the said land in Śiṟugāvūr, a unit on the west of Kalārak-kūṟṟam, a sub-division of Maḻa-nāḍu[2] on the

1. 50 represented by a symbol.
2. The territorial division of Maḻa-nāḍu is the same as Milāḍu, also called Jananātha-vaḻanāḍu in later inscriptions and comprised of the Tirukkōyilūr and Kaḷḷakkuṟichi taluks in the South Arcot, Āttūr taluk in the Salem and Tiruchirāpalli and Lālgudi taluks in the Tiruchirāpaḻḻi district.

northern bank (of the Kāvēri), with all the adjuncts i.e., *illavaḷāgam* (house-site) *tōṭṭam* (house garden), *agaiyāṟu*, *punśey* and *nanśey*. The land has been gifted as *iṟaiyili* to the religious preceptor (*gurukkaḷ*) of the four. The land was exempted from the tax burden including *iṟai*, *eccōṟu*, *veṭṭi*, *vēdinai*, *śennīr-veṭṭi* and any other *veṭṭi*. The sale was endorsed by the *sabhaiyār* of Teṅgaṅkuḍi. They also agreed to pay 500 *kāṇam* to the *Panmāhēśvarar* as fine for their failure.

No. 181

GUDIMALLAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Guḍimallam, Kālahasti Taluk, Chittoor District, Andhra Pradesh. On a stone lying near the well of the Paraśurāmēśvara temple.
References : *ARE*, 1903, no. 228; *EI*, xi, 22-C and plate; *IA*, xl, 101-4.
Language : Tamil.
Script : Tamil.
Date : R.Y. 24=*c.* A.D. 893.

TEXT

On the first side of the stone

1. Sva[s]ti Śrī [॥*]
2. Nṛ[pa][tuṅ*]-
3. gar[ku y][āṇ*]-
4. ḍu iruba [ttu-nā*]-
5. l[ā]vadu [।*] [Śa] [kala*]-
6. jagat-tr[ā] [y-ābhi*]-
7. vandita-[su] [r-āsur-ā*]-
8. dhīśa-Paramē[śva*]-
9. ra-pratihārīkṛta
10. Śrī-Mahābali-
11. kulōtbhava(ōdbhava)-
12. śri-Vāṇavi-
13. jyā[1]dhara-Mah[ā]-
14. bali-Vāṇa-
15. rāyar Vaḍuga-

1. The secondary *a* is added to the *y* at the bottom.

On the second side of the stone

16. vaḻiyiṉ mēṟku pr[i](pṛ)thivirājyañ=jeyya=tTiru-vēṅgaḍa-k-
17. kōṭṭattu=[c]Cilai-nāṭṭu=tTiruviṟppirambēṭṭu sabhai-

On the third side of the stone

18. ...rkka[1]
19. ...m vi[ṉ]
20. ...d[a]va[ṉā]r
21. ...nariyuḷā
22. ..[ḷa]tēya
23. ...poṉ
24. ...ti oru-vi-
25. ...ira[ṉ]-
26. ...[yu]m[m]o
27. ..[ṉ]ayyu[m]
28. ..mōrum o-
29. .. yum . yu
30. .. ga i-pparu-
31. . liśada=muṭṭāmē-
32. ṟ[pa]ḍu yēttuv[ō]-
33. [m]āṉōm sabh[ai]-
34. yōm [।*] ippa[ru]
35. . ādit[t]aṉu=
36. ñ=jandiraṉu-
37. mm=uḷḷaḷa[vu]-
38. m uḍuvōmā-
39. ṉōm i-ppa-
40. ru[ś]u muṭṭiṉār[u]-

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1. One or more lines of the inscription are completely broken at the top of this side of the stone. *ll.* 18-43 are left out in *IA*, xl, 101-10.

On the fourth side of the stone[1]

41. ... ivaṉ uttamaṉ dha[r]mmamāva-
42. ... mbēṭṭu sabheyēm[2] [।*] iddha-
43. ... ttāṉ pādam eṉ talai mēla [॥*]

ABSTRACT

Records a transaction of the *sabhā* of the village Tiruviṟpirambēḍu in Śilai-nāḍu, a s.d. of Tiruvēṅgaḍakkōṭṭam (details lost). Mentions Vāṇavidyādhara-Mahābali Vāṇarāya of the race of Mahābali (Bāṇa family) who was then ruling the country to the west of *Vaḍugavaḻi*.

1. A few *akṣaras* are lost at the beginning of each line on this side of the stone.
2. Read : *sabhaiyōm*.

No. 182

PERANAKKAVUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Pēraṇakkāvūr, Kāñchīpuram Taluk, Chingleput District.
References : *ARE*, 1923, no. 414; *SII*, xii, no. 77.
Language : Tamil.
Script : Tamil.
Date : R.Y. 24=*c*. A.D. 893.

TEXT[1]

1. Svasti Śrī [॥*]
2. Kō-Viśaiya
3. Nra(Nṛ)patoṅgapō-
4. ttadēvaṟku yā-
5. ṇḍu iru[pattu]nāl-
6. gāva[du] [।*]. . .kkāp
7. puramu. . . . . .ka[ce]-
8. ññūr. . . . .
9. ṭṭadē[va]. . . . .
10. yōm . . . .
11. [ceru] . . . .
12. . . . . . . vvūr
13. . . . . [vadā]-
14. [ṉa i-] tiruvamudu . .

ABSTRACT

Mentions [Śe]ññūr, . . . kkāppuram, . . . ṭṭadēva, and (*sabhai*)*yōm*. Seems to record a grant of land for food-offerings to the god in the village.

1. This is damaged and details are lost. The location of the inscription is not indicated.

No. 183

PUDUPPAKKAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Puduppākkam, Kāñchīpuram Taluk, Chingleput District.
On a slab built into the floor of the *maṇḍapa* in front of the Saptamātṛi shrine in the Śelliyamman temple.

References : *ARE*, 1923, no. 60; *SII*, xii, no. 76.

Language : Tamil.

Script : Tamil.

Date : R.Y. 2[4]=*c.* A.D. 893.

TEXT

1\. . . . . ppōttaraiya[r*]kku yāṇḍirupattunā-

2\. . . . . [yi]ṟ-kōṭṭattu Mēṟpaḷugūrnāṭṭu Nal-

3\. . . . . [yā]ḷum gaṇattāruḷ [Śū]ṉṟūr Śivanandi-

4\. . . . . vūrkku bhaṭṭavirttiy-āga irunūṟṟuk kaḻañ-

5\. . . . . ponnāl vanda nilam eppōr(pēr)ppaṭṭa iṟai-

6\. . . . . mānōm [॥*]

ABSTRACT

Seems to record a grant of land after purchasing it for 200 *kaḻañcu* of gold) as bhaṭṭavṛtti by Śivanandi of Śūṉṟūr, a member of the *āḷumgaṇa* of Nal[lil]maṅgalam in Mēṟpaḷugūr-nāḍu, (a sub-division of) Maṇa[yi]ṟ-kōṭṭam. The *sabhā* of the place agreed to pay taxes on the land.

No. 184

TIRUKKODIKKAVAL INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tirukkōḍikkāval, Kumbakonam Taluk, Thanjavur District.
On the west wall of the central shrine in the Tirukkōḍiśvara temple.

References : *ARE*, 1930-1, no. 22; *SII*, xii, no. 78.

Language : Tamil.

Script : Tamil.

Date : R.Y. 24=*c*. A.D. 893.

TEXT

1. Svasti Śrī [ı*] iduvumm-oru paḷaṅ-kal paḍi [ı*] Kō-Viśaiya
2. Nṛpatoṅgavikramapanmaṟku yāṇḍu irupattunālāvadu [ı*] Tirukkōḍikāvil Mahādēvarkku nondā-viḷakkiṉukku Koṇḍa-nāḍuḍaiya Veṭṭuvadi Araiyaṉ =āṉa Mallaṉ Vē[ṅ]gaḍavaṉ kuḍutta poṉ patiṉaiñ-kaḷañcu [*] ippoṉ koṇḍu idaṉ paliśaiyāl nāl=u
3. [1]ḷakkum piḷaiyā-nāḻi-kkiḻ muḷaiyāl niśadi uḷakku ney taḷi ar[c*]ci-[p*]-[pār]ku kuṉandu aḷaṇdu kuḍuppōmmāṉō(m) [m-a] Candirakālamum-aḷandu kuḍuppōmāṉo[m] Nāraṇakka-ccaturvēdimaṅgalattu sabhaiyōm [ı*] idu paḷaya-kal paḍi [ı*] i-
4. nda śrī-Vimānattilē ēṟa veṭṭinamaiyil muṉṉivājagam veṭṭi-kkiḍanda taṉi-[k][kallāl] ubhaiyōgam illāmaiyāl adu taviṉṉ(n)tadu [ı*] idu muṭṭil Paṉmāhēśvara[r*]kaḍai-kūṭṭa-peṟṟār [ıı*][2]

ABSTRACT

States that this is also according to an old record. Registers an agreement made by the *sabhaiyār* of Nāraṇakkacaturvēdimaṅgalam in respect of the gift

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1. The letter *n* in *poṉ* is engraved below the line.
2. The inscription is engraved in continuation of a record of the Pāṇḍya king Māṟañjaḍaiyaṉ and followed by an inscription of the Cōḷa king Rājakēsarivarmaṉ. (*ARE*, 1930-1, no. 21; *Ibid.*, no. 22).

of 15 *kaḻañcu* of gold received by them from Veṭṭuvadi-Araiyaṉ *alias* Mallaṉ Veṅgaḍavaṉ, for a perpetual lamp in the temple of Mahādēva at Tirukkōḍikāvu, that they would supply one *uḻakku* of ghee to the priest in lieu of the interest (on the gift-gold). Also states that since this (record) is engraved to be on the *śrī-vimāna,* the separate stone on which the record had been engraved earlier, now being useless, is discarded (*tavindadu*). In case of default of this (supply) the *Paṉmāhēśvaras* are authorised to collect the same.

No. 185

TIRUMUKKUDAL INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tirumukkūḍal, Kāñchīpuram Taluk, Chingleput District. On a slab supporting a beam set up in the inner enclosure of the Vēṅkaṭēśa-Perumāḷ temple.

References : *ARE*, 1915, no. 179; *SII*, xii, no. 75.

Language : Tamil.

Script : Tamil.

Date : R.Y. 24=*c.* A.D. 893.

TEXT

1. Svasti Śrī [॥*] Kō-Vi-
2. śaiya-Nṛpatoṅgavi-
3. kkiramaparuma[r*]kku yāṇḍu iru-
4. pattunālāvadu [।*] Kāḍupaṭṭi
5. Muttaraiyar maganār Ari-
6. gaṇḍa-Perumāṇārkku Ūṟṟu-
7. kkāṭṭu-kkō[ṭ*]ṭattu Śīyapu-
8. rattu sabhaiyōmm(m)-ot-
9. ṭikkuḍutta pariśāvadu [।*] Tirumu-
10. kkūḍal Viṣṇu-bhaṭāra[r*]kku nundā-
11. viḷa[k*]k-erippataṟku eṅga-
12. ḷ kaiyilṛ(ṛ) ṛanda poṉ
13. muppadiṉ kaḷañciṉā-
14. lum poliy-ūṭṭu āṇḍu-
15. varaiy kaḷañcin-vāy
16. mūṉṟu-mañcāḍi poṉ
17. āyaṉpaḍiyāl naṟka-

18. ḻañcaraiyālum ēṟilu-
19. ñ śuruṅkiluṅ kaḻañcu-
20. kku nāṟpati=ṉāḻippaḍi e-
21. ṇṇai nūṟṟeṇpadi-nā-
22. ḻiyālum iravum pagalu[1]

ABSTRACT

Records an agreement given by the *sabhaiyār* of Śīyapuram in Ūṟṟukkāṭṭuk-kōṭṭam, to Arigaṇḍa-Perumāṉār, son of Kāḍupaṭṭi-Muttaraiyar, in respect of 30 *kaḻañcu* of gold given to them, for burning a perpetual lamp in the temple of Viṣṇu-Bhaṭārar at Tirumukkūḍal, for 4½ *kaḻañcu* being the interest on (the gift money of) 30 *kaḻañcu* calculated at the rate of three *mañcāḍi* per *kaḻañcu* of gold per year, with 180 *nāḻi* of oil at the rate of 40 *nāḻi* per *kaḻañcu* even if it increased or decreased (in quantity).

1. The other face of the slab containing the remaining portion of the inscription is obstructed by a wall.

No. 186

KAVERIPPAKKAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Kāvērippākkam, Arkonam Taluk, North Arcot District.
On a stone built into the ceiling of the *maṇḍapa* in front of the central shrine in the Varadarājaperumāḷ temple.

References : *ARE*, 1905, no. 397; *SII*, xii, no. 79.

Language : Tamil.

Script : Tamil.

Date : R.Y. 25=*c.* A.D. 894.

TEXT

1. ...Kō-Viśaiya Nirupatoṅgavikkiramapa......yāṇḍu irupattaindāvadu [।*] ....
2. ... māgiya Avaninārāyaṇa-ccati(tu)[rvēdima]ṅgalattu sabhaiyōm.........
3. ... āga maḍattu Śaṭṭapperumakkaḷukku[1] maḍa[t*]tu...... uḷakk-eṇṇaikku vēṇḍum ....
4. ... [gar]āḷvāṉ niśadi uḷakk-eṇṇaiyu .... kal ivar pakkal poṉ ko[ṇ] ....
5. ... vvāṇḍu śilā-lēgai śey[di] .... ippaṇiyāl ivvāṭṭai ....
6. ... yati uḷakken[ṇai]yum ūr āḷvāṉē aṭṭuva ...... śilā-lēgai śēdu kuḍuttōm [॥*][2]

ABSTRACT

Seems to record a transaction of the *sabhā* of Kāvidippākka[m] *alias* Avaninārāyaṇa-caturvēdimaṅgalam, in respect of some gold received from a donor obviously for a daily supply of one *uḷakku* of oil to the *śaṭṭapperumakkaḷ* of a *maṭha*, with the stipulation that the administrator of the village (*ūr-āḷvāṉ*) himself (shall be responsible for the) supply of oil as specified.

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1. The term *śaṭṭar* has been explained as a group of scholars of a *maṭha* (*SII*, iii, part ii, pp. 6-7).
2. The inscription is damaged in the middle and is built in at the right and left ends.

No. 187

UTTARAMALLUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Uttaramallūr, Kāñchīpuram Taluk, Chingleput District.
On the west wall of the Vaikuṇṭha perumāḷ temple.
References : *ARE*, 1898, no. 81; *SII*, vi, no. 366.
Language : Tamil.
Script : Tamil.
Date : R.Y. 25=*c*. A.D. 894.

TEXT

1. Svasti Śrī [॥*] Nṛpatoṅgaṟku yāṇḍu irubattu ayndāvadu[1] [।*]

ABSTRACT

Mentions the name (of the king) Nṛpatoṅgar and the 25th year (of his reign).

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1. Fragmentary.

No. 188

AMBUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Āmbūr, Velur Taluk, North Arcot District.
On one of the rough stone slabs set up in the Kāṅgarettika Street, bearing in bas-relief a marching warrior flanked by Chauris and lamps.

References : *ARE*, 1896, no. 7; *EI*, iv, no. 23 (A) and plate.

Language : Tamil.

Script : Tamil.

Date : R.Y. 26 = *c*. A.D. 895.

TEXT

1. Śrī[1] [॥*] Kō-Viśaiya- [Niru*]
2. [pa]toṅga-Vikkirama[pa][ru*]-
3. [ma][r*][k]ku yāṇḍ=irubattā[ṟāva*]-
4. du [।*] Paḍuvūr-kkōṭṭattu [M]ē-
5. l-Aḍaiy[ā*]ṟu-nāṭṭu Āmaiyūr-
6. mēl Nuḷambaṉ paḍaiy
7. vandu toṟu=kkoḷḷa Piru-
8. di-Gaṅgaraiyar śēvagar Peruna-
9. [ga]r-Agara-kKoṇḍa-kkāvidi Akalaṅkat-
10. tuvarāyar[ma]gaṉ Śaṉṉaṉ taḷarā vīḻnd[u] paṭṭāṉ[2] [॥*]

ABSTRACT

Records that Śaṉṉaṉ the son of Akalaṅkattuvarāyar, who was a *kāvidi* (chief?) of the Koṇḍar of Perunagar-agaram and a servant of Pirudi-Gaṅgaraiyar, died fighting relentlessly (*taḷarā*) when the army of the Noḷanbaṉ came and lifted the cattle of Āmaiyūr in *Mēl-Aḍaiyāṟu-nāḍu*, a sub-division of Paḍuvūrk-kōṭṭam.

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1. The first two lines of this inscription are engraved on erasures.
2. This word is written below the line.

No. 189

AMBUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Āmbūr, Velur Taluk, North Arcot District.
On the second of the stone slabs set up in the Kāṅgarettika street.

References : *ARE*, 1896, no. 8; *EI*, iv, no. 23 (B) and plate.

Language : Tamil.

Script : Tamil.

Date : R.Y. 26 = *c.* A.D. 895.

TEXT

1. Kō-Viśaiya-Niru-
2. patoṅgaVikkiramapa-
3. ruma[r*]kku yāṇḍ=iruba-
4. ttāṟāvadu [।*] Paḍuvū-
5. r-kkōṭṭattu Mēl-A-
6. ḍaiy[ā]ṟu-nāṭṭu Āmai[y][ūr*]
7. mēl Nuḷambaṉ- [pa][ḍaiy*]
8. vandu toṟu=kkoḷḷa [P]i[rudi- Ga*]-
9. ṅgaraiyar śēvagar Akala[ṅkattu*]-
10. varāyar marugaṉ Ma[ś]i[ḻu] . . .
11. [ṉ]i vēḍaṉ Kaliyirāma [ṉ paḷḷāṉ] [॥*]

ABSTRACT

Records the death of Kalivirāmaṉ a hunter(vēḍaṉ) of Maśiḻu . . .ni, the nephew (*marugaṉ*) of Akalaṅkattuvarāyar, (who was) a servant of Pirudi-Gaṅgaraiyar, when the army of Noḷambaṉ came and lifted the cattle of Āmaiyūr in Mēl-Aḍaiyāṟu-nāḍu, a sub-division of Paḍuvūrk-kōṭṭam.

No. 190

UTTARAMALLUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Uttaramallūr, Kāñchīpuram Taluk, Chingleput District. On the east wall of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1898, no. 83; *SII*, vi, no. 368; *HSAD*, ii, p. 218.

Language : Tamil.

Script : Tamil.

Date : R.Y. 26 = *c.* A.D. 895.

TEXT

1. [1]Svasti Śrī [॥*] Kō-Viśaya Nṛpatuṅgavikramavarmmarku yāṇḍu irubattārāvadu [।*] Kā-
2. liyūr-kkōṭṭattu=ttaṉkūṟṟ=Uttaramēruc-caturvēdima[ṅga]lattu sabhaiyō-[m]
3. nilavila [i*]-āvaṇa-kkaieḻuttu [।*] Muttarayar-nāṭṭu mīkūṟṟu Viḷā-nāṭṭu=kKūgūr kKū-
4. gūr Viśayanalluḷāṉ Kāḍavadiyarayanāgiya Pūdi Dīraṉukku emmūr=tteṉ paḍāgai
5. perunkōṭṭēri-kkī[ḻ=Ā]ḍalam Pūṇḍi=tteṟku=kkūṟiḍādē kiḍanda Kīḻppūṇḍiyum[2]

ABSTRACT

This is a sale-deed (*nilavilai āvaṇam*) executed by the *sabhaiyār* of Uttaramērucaturvēdimaṅgalam an independent village of Kāliyūr-kkōṭṭam, in

1. The *Puḷḷi* is generally denoted in this inscription by a wavy line marked above the letters.
2. This is a fragment.

respect of lands situated in Kīḻppūṇḍi to the south of Āḍalampūṇḍi (sold) to Viśaiyanalluḻāṉ Kāḍavadiyarayaṉ *alias* Pūditīraṉ of Kūgūr[1] in Viḷā-nāḍu[2] the *mīkūṟu* of Muttaraiyar-nāḍu.

1. Kūgūr mentioned here is the same as Kūgūr in Lālguḍi taluk on the northern bank of river Koḷḷiḍam.
2. Viḷā-nāḍu comprised a portion of Tiruchirāpaḷḷi taluk in the Tiruchirapalli district.

No. 191

PILLAIPPAKKAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Piḷḷaippākkam, Sriperumbudur Taluk, Chingleput District. On the base of the central shrine of the ruined Śiva temple.

References : *ARE*, 1929-30, no. 172; *SII*, xii, no. 80.

Language : Tamil.

Script : Tamil.

Date : R.Y. 2 [.] = (*c.* A.D. 889-95.)

TEXT

1. Sva[sti*] Śrī [॥*] Nṛpatuṅgavikkiramaparumaṟku yāṇḍu iru[pa] . . . [va]-du [।*] Pi[ḷḷai]ppā[kka*]ttu=pPiḷḷaippākkiḷār . . . .[bi]yārkku-tdharmmam=āga Mahādēvarkku nāṭ . . .
2. pōṉakaṅ kāṭṭuvataṟku ivar tambiyār Ayyakkuṭṭiyār kuḍutta nilam puṟam-pāṭṭilē[ā]ru=mā nilam ittēvarai vaḻipaḍum Tiruppāśūraṉukkum mutti . . . ipparisu kāṭṭak kuḍuttēṉ ipparisu muṭṭil[1] daṇḍa- [ppa]-
3. ḍuvāṉṉ=āga[vum] [॥*]

ABSTRACT

Records a gift of six *mā* of land in *puṟam-pāḍu* to the temple of Mahādēva, for (daily) food-offerings (*pōṉagam*) by Ayyakkuṭṭiyār, the younger brother of Piḷḷaipākkiḷār of Piḷḷaippā[kka*]m for the latter's merit. The gift-land was entrusted with Tiruppāśūraṉ, (the priest) who worshipped the god, for maintaining the endowment with the stipulation of a specified amount of fine for default.

1. There is as symbol which probably stand for some money value.

No. 192

ACHCHARAVAKKAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Achcharavākkam, Chingleput Taluk, Chingleput District.
On a slab lying near the Agatiśvara temple.

References : *ARE*, 1933-4, no. 108; *SII*, xii, no. 83.

Language : Tamil.

Script : Tāmil.

Date : R.Y.———

TEXT

1. Śrī Nṛpatuṅgaparm[ma]rkku [yāṇḍu] . . . . . .
2. Śaṅkaṉ viṟṟu-kkoṇḍu arccaṉā-bhōgañ-
3. ceyda nilam vīraṉ-śeṟuvuṅ Kaḻuvaluṅ
4. Koḍumāḍiyuṅ Kāḻiyu[m]=āga eṇ-
5. ṇūṟu kuḻiyum Agatti Śrī-ttēvar-
6. kku-kkuḍutta dharmmam rakṣippār-aḍi e-
7. ṉ ṟalai mēl-aṉa(eṉa) [।*] i [vai vilaiyum-oṟṟi]-
8. yuñ cellā [॥*]

ABSTRACT

Records a gift after purchase (*viṟṟukkoṇḍu*) of 800 *kuḻi* of land, that included the pieces called *Vīraṉ-śeṟu*, *Kaḻuval*, *Koḍu-māḍi* and *Kāḻi* as *arccanā-bhōga to* god Agavati Śrī-Dēvar by Śaṅkaṉ. It is also stated that the gift-land shall neither be sold nor mortgaged.

No. 193

PILLAIPPAKKAM INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Piḻḻaippākkam, Sriperumpudur Taluk, Chingleput District. On the base of the central shrine of the ruined Śiva temple.

References : *ARE*, 1929-30, no. 172-A; *SII*, xii, no. 81.

Language : Tamil.

Script : Tamil.

Date : R.Y.——

TEXT

1. Svasti Śrī [॥*] Nṛpatoṅgarkku yāṇḍu......[pura]ttu=pPādirikiḻār Śiṅgaṉ Mah[ā*]dēvarkku...vi. [ai]...

2. cceṟuvu ēḻu-māvun kuḍuttēṉ [।*] Tiru......Candr=Ādita(tta)var [Tiru]-nandā-viḷakku kāṭṭuvōmāṉōm iddharmam rakṣippōm ūrōm [।*] idu muṭṭi......[1]

ABSTRACT

Seems to record an undertaking by the *ūrār* (of Paḷḷaipākkam) in respect of seven *mā* of land, being the gift by Pādirikiḻār Śiṅgaṉ for a perpetual lamp in the temple of Mahādēva (of the village), obviously received by them.

1. The inscription stops here. This fragmentary inscription is engraved in continuation of the same king.

No. 194

TIRUCHCHENNAMPUNDI INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Tiruchchennampūndi, Thanjavur Taluk and Thanjavur District
On second and third pillars in front of the Śadaiyar temple

References : *ARE*, 1901, no. 303-B; *SII*, vii, no. 527.

Language : Tamil.

Script : Tamil.

Date : R.Y. [.] 2

TEXT[1]

1. . . . . . .
2. randāvadu [|*]
3. Tirukkadaimu-
4. di Mādevarkku no-
5. ndāviḷakku eri-
6. ppada[r*]kku Visai-
7. yāpurattu Ni-
8. laṅkurar [Śo]-
9. . . . .
10. nmā[he]surar i-
11. lakkai(rakṣai)yāga e-
12. rippārāṇār [|*] idu
13. koṇḍu ila-
14. ccitta(raksittān)n-adi e[n*]ra-
15. lai meladu [|*]

1. Though the king's name is lost in this record, he may be identified with Nrpatungavarman, since the present record is preceded by and similar in form to a number of epigraphs of this king from the same place

No. 195

UTTARAMALLUR INSCRIPTION OF NRPATUNGAVARMAN

Provenance : Uttaramallūr, Kānchipuram Taluk, Chingleput District.
On the east wall of the Vaikuntha Perumāl temple

References : *ARE*, 1898, no. 82; *SII*, vi, no. 367; *HSAD*, ii, p. 218.

Language : Tamil

Script : Tamil

Date : R.Y.

TEXT

1. Svasti Śrī [6•] Kō-Visaiya Nṛpatuṅgavikkiramavarmmarku yāṇḍu
2. Kārāṇai Kāḍivaḍivaraiyaridai ppiramadēvam peṟṟa Bhāradvāja
3. irukkālāvadum ikkāḍavaḍiyarai yanākiya Pūdi Diraṉukku maṇ... [1]

ABSTRACT

Mentions Kāḍavaḍi-Araiyar *alias* Pūdi Diran and a *brāhmaṇa* the recipient of a *brahmadeya* called . kārāṇai. Other details are lost.

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1. The *Pulli* is generally denoted by a wavy line marked above the letters.

No. 196

PORPANDAL INSCRIPTION OF KAMPAVARMAN

Provenance : Porpandal, Kānchipuram Taluk, Chingleput District. On the Durgi-Stone fixed in the village.

References : *ARE*, 1923, no. 402; *SII*, xii, no. 97.

Language : Tamil.

Script : Tamil.

Date : R.Y. 2 c. A.D. 871 (?)

TEXT

First Face

1. Svasti Śrī [||*]
2. Kampa-
3. varmma(ma)ṟku
4. yāṇḍu ira-
5. ṇḍāvadu [|*] Ka-
6. ḷattūrk-kō-
7. ṭṭattu kKuṟumpu-
8. ṟai-nāṭṭu=pPoṟ-
9. pondai ūrōm [|*]

Second Face

10. emmūr [Va]-
11. liyāṇaikku
12. emmūr Malai-
13. veḷḷappe-
14. ruṅkuḷattukku

15. pūttōrum pa-
16. ttuyāl oru kādi
17. nel erikku dharmmamā-
18. ga virru kkuduttō-
19. mitarriṟambinō-
20. m Dharmmāsanatti-

Third Face

21. ley
22. veru i-
23. rupattu-
24. nālu da-
25. ṇda[p*]padu-
26. vōmānō-
27. m [i*] Kaccip-
28. pedu aḻitt[ā]-
29. n pāvam-padu-
30. vō[m]ānōm
31. kudādōm [i*] itta-
32. ṉmam iraksittār-adi
33. en ra(l)lai mela-
34. ṉa [ṉ*]

ABSTRACT

Registers the sale by the *ūrār* of Porpondai in Kurumpuṟainādu,[1] (a s.d.) of Kaḻattūrk-kōṭṭam, to a certain Valiyāṉ n, resident of the village (the right of collecting) one *kādi* of paddy per *paṭṭi* of land per crop, for the upkeep of the tank 'Malaivellapperunkuḻam' of the village. Those who violated the agreement were to pay a fine of 24 *kāṇam* (?) at the *Dharmāsana*. Those who did not pay shall incur the sin of having destroyed Kaccippedu.

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1. Kurumpuḻu-nādu seems to have comprised the territory round about Porpandal near Chingleput town.

No. 197

KAVERIPPAKKAM INSCRIPTION OF KAMPAVARMAN

Provenance : Kāvērippākkam, Arkonam Taluk, North Arcot District.
On a stone built into the ceiling of the Varadarāja-Perumāḷ temple.

References : *ARE*, 1905, no. 398, *SII*, xii, no. 98.

Language : Tamil.

Script : Tamil.

Date : R.Y. 6, day 249 *c*. A.D. 875 (?)

TEXT

1. Śrī Kō-Visaiya Kampavarmmarki(ku) yāṇḍ-āṛāvadu [|*] Paḍuvūr-kkōṭṭattu kK[ā]va.....

2. [pa]ttiṉ ka[la*]ñcu po[ṉ*]ṉukkum emm-ūr Śrī-Malaiyaṉ Śī(Śrī)-Kumāra-kramavittaṉ...

3. .....nuḍa[ṉ] irunūṟṟu-nāṟpattoṉba[da]-nāḷ mudalāga emmūr ūrāṭci[1]

ABSTRACT

Mentions a gift of ten *kaḷañcu* of gold, Kāv[ērippākkam] in Paḍuvūrk-kōṭṭam, Śrī-Malaiyaṉ Śrī-Kumārakramavittaṉ of the village, the 249th day (of the king's regnal year?) and the administration (*ūrāṭci*) of the village.

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1. The inscription is highly damaged and it is built in at the right end.

No. 199

UTTARAMALLUR INSCRIPTION OF KAMPAVARMAN

Provenance : Uttaramallūr, Kāñchipuram Taluk, Chingleput District.
On the south wall of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*. 1898, no. 64; *SII*. vi, no. 347; *HSAD*. ii. 218.

Language : Tamil.

Script : Tamil.

Date : R.Y. 6 *c.* A.D. 875.

TEXT

1. Svasti Śrī [||*] Kō-Vi[śai]ya Kampavarmmarku yāṇḍ-āṟāvadu [|*]Kāliyūr-kkōṭṭat[tu] taṅkūṟṟ Uttaramēru-caturvvēdimaṅgalattu sabhaiyōmm= eḻuttu [|*] emmūr Śrī-Gōvardhanattu Mahāviṣṇukkaḷukku arccanā-bhōgamāga Viṣṇuccēri pPiṇikkippuṟattu Śrī-Datta-kramavittan tā[ṇu]-ḍaiya paṅgu

2. iraṇḍām-pāḍaga ni[k]kiya maṇaiyum śrāvaṇaiyum-uḷḷiṭṭa oru paṅgum ittēvarkkē Kēśavaccēri Kuravaśrī Śrī-Viṣṇu-ccaturvvēdi-bhaṭṭar arccanā-bhōgamāga kkuḍutta mudarkuḍumbiṭṭu ttalaippāḍagam Śrīdharavāk-kā[li*]n ka[rai] irunūṟṟu-nāṟpadu-kuḻiyum ibbhūmi ittaṇaiyum arccanā-b[hōgam] [|*]

3. Śrī-Gōvardhanattu Peru[mā]ṇaḍikaḷukku oru nandā-viḷakkum śiṟukālai oru tiruv-amirdun-kāṭṭi ārādhitt-uṇṇa uḍaiyāṇāga Mēlūr-kkoṭṭattu Mēlūr Vaikānāsan Śrīdhara-bhaṭṭan magaṉ Dāmōdira-bhaṭṭaṉukku nām nirōḍu aṭṭi ivaṉ uḍaiya anvayamēy-[y u]-

4. ṇṇa uḍaiyāṇāga kkuḍutta ivareccanā-bhōgamāyiṉa ibbhūmiyāl vanda eppērppaṭṭa iṟaiyuṅ kāṭṭu-kkuḍuppōmāga ivaṉpakkal poṉ koṇḍōm [|*] ibbhūmiyāl vanda eppērppaṭṭa iṟaiyuṅ kāṭṭapperādōmāṉōm mēkol-

5. lappaṭṭa Uttaramēru-ccaturvvēdimaṅgalattu sabhaiyōm [|*] sabhaiyirundu paṇippa likhittēn U[t*]taramēru-pperuntaccaṉēṉ [|*] Kurukṣētrattu dharmma irakkiṇāṇai sabhaiyōmēy i[ru*]-ba[t*]taiṅ kaḻañcu poṉ manṟuvōmāṉōm [||*]

No. 200

TIRUVORRIYUR INSCRIPTION OF KAMPAVARMAN

Provenance : Tiruvorriyūr, Saidapet Taluk, Chinglepur District.
On a slab built into the floor of the *maṇḍapa* in front of the central shrine in the Ādhipurīśvara temple.

References : *ARE*, 1912, no. 189; *SII*, xii, no. 99.

Language : Tamil.

Script : Tamil.

Date : R.Y. 7 *c.* A.D. 876 (?)

TEXT[1]

1. Kampavarmmarku yāṇ-
2. d-eḻāvadu [|*] Tiruvorriyūr-ppurattu Maṇali sabhaiyōm kaiy-
3. [e]ḻuttu [|*] Mayilā[r*]ppil-Iraiyāṉśēri Vēmban Kaṇuṅgaṇammaṉ
4. Tiruvorriyūr Mahādēvarkku ttiru-viḷakkiṉukku vaitta po[ṉ*]ṉ ūrkar-[ce]-
5. [m]ma[i] patiṉaiṁ kaḷañcu poṉ koṇḍu kaḍavōm-i-pponnā[l kaḷañ]-
6. [ciṉ-vāy] mūṉṟu mañcāḍi ppaliśaiyāga [yi]vv-āṭṭai [Ai]ppaśi mudal āṟāṟu tiṅ-
7. gaḷir kaḷañce-araikkār-poṉ R(T)iruvorriyūr-āṇikiḻē koṇḍu
8. kuḍuppōmāṉōm ippoṉ kaḍaikkūṭṭa-va[ndārku] niśadi iraṇḍu
9. [cō]ṟu kuḍuppōmāṉōm-itaṟṟirambi[l*] Dharmmāsanattu niśadi eṭṭarai kāṇa[m]
10. taṇḍappaḍuvōmāṉōm [||*]

ABSTRACT

Registers an agreement given by the *sabhaiyār* of Maṇali, a hemlet of Tiruvorriyūr, in respect of 15 *kaḷañcu* of gold, the fineness of which was

1. This inscription must be a copy since it is engraved in continuation of an inscription where the king's name is lost and followed by a record of Aparājita, the first line of which engraved in continuation of the present inscription.

No. 204

UTTARAMALLUR INSCRIPTION OF KAMPAVARMAN

Provenance : Uttaramallūr, Kāñchipuram Taluk, Chingleput District.
On the west wall of the Vaikuṇṭha Perumāl temple.

References : *ARE*, 1898, no. 5; *SII*, vi, no. 287 and plate ii; *HSAD*, ii, 218.

Language : Tamil.

Script : Tamil.

Date : R.Y. 8 c. A.D. 877 (?)

TEXT

1. Svasti Śrī [|*] Ko-Visaiya Kampavikkiramavarmmarkku y[ā]ṇḍu eṭṭāvadu [|*] Mērkūr-nāṭṭu Adiraiyamaṅgalattu Arayandaipramāṇiyēn nān Uttaramēru-caturvvēdimaṅgalattu
2. Vāmanaccēri eduppitta maṇḍapattu Mahāviṣṇukkal-Irunda-Perumāṇa-digaḷukku nān areccanā-bhōgamāga kkuḍutta nilam Madisūdaṇaccēri kKoṟuttalaik Koṇḍaya-kramavittar pa-
3. kkal ūrin reṟku Paramēśvaravadiyiṉ mēṟku oṉbadāṅkaṇṇāṟṟu mudaṟ-cadukkattu viṟṟukkoṇḍuḍaiya pāḍagam iraṇḍiṉāṟ kuḻi nāṉūṟṟeṉpadu kuḻiyum [|*] iccadukkattē Tiru-
4. nāraṇaccēri kKārāmbiccēṭṭu cCivadāmōdira-ccatturuṟvēdiyār uḷḷiṭṭār-pakkal viṟṟukkoṇḍ-uḍaiya pādagam oṟṟinā[l] iruṉūṟṟunāṟpadu-kuḻiyum [|*] iccatukkattē Vāma[na]ccēri c[Ci]-
5. rupuḷḷuvaṉ Tōmaṇi-ccaturvvēdiyār magaṉ Kēśuva-kra[ma]vittaṉ-pakkal viṟṟukkoṇḍ-uḍaiya pāḍagam oṉṟi[nā]l irunūṟṟu nāṟpadu-kuḻiyum-āga nālu pāḍagattālum-āgat toḷḷā-
6. yirattaṟupadu-kuḻiyum ivvūr Śrī Gōvardhanattu Vaikhānasaṉ Śrīdhara-bhaṭṭaṉ magaṉ Dāmōdira-bhaṭṭa[n*] pūrvv-ā[hṇa] ttoru tiruvamirdum nāyaṟu-pāḍu oru-viḷakkum iṭṭu ttēvar-muṉbu palakaṇiyum aḻivu-nikki ttēvaraiyum pu[du] [k*]ka Śrī-Gōva[rddha]ṉattu Vaikhānasaṉ Ātrayaṉ

No. 205

UTTARAMALLUR INSCRIPTION OF KAMPAVARMAN

Provenance : Uttaramallur, Kānchipuram Taluk, Chingleput District. On the west wall of the Vaikuntha Perumāḷ temple.

References : *ARE*, 1898, no. 6; *SII*, vi, no. 288; *HSAD*, ii, 218.

Language : Tamil.

Script : Tamil.

Date : R.Y. 8 *c.* A.D. 877 (?)

TEXT

1. Svasti Śrī [||*] Kō-Viśaiya Kampavikkiramaparumarkku yāṇḍu eṭṭāvadu [|*] Uttaramēru-caturvvēdimaṅgalattu sabhai[y]ōm eḷuttu [|*] emmūr Śrī Gōvarddhanattu Mahāviṣṇu-

2. kkaḷukku arccanā-bhōgamāga kuḍutta bhūmi emmūr Mallian Kārāṇai madhyamamāy kkiḍanda bhūmiyil Araiyar taḷikku kuḍutta bhūmiyan terku Malliya-

3. n Kār[ā]ṇai ērikaraiyin kiḷakku Kuḷivandavāṟṟāl āyirattiru-nūṟu kuḷiyum Śrī Gōvarddhanattu Mahāviṣṇukkaḷukku arccanā-bhōgamāga kuḍuttōm [|*]

4. ivvarccanā-bhōgam arccittu-kkoṇḍ uṇbānāga emmūr Vai[kā]na[sa]n Śrīdhara-bhaṭṭan magan Dāmōdira-bhaṭṭaṇukku putra[pau]trikam u[pā]sitt u-

5. ṇṇa uḍaiyanāga kuḍuttōm [|*] ivvāyirattirunūṟu kuḷiyum iṟaiyiliy-aga ppaṇittu kuḍuttōm [|*] Śrī Gōvarddhanattu na[n*]dāvaṇamum

6. Dāmōdira-bhaṭṭanē pūmaram uḷḷiṭṭa paya[ṉ*]maramum ittukkoṇḍu arccitt uṇpānāga kuḍuttōm Uttaramēru-catturvvēdi-maṅgalattu sabhaiyōm [|*]

7. sabhaiyār paṇippa eḷudinēn Śrīpuruṣa-Ācārⁱyyanēn ||-

1. Letter *ri* written here is superfluous.

No. 206

UTTARAMALLUR INSCRIPTION OF KAMPAVARMAN

Provenance : Uttaramallur, Kāñcīpuram Taluk, Chingleput District.
On the south and east walls of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*. 1898, no. 88; *EC*, *SII*, vi, no. 370; *HSAD*, ii, 218.

Language : Tamil.

Script : Tamil

Date : R.Y. 8 = *c*. A.D. 877 (?)

TEXT

1. Svasti Śrī [|*] Kō-Visaiya Kampavikkirara(kra)ma-parumarkku yāṇḍu ettāvadu [|*] Kāliyūr-kkōṭṭattu taṉkūrru Uttaramēru-ccaturvvēdimaṅ-galattu sabhaiyōm nila-vilaiy-āvaṇa-kkaiyeḻuttu [|*] emmūrk Karikaikku-ṭṭatti[ṉ] surrum

2. kolidu nikki ikkoliṭṭōḍum aḍaiya araikkōl agalattāl ivērikaraiyin vaḷaiyil surrum mañcikkāma[yin]nilam i[v*]-vērikkē behirbūmiyāgavum maḍam-edukka-vēṇdu nilamum i[v*]vūr yāḷūm-

3. n[1] gaṇattārulk Kuravaśiri Rāmadēva-bhaṭṭaṉum ivaṉrra(ra)mbi Nandi-śvara-bhaṭṭaṉumm ivaṉrra(ra)mbi Kuṇḍha-bhaṭṭaṉummi(mi)[m*]-mūvarkkum ivēṉiccurru araikkōl nilamum i[m*]mūvar-pakkalum vilaikkāṇañ kaiccella kkoṇḍu virrukkuḍut-

4. tōm sabhaiyōm [|*] irukkālāvadum virrukuḍuttōm sabhaiyōm mukkālā-vadum virrukuḍuttō[m] sabhaiyōm iduvē poruḷmāvaṟidi-ōlaiyāga oṭṭi-kkuḍuttōm sabhaiyōm [|*] ikkarikai-kuṭṭattu ēri-karaiyil maṇkko(ko)-ṇḍāraiyu-

5. [m]i[k*]Karikaikuṭṭatinec(cu)rru ma[v]vērikkē bahi[r*]bhūmiyāga koṇḍa nilam śuṭṭi mēlcollappaṭṭa Kuravaśiri Rāmadēva-bhaṭṭaṉaiyum ivaṉ rambimāraiyum mūvaraiyum nilam śuṭṭiṉapōla paṭṭa[śā]mantu k-[kuḍuvit]tōmāṉōm sabhaiyō-

1. Superfluous.

6. m ikkaraiyil muḷkkuttiṉāraiyum Vaiyiramēga-taṭākkattu[k*]kē veṭṭi mudalāga añ(aiṅ)kaḷañcu poṉ mūlappaṭṭārayairē taṇḍippārāga oṭṭi-kuḍuttōm sabhaiyōm ik-Kaṟikaikuṭṭattu nīrviṭ[ṭā]r grā[maka]ṇṭakarāka piṉittom sabhai[yōm] [॥*]

ABSTRACT

Records the sale of land measuring ½ *kōl* around the bank of the tank called Kaṟikaikuṭṭam for building a *maḍam* and for use as *bahir-bhūmi* (*i.e.* for digging earth to raise the bunds), by the *sabhaiyār* of Uttarameru-caturvēdimaṅgalam, an independent village of Kāliyūr-kōṭṭam to Kuravaśiri Rāmadēva-bhaṭṭaṉ, a member of the *āḷuṅgaṇa* of the village and his two brothers Nandiśvara-bhaṭṭaṉ and Kunḍha-bhaṭṭaṉ, after receiving (enough) money from the above three persons. The *sabhaiyār* also caused the title-deed (*paṭṭasāmantu*) to be given to the three persons. It is stated that the person who dug (*muḷkuṭṭiṉār*) in the bunds of this tank shall be fined five *kaḷañcu* of gold in a favour of Vayiramēga-taṭāka, and the person who let out the water (*nīrviṭṭār*) of this tank, shall be treated as traitor of the village (*grāma-kaṇṭaka*).

No. 207

TIRUVORRIYUR INSCRIPTION OF KAMPAVARMAN

Provenance : Tiruvoṟṟiyūr, Saidapet Taluk, Chingleput District.
On a slab built into the floor of the *maṇḍapa* in front of the central shrine in the Ādhipurīśvara temple.

References : *ARE*, 1912, no. 188; *SII*, xii, no. 100.

Language : Tamil.

Script : Tamil.

Date : R.Y. 9=*c.* A.D. 878 (?)

TEXT

1. [Svasti Śrī] [॥*] Kō-Vi[śaiya] Ka[m]pa-[vikkira]mapa-
2. ṟmaṟku yāṇ[ḍ-o]ṉbatāvadu [।*] Cōḻa-nāṭṭ=Inḍaḻūr-
3. nāṭṭu=kKa[ñ]ca[nūr]=kKañcanūrāṉ=Amarnidi-āi-
4. ṉa Pallavadiyaraiyar Tiruvoṟṟiyūr Mahādē-
5. varkku oru nandā-viḻakk=erippataṟku vai[cca poṉ ū]-
6. rkaṟ-cemmai muppatiṉ kaḻañcum Puliyūr-kkō[ṭṭa]-
7. ttu=kKa[l]māy-nāṭṭu Pu[ḷimā]ṟṟu... [m-uḍaiyāṉ]...
8. Tiruvoṟṟiyūr Mahādēvaṟkku oru nandā-viḷakk-erippa-
9. taṟku vaicca poṉ ūrkkaṟ-cemmai muppatiṉ ka[ḻañcu]-
10. māga iv aṟupatiṉ kaḻañcu poṉṉuṅ [koṇ]ḍu...
11. [m] Puḻaṟ-kōṭṭattu Nā[yaṟu]-nāṭṭu=p[Pūdūrilum]...
12. m iv aṟupatiṉ kaḻañcu poṉṉālum kaḻañci-
13. ṉ-vāy mūṉṟu mañcāḍi-ppoṉ paliśaiāga ā-
14. ṇḍu-varai oṉpatiṉ kaḻañcu poṉṉāga [ivvā]-
15. ṭṭai tiru-mudalāga āṟāṟu tiṅgaṇāḷāl nāṟ-ka-
16. ḻañcarai poṉṉum Tiruvoṟṟiyūr-āṇi-kkīḻai

17. koṇḍu śeṉṟu tiru-viḷakku neykku iḍak kuduppō-
18. m-āṉōm [।*]......ddanmam. . . .
19. (damaged)
20. [ṭaraigaḷōm] ippaḍi oṭṭi-kkuḍuttōm [।*] muṉbu ni-
21. ṉṟum puḷḷi-kkuttuvikkap peṟā[tōm-āṉōm]-ida-
22. daṇḍappaṭṭum ivvōlai mēṟppaṭṭa paliśai va-
23. ḻuvāmē śeluttuvōm-āṉōm [।*] ippoṉ kadaik-
24. kūṭṭa-vandāṟku niśadi nālu śōṟu kuḍuppōm-āṉōm [।*]
25. ippoṉ. . . .āṭṭai nāḷāl [poliśai]. . . . .
26. (damaged)
27. . . . . kuḍuppō-
28. m-āṉōm. . . . .

ABSTRACT

Seems to register an agreement given by (the *sabhaiyār* of *ūrār*) of Pūdūr in Nāyaṟu-nāḍu, (a s.d.) in Puḷaṟ-kōṭṭam in respect of 60 *kaḻañcu* of gold, of which 30 *kaḻañcu* was endowed by Amarnidi *alias* Pallavadiyaraiyar of Kañcanūr in Inḍaḷūr-nāḍu (a s.d.) of Cōḷa-nāḍu for a perpetual lamp and 30 *kaḻañcu* by another donor (name lost), a resident of Puḷimāṟṟu in Kalmāy-nāḍu, (a s.d.) of Puliyūrk-kōṭṭam, for another perpetual lamp, the fineness of which was tested by village touch-stone (*ūrkkaṟ-cemmai*), that they would remit annually nine *kaḻañcu* of gold, being the interest on the gift-money, fixed at the rate of three *mañcāḍi* per *kaḻañcu* per year, in instalments of 4½ *kaḻañcu* every six months, the term commencing from the month of *Tiru* (?) (in the same regnal year) to the *āṉi* of Tiruvoṟṟiyūr for the supply of ghee for the lamps and provide four meals daily to those who would come to collect the interest.

No. 208

UTTARAMALLUR INSCRIPTION OF KAMPAVARMAN

Provenance : Uttaramallūr, Kāñchīpuram Taluk, Chingleput District. On the west wall of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1898, no. 7; *SII*, vi, no. 290; *HSAD*, ii, 239 ff.

Language : Tamil.

Script : Tamil.

Date : R.Y. 9=*c*. A.D. 878 (?)

TEXT

1. Svasti Śrī [ıı*] Kō-Viśaiya Kampaparumaṟkku yāṇḍu onbadāvadu [ı*] Kāliyūr-kōṭṭattu taṉkūṟṟu Uttiramēru-catirr(r)vvēdi-maṅgalattu sabhaiyōm
2. śeyda[vya]yava(va)sthaiy [ı*] emmūr mēkkuniṉṟum nālānateruvu telki-laṅkāḍikkēy uruvappukka vaḻiyiṉ mēṟ-
3. [ku m=Ādaṉi]maṅgalavīdi teṉśiṟakil kiḻakkaḍaiya=pperuṅguṟiy sabhai-yōm mudalāy n[ā]lu maṉai(y)yilum kiḻa-
4. kkaḍaiy [oru]maṉaiy aṅkōlluḷḷa maṉaiyyil telkilaṅgāḍi-cCaṭṭi magaṉ Puliyaṉukku viṟṟu ki-
5. ḻakkaḍaiya nālu-kōlum nīkkiy niṉṟa oru-kōlum i[din]ōḍaiy aḍainda mēlaiy mūṉṟu maṉaiyu[m]=cCa-
6. ṭṭi magaṉ Puliyaṉukku viṟṟa nāl(lu)-kōlukkum maṟutalaiyāga Kuravaśi-[ri*] Irāmadēva-bhaṭṭar-pakkal immaṉaikaḷ [ō]ḍum
7. aḍaiya vilaikku koṇḍa orumaṉaiymāy innālēy orukōl maṉaiyum ivaiy sabhaiyōmukkēy
8. vēṇḍuvaṉa ādaṉamaiyyil immaṉaikaḷ āṟum viṟkavum piraṟkku paṇi[k]-kavum perādārāgavum [ı*] idu viṟ-
9. pidu-ādal paṇippidu-ādal śeydār gr[a*]makāryya(ya)m piḻaykka śeydār āvār-āgavum ikkiḻakkaḍaiya nālkōl
10. viṟṟu mēkkaḍaiya nālkōl vilaikku koṇḍadu immaṉaikaḷu [k*]kēy iraṣai-(kṣai)yāgavēṇḍu[m*] ipparisu vyavasthaiy paṇittōmsa-

11. bhaiyōm paṇippa eḻutiṉēṉ Tiru[va]ḍigaḷ ॥-

ABSTRACT

Records a transaction of the *sabhaiyār* of Uttaramēru-caturvēdimaṅgalam, an independent village of Kāliyūr-kōṭṭam, by which the sale or transfer of four house-sites, situated in the southern wing (*teṉ-śiṟagu*) of the Ādaṇimaṅgalam street, to the west of the way into the southern market (*telkil-aṅgāḍi*) of the fourth street of the village, was declared prohibited, since the *sabhaiyār* themselves required them. It is stated that those who violated this deed shall be considered as the offenders of the *grāmakāryam*. This deed was written by Tiruvaḍigaḷ.

No. 209

MELAPATTI INSCRIPTION OF KAMPAVARMAN

Provenance : Melapatti, Gudiyattam Taluk, North Arcot District.
On a hero-stone set up in a field to the north of the railway station.

References : *ARE*, 1921, no. 171; *EI*, xxiii, no. 22, 143-7; *SII*, xii, no. 101.

Language : Tamil.

Script : Tamil.

Date : R.Y. 10=*c*. A.D. 879 (?)

TEXT

1. Kō-Viśaiya Kampavikkiramaparumaṟku [yā]-
2. ṇḍu pattāvadu [ı*] Paḍuvūr-kkōṭṭattu Miy[ā*]ṟu-nāṭṭu=kKā-
3. vaṉṉūr[1] Pirudigaṅgaraiyar daṇḍu nikka Vāṇa-
4. [raiyar] paḍaivar Pe[runa]gar-kkoṇḍak=Kāvadi[2] nedirttu-
5. [Vaniya]
6. [e*]ṟittu
7. paṭṭār [ıı*]

ABSTRACT

Records the fight and the death of *Kāvidi* 'who took Perunagar' (the chief of Perunagar?) who was a soldier of Vāṇaraiyar (the Bāṇa chief) when the army of Pirudigaṅgaraiyar was stationed at Kāvaṉṉūr in Mīyāṟu-nāḍu, (a s.d. of) Paḍuvūr-kōṭṭam.

---

1. Read *Kāvaṉṉūril*.
2. The reading in the Ambur record is *Perunagaragarakkoṇḍak-Kāvidi*, but it must be corrected as *Perunagarakkoṇḍa-kKāvidi*. The engraver seems to have unnecessarily added the letter *ka* and *ra*. Such errors are common in inscriptions.

No. 210

UKKAL INSCRIPTION OF KAMPAVARMAN

Provenance : Ukkal, Cheyyar Taluk, North Arcot District.
On the south wall of the ruined Viṣṇu temple.

References : *ARE*, 1893, no. 24; *SII*, iii, no. 8.

Language : Tamil.

Script : Tamil.

Date : R.Y. 10=*c*. A.D. 879 (?)

TEXT

1. Svasti Śrī [॥*] Kampava[r]mmaṟku yāṇḍu pattā[va]du [।*] [1]Uṭkaṟ [sa]bhaiyār[k*]ku Śaḍaiya-
2. ṉ kudutta nel nā[ṉu]ṟṟu-kkāḍi[।*] [2]ne[il]lāl=ppoliūṭṭu ā[ṇ]-
3. ḍuvar[ai] nūṟṟu-kkāḍi kol[3] paliśaiy[ā]l niśadi iruvar pirāma-
4. ṇarai nilamum-nāyaṟum uḷḷa-[a]ḷavum ūṭṭuv[ō]māṉō[m*] Uṭ[ka]l sabhai yōm [।*] iv-
5. viru[n]dūṭṭu[4] mu[ṭṭi]l Gaṅge[5] iḍai=kKumari[yi*]ḍai eḻunūṟṟu-kkadattuḷḷu-[m][6] śeydār śe[y*]da pāvam[pa]ḍuvō[mā*]ṉōm sabhaiyōm [।*]

ABSTRACT

Records that the *sabhaiyār* of Uṭkaṟ (Utkal) undertook to feed two *brāhmaṇas* daily out of the interest of 100 *kāḍi* of paddy per annum on 400 *kāḍi* of paddy donated by Śaḍaiyaṉ.

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1. The *ṟ* of *Uṭkar* has been added subsequently.
2. Read *innellāl.*
3. Read *nel.*
4. The *n* of *virun* appears to be corrected from *ṉ*.
5. Read *Gaṅgai.*
6. Read *kādattuḷḷum.*

No. 211

UTTARAMALLUR INSCRIPTION OF KAMPAVARMAN

Provenance : Uttaramallūr, Kāñchīpuram Taluk, Chingleput District. On the west wall of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1898, no. 11; *SII*, vi, no. 294.

Language : Tamil.

Script : Tamil.

Date : R.Y. 10=*c*. A.D. 879 (?)

TEXT

1. Svasti Śrī [॥*] Kō-Viśaya Kampavikramaparmaṟkku yāṇḍu pattāvadu [।*] Kāliyūrk.........[catu]rvvēḍi-maṅgalam yāḷuṁgaṇattāruḷ [Kuravaśiri A]-
2. gniśarma-kramavitta-sōmāśiyēṉ eḻuttu [।*] emappaṉār paḍaittuḍaiya paṅgiṉvaḻi mudaṟkkuḍumbiṭṭu nālām pāḍagam [ūriṉ] teṟkku Paramēśvara-vadiyi-
3. ṉ mē[ṟ*]kku Gaṇavadivākkāṉ-karai eṅgaḷ pāḍagamāyiṉa irunūṟṟunāṟpadu kuḻiyālum vanda.........m āṭṭāṇḍu/tōṟum Vayiramēga-taṭākattukkē ēri-
4. vāriyapperumakkaḷē kaḍaikkaṇḍu kuḻivāyil aṭṭuvittu prasādam śeyvār-gaḷāga ippāḍagam vaittēṉ Agnic(ś)armakramavittac-cōmāśiyēṉ[1] ॥-

ABSTRACT

Records gift of 250 *kuḻi* of land by Kuravaśiri Agniśarmakramavitta-sōmāśi, a member of the *āḷuṅgaṇa* of Uttaramēru-caturvēdimaṅgalam, in Kāliyūrk-kōṭṭam to the tank called Vayiramēga-taṭāka of the village. The *ēri-vāriyapperumakkaḷ* (of the *sabhā* of the village) were asked to remove the silt (*kuḻivāyil aṭṭuvittu*) of the tank using the annual income from the gift-land.

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1. Almost all the letters of this inscription have been chiselled away.

No. 212

KILPUTTUR INSCRIPTION OF KAMPAVARMAN

Provenance : Kiḻputtur, Kāñchīpuram Taluk, Chingleput District. On a stone set up in the middle of the village.

References : *ARE*, 1923, no. 116; *SII*, xii, no. 102.

Language : Tamil.

Script : Tamil.

Date : R.Y. 11=*c*. A.D. 880 (?)

TEXT

1. Svasti Srī [॥*] Kō-Viśaiya Ka-
2. mpa[va*]rmmarkku yāṇḍu patiṉo-
3. ṉṟāvadu [।*] Kāliūr-kōttattu=kKī-
4. ḻppūdūr ūrōm Perumbāṇan Śa-
5. kkaḍi Araiyar magaṉār [M]ādēvaṉārkku
6. oṭṭi viṟṟu-kkuḍutta pariśāvadu [।*] e[m]-
7. m-ūr varamb-aṟutta viḷai-nilam=āy-[i]-
8. [rai]vayal nilamum aḍai-nilanum ka-
9. ṟa[i]-nilamum ētta-ppulamum dēva-
10. bhōgamum paḷḷi-ccandamum vai-
11. jya-bhōgamum pāppaṉ-paṭṭiyu[m]
12. uḷḷiṭṭu eppērppaṭṭa nilemum viḷain-
13. da nilattāl=ppaṭṭiyāl oru kāḍi nel
14. ēri-kkāḍi āga kōvuṅ kuḍiyu[m] podu vē[y]
15. viḷai[n]da nilattāl ēri-kkaṭṭuvadāga
16. ivver[1] niṟkavum oṭṭi Mādēvaṉār pa-

1. Probably stands for *ivvūr*.

17. kkal poṉ koṇḍu viṟṟu=[k*]kuḍut-
18. tōm [I*] ipparıśu aṭṭādu tiṟambiṉō-
19. m kuḍiy(ḍi)maiyu veṟu
20. [Dharmm]āsaṉattu niśadi i-
21. rupattu-nālum ūr tiṟappil
22. nāṟppatt-eṭṭu-kkāṇam
23. daṇḍappaḍuvad-āgavum [I*] i-kkāṇa-
24. m śeṉṟu niṉṟu=ppuḷḷi-kutta
25. pi(pe)ṟādadagavum iddaṇḍappaṭṭum
26. mēṟ-śoṉṉa pariśēy śeyvadāgavu-
27. m eṉṉāḻi-kkāl[ā*]la(l) aṭṭuvadāga-
28. vum aṉṟāḷ-kōvēy irakṣi [p*] padāgavu
29. m oṭṭi viṟṟu-kkuḍuttōm mēṟ-śol-
30. la[p*]paṭṭa Kīḻppudūr ūrōm [I*] ū[rār] śolla
31. eḻutinēṉ i-kKīḻpu(t)tūr=kKūṭṭat-
32. tāṉ Ṛṣikēśava-bhaṭṭaṉēṉ [I*]
33. iddharmmam rakṣi[p*]pāṉ aḍi
34. eṉ muḍi mēlaṉa [II*]

ABSTRACT

Registers a sale by agreement of the right to collect one *kāḍi* of paddy per *paṭṭi* of cultivated land as *ērikkāḍi* (tank-duty) in favour of the tank of the village by the *ūrār* of Kīḻppudūr in Kāliyūr-kōṭṭam to Mādēvaṉār, son of Perumbāṇam Śakkaḍi Araiyar in return for gold received from him. The land being assessed for the tax included such as *iṟai-vayal, aḍai-nilam,* (mortgaged land), *ētta-ppulam* (land given for water-levers), *pāppāṉ-paṭṭi* (land given to the *brāhmaṇas*) and *paḷḷi-ccandam* (land given to Jaina and Buddhist monasteries). It is stated that both the lord and the tenant *(kōvum kuḍiyum poduvāy)* are equally liable for the payment of the tax. The defaulter shall pay a fine of 24 (*kāṇam*) in the case of *kuḍima* lands and 48 *kāṇam* in the case of *ūr-tiṟappu* lands at the *Dharmāsana.* The *ūrār* agreed to measure paddy by the grain-measure called *eṉṉāḻikkāl.* The deed was written by Ṛṣikēśava-bhaṭṭaṉ, a member of the assembly (*kūṭṭam*) of Kīḻppudūr.

No. 213

KAVANTANDALAM INSCRIPTION OF KAMPAVARMAN

Provenance : Kāvantaṇḍalam, Kāñchīpuram Taluk, Chingleput District.
On the west wall of the Lakṣmīnārāyaṇa temple.

References : *ARE*, 1901, no. 209; *SII*, vii, no. 422.

Language : Sanskrit.

Script : Pallava-Grantha.

Metres : *vv.* 1 & 2 *Anuṣṭubh*; *vv.* 3 & 4 *Viyōgini* and *v.* 5 *Vasantatilaka*.

Date : R.Y.—: (*c.* 9th century A.D.)

TEXT

१. स्वस्ति श्री [॥*] नमो नारायणाय ॥। 2 महीसुर महारत्न प्रसूति प्रवराकरे [।*]
धात्रा वसुन्धरावास[नि] रतेनेत्र निर्म्मिते ॥2 [१*] सहिता रमया यत्र भारतीर-
मतेतराम् [।*] अगोचरे चतुर्व्वेदिमंगले कलिकर्म्मणा [म्] [॥2] [२*] अकरोद-

२. रविन्दलोचनस्य स्वशरीरस्थजग[त्*] त्रयस्यधाम् [।*] स्थिरताजितवज्रशैलसारं
परमानन्दविधायि शोभया यत् [॥*] ॥ 2 [३*] भुजनिर्ज्जितक[ल्प]कः
कलानां सकलानां पतिरिन्दुवद्विवस्वानुदयाचलतुंगशृंगसंगो रिपुसेनातिमिरस्य
म[ा*]नसर्प्पः [॥४॥*]

३. आत्रेयगोत्रतिलकाय लसत्गुणाय नारायणाय मुनयेवि[दु]षे तदादान् [।*]
अभ्यर्च्चय भोक्तु मुरगाशनकेतनन्तं भू[ख]न्डमन्यदपियत्कृतमर्च्चनार्त्थं ॥ 2
[॥५॥*]

ABSTRACT

Records the construction of a Viṣṇu temple by Mānasarppan in the village Caturvēdimaṅgalam. He entrusted Nārāyaṇamuni of the Atreya-gotra with the maintenance (the worship in) the temple after having endowed some land (for its upkeep).

No. 214

KAVANTANDALAM INSCRIPTION OF KAMPAVARMAN

Provenance : Kāvantaṇḍalam, Kāñchīpuram Taluk, Chingleput District. On the south wall of the Lakṣmīnārāyaṇa temple.

Rerfeences : *ARE*, 1901, no. 207; *SII*, vii, no. 420.

Language : Tamil.

Script : Tamil.

Date : R.Y. 14=c. A.D. 883 (?)

TEXT

1. ———Kampava[r]mmar[k*]ku yāṇḍu padiṉālāvadu [।*] Caturvvēdimaṅgalattu sabhaiyōm eḻuttu [।*] Veṅginātṭuk Kuḷaṉūr Māṉasarppaṉ emmūr eḍuppitta Śrīviṣṇu-gṛhatt-irunda-Perumāṉaḍigaḷukku a[r]ccanā-bhōgamāga emmūr Oṭṭaṅkāṭṭu ivaṉ viṟṟu-kko[ṇ]ḍuḍaiya iraṇḍu paṭṭi nilamu[m*]nandu(da)v[a]-

2. ṉamu[m*] Māṉasarppaṉ pakkal ibh[ū]mikku iṟai-kāvalāga poṉ koṇḍu eppērppaṭṭa iṟaiyuṅ cōṟumāṭṭuṅ kāṭṭa-pperādōmāga oṭṭi-kkuḍuttōm sabhaiyōm [।*] idu a[ṉ]ṟeṉṟu tiṟambiṉōṅ Gaṅgai-iḍaik Kumari-iḍai=cceydār ceyda pāvattu=ppaṭṭu=tTirunāraṇam piḷaitta daṇḍam paḍuvadāga voṭṭiṉōm [।*] itaṟṟi-

3. ṟambil uṉḍigaiyum paṭṭigaiyum kāṭṭātēy Dharmmāsanattu niśadi nāṟpatteṭṭuk kāṇam idu aṉṟeṉṟārē paḍa oṭṭikkuḍuttōm muṉbu-niṉṟum puḷḷi kuttuvikka=pperādōmāṉōm Caturvvēdimaṅgalattu sabhaiyōm [।*] idu rakṣittār-aḍi eṉ talai mēlaṉa ॥-

ABSTRACT

Records the construction of the Viṣṇu temple at Caturvēdimaṅgalam and the grant of two *paṭṭi* of land and flower garden at Oṭṭaṅkāḍu village to god Perumāṉaḍigaḷ (of the temple) as *arccanā-bhōga* by Māṉasarppaṉ of Kuḷaṉūr

in Vēṅgi-nāḍu and registers the exemption of all taxes and *chōṟumāḍu* by the *sabhaiyār* of Caturvēdimaṅgalam after receiving gold as *iṟaikāval* from the donor. The *sabhaiyār* agreed to pay a fine of 48 *kāṇam* daily at the *Dharmāsana*, without showing *uṇḍigai* and *paṭṭigai* for default.[1]

1. *Puḷḷi* is marked in this inscription.

No. 215

UKKAL INSCRIPTION OF KAMPAVARMAN

Provenance : Ukkal, Cheyyar Taluk, North Arcot District.
On the east wall of the ruined Viṣṇu temple.

References : *ARE*, 1893, no. 26; *SII*, iii, no. 5.

Language : Tamil.

Script : Tamil.

Date : R.Y. 15=*c*. A.D. 884 (?)

TEXT

1. Svasti Śrī [‖*] Kampava[r]mmaṟku yāṇḍu padinā(nā)ñ-cāvadu [।*] Uṭkar sabhaiyōm eḻuttu=cCaḍaiyaṉ pakkal āyira-kkāḍi nel koṇ-
2. ḍōn [।*] ivvāyirakkāḍi nellālum paliśai aynnūṟṟu-kkāḍi nel āṭṭāṇḍu tōṟum ērikk=aṭṭi iguttuvippōmāṉ(ō)m sabhai-
3. yēm [।*] i[da]ṉṟeṉṟār Gaṅgai iḍai=kKu[mari]iḍai śeydār śeyda pā[va]m paḍuvārāga=ppa[ṇit]tōm [।*] samba(va)tsara-vāriyapperumakkaḷē aṭṭuvikka kaḍavā[r] [‖*]

ABSTRACT

Records that the *sabhaiyār* of Uṭkar (Uṭkal) received 1,000 *kāḍi* of paddy from Śaḍaiyaṉ and agreed to strengthen the bund of the tank (*ērikk-aṭṭi-iguttuvippomāṉōm*) out of the annual interest of 500 *kāḍi* on the paddy (received) It is stipulated that the members of the annual supervision committee (*saṁvarsara-vāriyap-perumakkaḷ*) themselves shall carry out the work.

No. 216

UTTARAMALLUR INSCRIPTION OF KAMPAVARMAN

Provenance : Uttaramallūr, Kāñchīpuram Taluk, Chingleput District. On the north wall of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1898, no. 31; *SII*, vi, no. 314; *HSAD*, ii, 219.

Language : Tamil.

Script : Tamil.

Date : R.Y. 15=*c*. A.D. 804 (?)

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya [Ka]mpavarmma[r*]kku yāṇḍu [pa]diṉṉa(ṉa)-ñcāvadu [।*] Kāliyūr-kōṭṭattu taṉkūṟṟu Uttara[mēru-cca]-
2. [tu]rvvēdimaṅga[la]m āḷumgaṇatt[ā]ruḷ Kumuḻūr Śaṉakumāra-caturvvēdi A[gni]citta-Śarvvakṛtukkaḷ br[ā*]hmaṇi iḷaiyā[ḷ]
3. Tāḻiccāniyēṉ eḻuttu [।*] Śirupa[ḻu]vūrar pakkal Mullaivāyil eṉṉ=aṅgamaṇi dravya[m]
4. m-iṭṭu iṉakku aṅgamṇiyāga vilaikku k[o]ṇḍu taṇda pāḍagattiṟ teṟkadaiṇda pāḍagam
5. oṉ[ṟu]m muṉṉam a[r*]cca[nā]-bhōgamāga=kkuḍuttā...pāḍagatti......
6. māy ivviraṇḍum Mul[laivā]yi[l nāṅ]ga[ḷ] eḍuppi[t]ta=ttaḷiyi[l] Mahādēvarkku nāḷ-ttiruami-
7. du kāṭṭuvippār āṉār nilamum(ṉ) nā[ya]ṟum uḷḷatuṇai[yu]m Uttaramērūr-ccatu[rvvē]-
8. dimaṅgalattu Mahāsabhaiyōmēy kaḍaikkaṇḍu tirua[mi]du kuḍuppi[p]pōmāṇōm ivai śiṟṟa[1]

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1. The inscription is left unfinished.

ABSTRACT

Records an endowment of two plots of land to god Mahādēva at Mullaivāyil, by a *brāhmaṇa* lady Tāḷiccāni, the second wife (*iḷaiyāḷ*) of Śaṉakumāra-caturvēdi-Agnicitta-Śarvvakṛatukkaḷ of Kumuḻūr, a member of the *āḷuṁ-gaṇa* of Uttaramēru-caturvēdimaṅgalam, an independent village in Kāliyūr-kōṭṭam, for daily food-offerings to god Mahādēva in the temple which was constructed by the donatrix and her husband. Of the two plots of land, one was purchased at Mullaivāyil from the *ūrār* of Śirupaḷuvūr with her *aṅgamaṇi-dravyam* (dowry).[1] The *sabhaiyār* agreed to provide offerings under their personal supervision (*kaḍaikkaṇḍu*).

1. The lady was probably a widow, and she gifted the land to the temple by selling the jewels worn by her (*HSAD*, ii, p. 241).

No. 217

UTTARAMALLUR INSCRIPTION OF KAMPAVARMAN

Provenance : Uttaramallūr, Kāñchīpuram Taluk, Chingleput District. On the north wall of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1898, no. 42; *SII*, vi, no. 325.

Language : Tamil.

Script : Tamil.

Date : R.Y. 15=*c.* A.D. 884 (?)

TEXT

1. Svasti Śrī [‖*] Kō-Viśaiya Kampavarmmaṟku yāṇḍu patiṉaindāvadu [।*] Īkkāṭṭu-kkōṭṭattu=tToḻūr-nāṭṭu ta . . . .
2. Perumāṉṉa(ṉa)ḍigaḷḷ-aḍiyēṉ Śeyya Aparājitaṉēṉ eḻuttu=kKāliyūr-kkōṭṭattu Uttaramēru-ccaturvvēdi. . . . .
3. āyira-kkaḻañcu poṉ kuḍuttēṉ ivvāyira-kkaḻañcu poṉṉālum āṭṭāṇḍu tōṟum nilamum nāyaṟum uḷḷa. . . . .
4. nūṟṟu-kkaḻañcu poṉṉum ivVayiramēga-taṭākattukkē Ānimudalāga mu-[ṉṟu] tikaṅ(tiṅ)gaḷ agappaḍa ivvirunūṟṟu=kkaḻañcu poṉṉum i. . . . . .
5. parājitanēṉ sabhaiyōmum ippariśēy ivvērikkēy ivvirunūṟṟuk-kaḻañcu poṉṉum ivaṉukkēy dharmmamāga=kkuḻi-kutti āṭṭā. . . . . . .
6. aṭṭōmāyilum aṭṭāmai vilakkināṉum niśadi āyiraṅ kurālāga koṉṟa pāḍagam=eiduvāṉāṉāṉ iddharmmattai=kkeḍuppā. . . . .
7. gai iḍai Kumari-iḍai eḻunūṟṟukkādamuñ ceydār śeyda pāvamum eyduvāṉ iddharmmattai iratsi(kṣi)tta. . . . .
8. ḍi eḻuttu [‖*][1]

ABSTRACT

Records a gift of 1,000 *kaḻañcu* of gold by Śeyya Aparājitaṉ of Toḻūr-nāḍu in Īkkāṭṭukkōṭṭam, (a feudatory?) of the king (*Perumāṉaḍigaḷ-aḍiyēṉ*)

1. The inscription is built in at the right side.

who entrusted the same to the *sabhaiyār* of Uttaramēru-caturvēdimaṅgalam in Kāliyūr-kōṭṭam, for removing the silt and deepening the bed, and strengthening the bund (*kuḻikutti-aṭṭa*) of the tank called Vayiramēga-taṭāka, in the village. The *sabhaiyār* agreed to carry out the work with the interest on the gift-money fixed at 200 *kaḻañcu* of gold per annum payable every three months, the term commencing from the month of Āṉi every year.

No. 218

UTTARAMALLUR INSCRIPTION OF KAMPAVARMAN

Provenance : Uttaramallūr, Kāñchīpuram Taluk, Chingleput District.
On the south and east walls of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1898, no. 90; *SII*, vi, no. 375; *HSAD*, ii, 219.

Language : Tamil.

Script : Tamil.

Date : R.Y. 15=*c*. A.D. 884 (?)

TEXT

1. Kō-Viśaiya Kampavarmmaṟkku yāṇḍu pa[di]ṉaindāvadu [।*] Kāliyūr-kkōṭṭattu taṉkūṟṟu Uttaramēru-ccaturvvēdimaṅgalat. . . . . .
2. l aṅgāḍi Dēvaṇdai Kaḻukkuṉṟaṉēṉ eḻuttu [।*] Kāliyūr-kkōṭṭattu taṉkūṟṟu Uttaramēru-ccaturvvēdimaṅgalattu. . . . .
3. ga-taṭākattu[k]ku dharmma . . . ṉ nūṟṟuk kaḻañcu poṉṉum irupattcṉkāḍi nellum kuḍuttēṉ iṉṉūṟṟuk ' ka. . . . .
4. [p] oṉṉālum irupatteṉ-kāḍi nellālum āṭṭāṇḍu tōṟum nilamum nāyaṟum uḷḷatuṇaiyum poliyūṭṭu kaḻañcin-vāy iraṇḍu. . . . .
5. [p]paliśaiyāga tiraḷ padiṉ-kaḻañcu poṉṉu mukkāḍi nārnel(lu)tum ippatiṉ-kaḻañcu poṉṉum mukkāḍi iṟainellum iv. . . . . . .
6. ga-taṭākattukkēy Vaiyāśi mudalāga iraṇḍu tiṅgaḷ agappaḍa patiṉ kaḻañcu poṉṉum mukkāḍi iṟainellum aṭṭik kuḻi-kuttik ka. . . . .
7. [ḷ]y aṭṭiviyppārkaḷāga ippariśu dharmmamāgak=kuḍuttēṉ Dēvaṇḍai Kaḻukkuṉṟanēṉ sabhaiyōmum ippariśēy ivvērik. . . . .
8. [kka paṭṭā]lēy aṭṭuviy(vi)ppārkaḷāga ippariśu dharmmamāga=kuḍuttēṉ Dēvaṇḍai Kaḻukkuṉṟaṉēṉ sabhaiyōmum ippa. . . . . . .
9. kēy ippadiṉ-kaḻañcu poṉṉum immu-kkāḍi iṟaie. . . lum iv[vēri] kkēy dharmmāga kuḻı-kutti karaimēllē(mēlē) aṭṭuvōmāṉōm āṭṭān. . . . . .
10. vippōmāṉōm sabhaiyōm idu aṉṟeṉṟār idharmam iṟakkiṉa [p][ā*] vattā(t)-til paḍuvār[ga]ḷḷāga=ppaṉit. . . . . . .

11. m idharmmattai ratṣi(kṣi)ttār śrīpādam e[ṉ] ṟalaimēl[liṉa] i[vai] eḷuttu veṭṭinēṉ [Pi]ṭṭayaṉ magaṉ Dēvaḍiyēṉ ॥[1]

ABSTRACT

Records the gift of 100 *kaḻañcu* of gold and 28 *kāḍi* of paddy by Dēvaṇḍai Kaḻukkuṉṟaṉ of Uttaramēru-caturvēdimaṅgalam, an independent village of Kāliyūr-kōṭṭam, for deepening (and raising), the bunds of the Vayiramēga-tank of the village in the same *kōṭṭam*, out of the interest on the gift-money fixed at ten *kaḻañcu* of gold and three *kāḍi* of *iṟai-nel*, calculated at the rate of two *mañcādi* per *kaḻañcu* and three *kāḍi* of *nār-nel* per year respectively. The *sabhaiyār* of the village undertook this gift and agreed to maintain the work every year, the term being maintained for two months commencing from the month of *Vaiyāśi* (*Vaigāsi*). This record was engraved by Dēvaḍi, son of Piṭṭayaṉ.

1. The right side of the inscription is built in.

No. 219

TIRUVORRIYUR INSCRIPTION OF KAMPAVARMAN

Provenance : Tiruvoṟṟiyūr, Saidapet Taluk, Chingleput District.
On a slab built into the floor of the verandah round the central shrine in the Ādhipurīśvara temple.

References : *ARE*, 1912, no. 174; *SII*, xii, no. 103.

Language : Tamil.

Script : Tamil.

Date : R.Y. 1 .=*c.* A.D. 880-86 (?)

TEXT

1. Svasti Śrī [॥*] [Kō-Viś]ai[ya] Ka[mpava]rmmaṟkku yaṇḍu pa-
2. . . . [ṟā] vadu [।*] Puḻaṟ-kōṭṭattu=pPuḻa-nāṭṭu=tTiruv[o]-
3. . . . puṟattu Vaikkāṭṭ-ūrōṅ kaiy-eḻuttu [।*] [Muga]-
4. . . . r magaḷ Kō-nāṭṭu=kKoḍumbāḷūr Viḍēlviḍugu I-
5. . . . [1][ḷār] Devi Pūdi-Aṟindigai Tiruvoṟṟiyūr Mahādē-
6. . . . śaṅkirāndi-tōṟum patteṭṭāga kuttal pala-
7. . . . [lum]māvukku añ(im)padiṉāḻiyum añ(im)badu vāḻai
8. . . . m-badiṉ-pala=ccarkkaraiyum aḍaikkāy-ami-
9. . . . [kku ve]ṟṟilaiyuṅ kāyum=ittaṉaikkum-āga vai-
10. . . . ūrkkaṟ śempoṉ irupattēḻu kaḻañcu iv-
11. . . . ttēḻu kaḻañcuṅ koṇḍu kaḍavōm Vaiyk[kā]-
12 . . . [rōm=i]·pponnukku=kkaḻañciṉvāy mūṉṟu
13. . . cāḍi-ppoṉ paliśaiyāl=āṇḍu-varai nāṟ-
14. . . ñcēy-oru mañcāḍi-pponnāga ivvāṭṭaiv-
15. . yyāśi-ttiṅgaḷ mudalāga ārāṟu tiṅga-

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1. This portion may be restored as *Iḷaṅkōvē*.

16. ḻil iru-kaḻañceyyāyum[1] mā-ppoṉ-

17. [ṉu]ṅ koṇḍu śeṉṟu Tiruvoṟṟiyūr-āṇikkīḻēy-

18. . . ṭṭu-kkuḍuppōmāṉōm=iṭṭu-kkuḍōmāyil-ip-

19. . ṉṉukku=ttalaiccēmāḍu Sōmadēvaṉ pira-

20. . . tāya-ppāṭṭanel nāṟpatiṉ kāḍiyu muḍi sūṭṭu-p-

21. . ṭṭanell=irupatiṉ kāḍiyu muḻapaṭṭi-ppāṭṭa ne-

22. [l]l=irupatiṉ kāḍiyum Vaikkāḍu kiḻār[ē*] (r) [ī]y [2]et-

23. . . . pulattiṉ nel nūṟṟirupatiṉ kāḍiyumā-

24. . . .[3]nūṟṟu-kkāḍi nellilum āṟāṟu-tiṅ-

25. . . . śey ayndu mā-

26. . . . . . .[paṭṭa]āgattā[4]

ABSTRACT

Records an agreement given by the *ūrār* of Vaikkāṭṭūr, a suburb of Tiruvoṟṟiyūr, in Puḻal-nāḍu (a s.d.) of Puḻaṟ-kōṭṭam in respect of 27 *kaḻañcu* of gold received from Pūdi Aṟindigai, wife of Viḍēlviḍugu [Iḷaṅkōvē][ḷār] of Koḍumbāḻūr family in Kō-nāḍu to provide for food-offerings with well hulled old rice, 50 plantains, ten *palam* of sugar, areca-nuts, betel leaves, cocoanut to god Mahādēva at Tiruvoṟṟiyūr on the days of *śaṅkrānti* out of the interest on the gift money, fixed at the rate of three *mañcāḍi* per *kaḻañcu* per year, that they would deposit two *kaḻañcu* and ½ *mañcāḍi* of gold, every six months, the term commencing from the month of [Va]yyāśi (Vaikāśi) in the same regnal year, to the *āṇi* of Tiruvoṟṟiyūr and (pay a fine?) out of [2]00 *kāḍi* of paddy (in case of default) made up of the guarantee (?) (*talaiccēmāḍu*) for the gold *viz.*, 40 *kāḍi* of. . . *dāya-p-pāṭṭa-nel*, 20 *kāḍi* of *muḍiśuṭṭup-[pā]-ṭṭa-nel* and 20 *kāḍi* of *muḻapaṭṭip-pāṭṭa-nel* of Sōmadēvaṉ, and 120 *kāḍi* of paddy from the land called '*Īy-ēt [tap] pulam*' (owned by) Vaikkāḍu kiḻār.

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1. Read *iru-kaḻañcey arai-mā-ppoṉ*.
2. Engraved above the line.
3. The portion may be restored as *ga-iru*.
4. Continuation of the inscription is lost. The date of the inscription is not clear. It may by 11,13 *or* 16.

No. 220

KAVERIPPAKKAM INSCRIPTION OF KAMPAVARMAN

Provenance : Kāvērippākkam, Arkonam Taluk, North Arcot District.

On a stone built into the floor close to the south wall of the central shrine in the Varadharāja-Perumāḷ temple.

References : *ARE*, 1905, no. 391; *SII*, xii, no. 104.

Language : Tamil.

Script : Tamil.

Date : R.Y. 17=*c*. A.D. 886 (?)

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya Kampa[va]rmma[k]ku yāṇḍu padiṉēḻāvadu [।*] Paḍuvūr-kō[ṭṭattu=kKāvadippāk]-
2. kamāgiya Avaṉinārāyaṇa-ccaturvvēdimaṅgalattu=cCiṟṟambalattu=perummakaḷ kaḍai-
3. kāṭciyāga=tTiru[vā]nangamudi tamakkai Nampirāṭṭi viruttū[ṇar]kku vaitta poṉ [1] eḻu[nū*]ṭṭu-mup-
4. pat[taṟu] kaḻañcu [।*] ippoṉṉāl vanda viruttiyāl niśadi oru viruttūṇa=uṇbadāga vaittāḷ [।*] idu
5. [ā]Candrakālamum muṭṭāmai ūṭṭuvippadāga [yi]pperumakka[ḷ ka] daikāṇpārāṉār iddarmma muṭṭil Gaṅgaiyi
6. ḍai=kKumariy-iḍai-cceydār śeyda pāvam pā[ḍu]vār-āṉār iddharmma[m*] rakṣi[t]tār kāl eṉ muḍi mēlaṇa [॥*]

ABSTRACT

Records a gift of 736 *kaḻañcu* of gold by Nampirāṭṭi, the elder sister of Tiruvānaṅgamudi, entrusted to the *perummakaḷ* of the *Ciṟṟambalam* in Kāvidippākkam *alias* Avaṉinārāyaṇa-ccaturvēdimaṅgalam in Puḍuvūr-kōṭṭam to provide for, under their supervision one feast (*viruttūṇ*) daily (in the temple?) out of the interest on the gift money.

1. There is a symbol here which stands for 736.

No. 221

TIPPASAMUDRAM INSCRIPTION OF KAMPAVARMAN

Provenance : Tippasamudram, Vellore Taluk, North Arcot District. On a stone set up on the bund of the lake.

References : *ARE*, 1939-40, no. 174; *EI*, xxxiii, no. 2, 23-6 and plate.

Language : Tamil.

Script : Tamil.

Date : R.Y. 17=*c*. A.D. 886 (?)

TEXT

First side

1. Svasti Śrī [॥*] Kō-Viśaiya Ka-
2. mpavikkiramaparumaṟku-yā-
3. ṇḍu padiṉēḻāvadu [।*]
4. innāḍuḍaiya Pṛthiya-
5. ṅgaraiyarum ivar Dē-
6. viyār Ilāḍapperundē-
7. viyārum taṅgaḷ maga[ḷ][1]
8. Ayyakkuṭṭi-aḍigaḷukku

Second side

9. ivviruvarum śeyda
10. dha[r]mmam Valivalakkamaṅga-
11. lattu ērikkuk=kaṇḍa ā-
12. ṟṟuk-kāl [।*] ikkāl Viḻu-
13. ppērararaiya[ṉ][2] idha-

1. Read *magaṉ*.
2. Read *Pēraraiyaṉ*.

14. [r]mmam [ı*] idu irakṣippāṉ[1]

15. [ṉ-a]ḍi eṉ muḍi mēl [ıı*]

ABSTRACT

Records the digging of a channel called Viḻupperaraiyaṉ, from the river to the lake at Valivalakkamaṅgalam by Pṛthivyaṅgaraiyar, the chief of the *nāḍu* (*innāḍ ıḍaiya*) and his wife Illāḍapperundēviyār for the merit and memory of their son *Ayyakkuṭṭi-aḍigaḷ*.

1. This letter is superfluous.

No. 222

KAVANTANDALAM INSCRIPTION OF KAMPAVARMAN

Provenance : Kāvaṉtaṇḍalam, Kāñchīpuram Taluk, Chingleput District. On the south wall of the Lakṣmīnārāyaṇa temple.

References : *ARE*, 1901, no. 208 ; *SII*, vii, no. 421.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18=*c*. A.D. 887 (?)

TEXT

1. Svasti Śrī ı- Kampava[r]mmar[k*]ku yāṇḍu padiṉeṭṭāvadu [ı*] Ūṟṟuk-kāṭṭu-kkōṭṭa[t*]tu=dDamaṉūr-nāṭṭu Catu[r]vvēdimaṅgalattu sabhaiy-[ō]m eḻuttu [ı*] emmūr Māṉasat(r)pa Viṣṇu-gṛhattu irunda Perumāṉaḍigaḷ pakkal yāṅgaḷ koṇḍu kaḍa[va]poṉ ūrkkaṟ-cemmai muppadiṉ kaḻañcu [ı*] ippoṉ kaḻañciṉ-vāy nālu mañcādi=ppali[śai]yāga irubadiṉ ka-
2. ḻañcāl nāṟ-kaḻañcukkum āṭ[ṭā]ṇḍutōṟum Cittirait Tiruvōṇam peruviḻāvāga ēḻu-nāḷum niśadi nūṟu viḷakkum padiṉāṟ-āḷ taṭṭaḻi koṭṭikaḷaiyuṅ koṇḍu śeyvittu snapaṉam-āṭṭuvittu tiruvamirdu ēḻunāḷuṅ kuḍuttu śeyvippō[mā*]-gavum niṉṟa pattu pponṉāl iru kaḻañcukkum niśadi uri eṇṇai uṇṇāḻigai-ppuṟa[m]aṭṭuvō[mā]ṉōm emmūr=cCaṅ-
3. karappāḍi koṇḍu polipp=uḍaittāga=ccēvippōmāṉōm sabhaiyōm ippariśu sabhaiyāyu[n] taṉiyāyuṅ cellāmai kāttārai śraddhāma[nta]rē Dha[r]mmāsa [ṉa]ttu niśadam irubattunālu kāṇam daṇḍappaḍuvōmāgavum Gaṅgai-iḍai-kKumari-iḍai=cceydār ceyda [pāvam pa]ḍavun Tirunāraṇam piḷaitta daṇḍa=ppaḍuvōmāṉōm Catu[r]vvēdimaṅgalattu sabhaiyōm [ı*] idu rakṣittār aḍi en talai mēlaṉa [ıı*]

ABSTRACT

Registers an undertaking by the *sabhaiyār* of Caturvēdimaṅgalam in Damaṉūr-nāḍu, a s.d. of Ūṟṟukkāṭṭuk-kōṭṭam, in respect of 30 *kaḻañcu* of gold, the fineness of which was comparable to that of village touch-stone, received

from god Perumāṉaḍigaḷ of the temple Māṉasarppa Viṣṇu-gṛham that they would maintain the following services : (i) Celebration every year of *Cittirai-Tiruvōṇam* festival for seven days, providing daily 100 lamps, engaging 16 drummers (*taṭṭaḻi-koṭṭigaḷ*) performing the sacred bath (*snapaṇam*) (of the god), and offering sacred food-offerings for seven days, out of the interest on the (first) 20 *kaḻañcu* of gold coming to four *kaḻañcu* at the annual rate of four *mañcāḍi* per *kaḻañcu*; (ii) Supplying one *uri* of oil daily (for lamps) for the sanctum with the interest on the remaining ten *kaḻañcu* of gold, coming to two *kaḻañcu* calculated at the rate of four *mañcāḍi* per *kaḻañcu* per year through the *Śaṅkarappāḍi* of the village.

It is stipulated that such persons, whether they are *sabhaiyār* or individuals, who cause the discontinuity of the charity, shall pay a fine of 24 *kāṇam* daily at the *Dharmāsana* to be leviable by the *śraddhāma[nta]r*.

No. 223

UTTARAMALLUR INSCRIPTION OF KAMPAVARMAN

Provenance : Uttaramallūr, Kāñchīpuram Taluk, Chingleput District. On the south wall of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1898, no. 65 ; *SII*, vi, no. 348.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18=*c* A.D. 887.

TEXT

1. Svasti Śrī Kō-Viśaiya Kampavarmma[r̤*]kku yāṇḍu padineṭṭāvadu Kaliyūr-kkōṭṭattu taṉkūṟṟu Uttaramēṟu-caturvvēdimaṅgalattu sabhaiyōm eḻuttu emmūr teṟkkil-aṅgāḍi irundu-vāḻum Maṉṉippakkilān kōyilukku ivan seyta dharmmattu.........

2. l urkkal seymmai nūṟṟuk kaḻañcu poṉ koṇḍu kaḍavōm innūṟṟuk kaḻañcu poṉṉālum dharmmappaliśaiyāl mūṉṟu mañcāḍi ppaliśaiyal vanda poliy padinain kaḻañ[*cu] poṉṉum emmūr terkil-angāḍiy vadasirakil merkuninrum vara irupadu maṉai......

3. poṉṉum edir-āṇḍu tudankiy attāṇḍu-tōṟum ēṟivāriya-pperumakkaley avva[vv*]āṇḍu immanaip po......

4. mum Vayiramēga-tatākattuk kuḻi kuṭṭiviypparkal-āgavum ipparisu imMannipakkilan kōyil Vayira .....

5. poliyūṭṭup poṉ avva[vv*]āṇḍu ēṟivāriya-pperumakkale Candr-Ādittar uḷḷatanaikkalamum iradi......

6. bhaiyōm idha[r*]mmattu sidilan ceydan idha[r*]mmāṭṭukkum gramattukkum pilaiytta pi......

7. kkuduttōm mēṟcollappaṭṭa Maṉṉipakki[1]......

1. Built in at the end.

ABSTRACT

Records a resolution made by *sabhaiyār* of Uttaramēruchaturvēdimaṅgalam, an indenpendent village of Kaliyur-kkōṭṭam in respect of 100 *kaḻañcu* of gold, the fineness of which was tested by the village touch-stone (*urkkal-cemmai*), that was given to the temple by Mannipakkilan, a resident living in the southern market-place of this village, which was received by them. They agreed to utilise the interest from the gift money fixed as 15 *kaḻañcu* calculated at the rate of three *mañcādi* per *kaḻañcu* per annum and the cash income from the 20 houses in the northern sector of the market place, for digging (and removing the silt) (*kuli-kuttivittal*) of the tank called 'Vayiramega-tataka, every year, from the year flowing the current rengal year (*edirandu*) onwards. This work was entrusted to the tank committee (*ēri-vāriya=pperumakkaḷ*) for that particular year.

No. 224

TIRUVORRIYUR INSCRIPTION OF KAMPAVARMAN

Provenance : Tiruvoṟṟiyūr, Saidapet Taluk, Chingleput District.
On a slab built into the floor at the entrance into the second *prākāra* of the Ādhipurīśvara temple.

References : *ARE*, 1911, no. 372 ; *SII*, xii, no. 105.

Language : Tamil.

Script : Tamil.

Date : R.Y. 19=*c*. A.D. 888 (?)

TEXT

1. Svasti Śrī [‖*] Kō-Viśaiya Kampavanmaṟki(ku) yāṇḍu pattoṉbadāvadu [।*] Tiruvoṟṟiyur-ppuṟat-
2. tu Maṇali sabhaiyōm nila-vilaiy-āvaṇam=emmūr yāṅgaḷ viṟkiṉṟa nilattiṟku=k-
3. kīḻp[ā]ṟk-ellai Poruḷ-āpperi-uḍaiya Dōṇayaṉār śeṟuviṉ mēṟkum iṉṉu-
4. n Takaṉikkiyārpaṭṭi naḍuvin-pirambiṉ mēṟkum teṉpāṟkellai Pōśarkaḷ-avvai śe-
5. ṟuvi[ṟ]kum=Appaṉār kuṇḍilukku vaḍakkum=iṉṉum Māmbākkiḻāṉ kuṇḍiliṉ vaḍakkum-i-
6. ṉṉum Puḻalūr Pōśar pūmikkum=ivargaḷ puri-kkiṉaṟṟu vaḍakaraiiṉ vaḍakkum=ikki-
7. ṉaṟṟu mēlai-kkaraiyiṉ mēṟkum=iṉṉum=ikkiṉarriṉ karaiiṉ ṟeṟkum=iṉṉun kī-
8. ḻpāṟkellai Pāṟkuḷattār ka[ṉ*]ṉāṟṟu-kkāliṉ mēṟkum=iṉṉu(m)n Taccaṉār turaviṉ
9. mēlai-kkaraikku=ppuḻudipāḍu nāṟkō nīkki idaṉ mēṟkum-mikkōttam teṟku nōkkic-
10. ceṉṟu Tirumuṇḍak kiḻavar Tiyambaga-baṭṭaṉ ṟuraviṉ vaḍakaraikk=ēttat-aḷavuñceṉṟi-

11. diṉ mēṟkum=iṉṉun=itturaviṉ vaḍa-karai-ppuḻudipāḍu mu[k]kō nīkki idaṉ vaḍakkuṅ kīḻ-
12. pāṟk-ellai itturaviṉ mīlai-kkaraiyiṉ mēṟkum=iṉṉum=ikk[ō]ṭṭamē teṟku nō-
13. kki=kkurukkatti-kkāl-aḷavuñ śeṉṟ=idaṉ mēṟkun teṉ-pāṟk-ellai Kurukkatti[ba]-
14. ṭṭaṉ vaḍa-varambu karaipāḍāka [a]raikkō ṉīkki idaṉ vaḍakku mēl-pāṟk-ellai Śeṟupaḷḷi-
15. yārkkuṅ Kuḍiūr Porūrukkum poduvēyiṉa [Muttai]-tōṭṭattu-cceṟuviṉ kiḻakkum=i-
16. ṉṉuñ Śeṟuppaḷḷiyār tōṭṭattiṉ kiḻakkum=iṉṉum=ittōṭṭattiṉ vaḍakku
17. mēlpāṟk-ellai Teṅgēri iṉṉ(iṉ)nilattiṟke nālēttam=eḍuppadāga ni...
18. ḍūkālum mugavāyum-uḷḷiṭṭ=idaṉ kiḻakkum vaḍapāṟk-ellai Śeṟuppaḷḷi......
19. ccaḍāṅgavi tōṭṭattiṉ ṟeṟkum-iṉṉumēl=pāṟk=ellai ittōṭṭattu...... ...
20. ccaṉār tōṭṭattiṟku=kkiḻakkum teṉ-pāṟk-ellai ittōṭṭattiṉ vaḍakku......
21. ṅ-Kārāmbiccēṭṭārkaḷ kālkutti-ttōṭṭaṭṭiṉ vaḍakku mēl-pāṟk-el......
22. ppaḷḷi Kumārappaṉār Panaṅkāṭṭu-ttōṭṭattu mēlaiy-ellai ṉiṉṟu......
23. ku-nīkki paṉṉiru-śāṉ kōlāl paṉṉiru kōl-arai nikki adaṉ kiḻakkum-iṉṉu-
24. n Kommālaiyārkaḷ māḍa-vīdi maṉaiyiṉ kiḻakkum vaḍa-pāṟk-ellai Śaṅkaṉ-vāyi ṉi-
25. ṉṟum pōnda kāliṉ ṟeṟku mēl-pāṟk-ellai ikkāli=ṉiṉṟum vaḍakku nōkkic ca-
26. ttira-pperu vaḻi kkē-pōṉa kāliṉ kiḻakkum vaḍa-pāṟk-ellai cattira-pperu-vaḻi-in ṟe-
27. ṟkum-iṉṉuṅ Kārāmbiccēṭṭārkaṭku Neḍuveṭpūrārkaṭkum poduv-āyiṉa viḷāgattiṉ
28. ṟeṟkum=iṉṉum=ivviḷāgattiṉ kōttamē kiḻakku nōkki-ppoṉa puṅ(puk)-kaḷukku podu-
29. ṅgiṉukkun teṟkum-iṉṉum-Andirattār pūmi-iṉ ṟeṟkum=iṉṉum Komba-ṟuttā-
30. r pūmiy iṉ ṟeṟkum=ipperu-nāṉkellai uḷḷum=agappaṭṭa pūmi uṉṉilam-oḻivi-
31. ṉṟi yi-bhūmikkē nālēttam=eḍuppadāga mēr-collappaṭṭa teṅkēriyiṉ-iru-mugavā-

32. yum-uḷḷiṭṭu maṟṟum-idaṟkuriya nīrun nīrōḍu-kālum peruvadāga ppaṉṉiru-ccā(cā)ṉ
33. kōlāṟ padiṉēlāiraṅ-kuḻium-iṉṉuṅ kīḻpāṟk-ellai ibhūmiyiṉ mēlarukē-
34. cattira-pperu-vaḻikkē pōṉa[kā]liṉ mēṟkuñ Śaṅkaṉ vāyi-ṉiṉṟum p[ōn]-
35. da kāliṉ vaḍakku Maṅgala-vīdiyiṉ kīḻakkum=Irāyūrārgaḷ maṉaiyiṉ ṟeṟkum=innāṉ-[k]e-
36. llai-uḷḷum-agappaṭṭa maṉaiun tamm-iṟaiummaṟṟum = eppērppaṭṭa uṟbhūtita-iṟaiyu-
37. ṅ kāṭṭādē ṅāṅgaḷē irutt-ivai iṟaiy-iliy-āga=tTiruvoṟṟiyūr-uḍaiya Nira[ñja]-naguravа-
38. r pakkal vilai-kkāṇaṅ kaiyiṟ koṇḍu viṟṟuk-kuḍuttōn Tiruvoṟṟiyūr-uḍaiya Nira-
39. jaṅnaguravanēṉu mēṟ collappaṭṭa bhūmiu nīru maṉaium yāṉ R(T)-iruvoṟṟiūr-eḍu-
40. ppitta Nirañjanēśvarattu Mahādēvārkku mēṟ-paḍi iṟai-ili dēvabhōgamāga vilai-
41. koṇḍu kaiiṟ kuḍuttu viṟṟu-kkoṇḍēṉ [ı*] Maṉali sabhaiyōmu mēṟpaḍi iṟai-ili
42. ......ka vilaikku.........ṟ koṇḍu viṟṟu-kkūḍuttōm [ı*] ivvā[va][ṇā]ṅ=kuṟi illirun-
43. [du sa] bhai paṇipaḍi eḻudiṉēṉ ivvūr Madhyasthan Rudrappōttar Kumārakāḷanēṉ [ı*] Maṉali
44. ...saṅ gaṇatt[ā*]ruḷ yām-eḻudiḍa meṅgaimmāṭṭāṉamayāṟ piṟarāl-eḻuda-vittu i-
45. ppaḍi......Veḍavūr Veṇṇaya-kramavittaṉuṅ Kaḷattūr Nīlavēṭpaiuṅ [Ka]-
46. ṇḍa [raṅga]śarumaṉu[m-Ā]sarai Bhavasvāmi-bhaṭṭaṉuñ Śeruppaḷḷi Vēlikumāra-bhaṭṭaṉum=I-
47. rāyūr=kKumārakuṉṟa-ccaḍaṅgaviuṅ Kōmapuṟattu=ccaṅkaranārāyaṇa-kramavittaṉu-
48. ṅ Kārāmpicceṭṭu Māppa-kramavittaṉuñ Śeruppaḷḷi Candraśarmmaṉum Viṇṇūr Nārāya-
49. ṇa-kramavittuṉum=Āsarai Sōmadēva-kramattaṉuṅ Kaḷattūr Kāḷaku-māra bhaṭṭaṉun
50. Tirumuṇḍakkiḷavar Nārāyaṇa-ccaḍaṅgaviu[m*] Neḍuveṭpūr=dDurggaya-kramavittaṉuṅ Ka-

51. ḷattūr Ravi[dā]sa-kramavittaṉum=Andirattār [Sa]ntaya-ccaḍaṅ-gaviuṅ Kaḷattūr Nī-
52. la[ḍi]ccaḍaṅgaviuñ Śēntoṟuttūṟ [Sōma]-ccaḍaṅgaviu[m*] Puḷalūr-Kāḷi-dōṇaya-kra-
53. mavittaṉum Pāṟkuḷattu Nāgaya-bhaṭṭaṉum-ivvūr Madhyasthan Rudra-ppōttar Śiṅgana-
54. [mbi] uḷḷitt=ivvaṉaivōm [।*]=iṉṉum=ippaḍi aṟivōn Tiruvoṟṟiyūr=nPaṉ-[ṟi]pāk-
55. kiḻāṉ Poṟṟiun Taṅkōṭṭi Caṭṭium Peruntalaikkāvadi Tiruvoṟṟiyūr-āṉum=ikkuḍi Ku-
56. maraṉum=ikkuḍi Sōmaṉum=ivvaṉaivōm [।*]=idu kollai nilaṅ koṇḍu tiruttiyadu [।*]
57. iṉṉum=itTiśaimaṅgalattār pakkaṟ Kollaṉ-kāvadi ēri-karaiiṉ mēṟk=iṟai-iliy-āga yāṉ
58. viṟṟukkoṇḍ-uḍaiya bhūmi patiṉāṟu-cāṉ-kōlāl mūvāiraṅ kuḻiu[m*] Pariyalūr nilamāga Nigamaṅkiḻār-
59. kku=kkuḍuttu Nigamaṅkiḻār pakkal [Pa]riyalūr nilan=iṟai-iliyāy kaḍaṟ-pāttu nilamāga yāṉ koṇḍu-
60. ḍaiyadu kaḍaṟ-pātt-ēriyuṭ teṉ-karaiiṉ vaḍakkiṟ patiṉāṟu-cāṉ kōlāl mūvāiraṅ kuḻiu[m*] mēṟpaḍi
61. arccanā-bhōgamāgak kuḍuttēṉ [।*] श्री शि[लिप] कवरेण सम्यक् भू[त्व]ा परमेश्वरेणलिखि-
६२. तमिदम् शासनमभिष्टसिद्धयै शामुण्डाचार्य पुत्रेण [।*] Śāmuṇḍācārya magaṉ Tiru-
63. voṟṟiyūr=Ācāryaṉ=eḻuttu[1] [॥*]

ABSTRACT

Registers the sale of certain rights of irrigation and 20,000 *kuḻi* of land, house-sites made tax-free by the *sabhaiyār* of Maṇali, a suburb of Tiruvoṟṟiyūr to Nirañjana-guravar of Tiruvoṟṟiyūr who endowed the same as *dēva-bhōga* to the temple of Nirañcanēśvarattu Mahādēva at Tiruvoṟṟiyūr which was constructed by him. The sale deed was written by the *madhyasthan* of the village *viz.*, Rudrappōttar Kumārakāḷaṉ, when he was present in the *āvaṇaṅkuṟi* and at the command of the *sabhaiyār*. The documents signed by several members of

1. The inscription is damaged in the middle.

the......*śaṅgaṇattār* of Maṇali, *viz.*, (1) Veḍavūr Veṇṇaya-kramavittaṉ, (2) Kaḷattūr Nīlavēṭpai, (3) Kaṇḍaraṅgaśarmaṉ, (4) Āsarai Bhavasvāmi-bhaṭṭaṉ, (5) Śeruppaḷḷi Veḷikumāra-bhaṭṭaṉ, (6) Irāyūr Kumāra Kuṉṟaccaḍaṅ-gavi, (7) Komburattu Śaṅkaranārāyaṇa-kramavittaṉ, (8), Kārāmbiccettu Māppa-kramavittaṉ, (9) Śeruppaḷḷi Candraśarmaṉ, (10) Viṇṇūr Nārāyaṇa-kramavittaṉ, (11) Āsarai Sōmadēva-kramavittaṉ, (12) Kaḷattūr Kāḷakumāra-bhaṭṭaṉ, (13) Tirumuṇḍakkiḻavar Nārāyaṇa-ccaḍaṅgavi, (14) Neḍuvēṭpūr Druggaya-kramavittaṉ, (15) Kaḷattūr Rāvidāsa-kramavittaṉ, (16) Andirattār Candaya-ccaḍaṅgavi, (17) Kaḷattūr Nīladiccaḍaṅgavi, (18) Śentoṟuttūr Sōma-caḍaṅgavi, (19) Puḷalūr Kāḷidoṇaya-kramavittaṉ, (20) Pāṟkuḷattu Nāgaya-bhaṭṭaṉ and (21) (Tiruvoṟṟiyur) *madhyasthan* Rudrappōttar Śiṅganambi.

The following persons figured as witness *viz.*, (i) Tiruvoṟṟiyūr Paṉṟipāk-kiḻāṉ Poṟṟi, (ii) Taṅgoṭṭicaṭṭi, (iii) Peruntalaikkāvadi Tiruvoṟṟiyūrāṉ, (iv) Kumaraṉ and (v) Sōmaṉ.

The inscription refers to the lands of Māmbākkiḻāṉ, Puḷalūr Pōśar Pāṟkuḷattār, Śeruppaḷḷiyār, Kārāmbiccettār, Kommālaiyār, Neḍuvēṭpūrār, Andirattār, Kombaṟuttār, Irāyūrār, etc., as the boundaries of the land sold. Among the boundaries of the land extensively enumerated is mentioned the tank called Teṅkēri.

The engraver of the record was Tiruvoṟṟiyūr-Ācāryaṉ *alias* Paramēśvaraṉ, son of Ś āmuṇḍācāryaṉ.

No. 225

BRAHMADESAM INSCRIPTION OF KAMPAVARMAN

Provenance : Brahmadēśam, Cheyyar Taluk, North Arcot District.
On the south wall of the central shrine in the Chandramauḷīśvara temple.

References : *ARE*, 1915, no. 227; *SII*, xii, no. 107.

Language : Tamil.

Script : Tamil.

Date : R.Y. 20 = *c*. A.D. 889.

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya Kampavarmarkku yāṇḍu irupadā[vadu] [।*] [Paḍuvūr-kkōṭṭat]tu=kKāvadi-
2. ppākkam yāḷum-gaṇatta[ru].. ñcāñ.. bhaṭṭaṉ Rāja-
3. malla-ccati [r(tur)vēdimaṅ] galattu-tTiruppondai-
4. [p]Perumānaḍigaḷ Śrī-kōyilil=ttaṇṇīr aṭṭuva[dāga]ivaitta poṉ padinoru-kaḻa-
5. ñcu ippoṉṉāl vanda paliśai koṇḍu ta[ṇṇīr-a]ṭṭu vadāga vaittēṉ iddha-
6. rmma(ma)m irakṣittār Śrīpāda-dhūḷi eṉ tali mē[leṉa] [॥*]

ABSTRACT

Records a gift of eleven *kaḻañcu* of gold by......ñcāñ...-bhaṭṭaṉ, one of the *āḷum-gaṇattār* of Kāvadippākkam in Paḍuvūr-kkōṭṭam, for the supply of water in the temple of Tiruppondai-pPerumānaḍigaḷ at Rajamalla-ccaturvēdi-maṅgalam with the interest on the gift amount.

No. 226

MALLAM INSCRIPTION OF KAMPAVARMAN

Provenance : Mallām, Gudur Taluk, Nellore District.
On the slab set up in front of the Subrahmaṇya temple.

References : *ARE*, 1908, no. 498; *SII*, xii, no. 106 and plate vi.

Language : Tamil.

Script : Tamil.

Date : R.Y. 20=*c*. A.D. 889.

TEXT[1]

1. Śrī Kampaparumaṟku yāṇḍu irubatāvadu [।*] [Pa]ṭṭaipō[t]-
2. [ta]ṉukku [।*] Okkoṇḍanāgaṉ Okkatīndaṉ Paṭṭaipōttaṉ mē-
3. [tavam] purindad=eṉṟu Bhaṭārikku nava-kkaṇḍaṅ kuḍuttu
4. [kuṉṟagat]talai aṟuttu=ppiḍaligai mēl vaittāṉukku Ti-
5. ruvāṉmūr ūrār vaitta pariśāvadu [।*] emūr-ppaṟai-koṭṭi-kkal[mē]-
6. [ḍu śeydār=āvikku]=k kuḍu[p]pārāṉār Pōttaṉāṅ kiḻavarkaḷum To[ṟu]-
7. [ppa]ṭṭi nilam kuḍu[t]tarkaḷ [।*] idu aṉṟeṉṟār Gaṅgaiyiḍai=kKumari-
8. ḍa[i] eḻu-ṉūṟṟu-kkātamum śeydāṉ śeyda pāvattu=ppaḍuv-
9. ār [।*] aṉṟeṉṟār aṉṟāḷ Kōvukku kāṟ-ppo-
10. ṉ ṟ(d)aṇḍappaḍuvār [॥*]

ABSTRACT

Registers a gift (of land) made by the *ūrār* of Tiruvāṉmūr to Paṭṭaipōttaṉ for the pious act of Okkoṇḍanāgaṉ Okkatīndaṉ Pattaipōttaṉ (probably his father) in cutting off flesh from nin parts (*nava-kaṇḍam*) of his body and

1. The record is engraved above the figure of a person holding his severed head by the tuft in his left hand, while the right hand holds the sword.

finally his as an offering to the goddess Bhatari (Durgā). The *ūrār* of Tiruvaṉmūr celebrated this event beating drums and erecting a tomb (*kal-mēḍu*). The *Pōttanamkiḻavargaḷ* also gifted the land Toṟuppaṭṭi. It is imprecated that (the transgressors of this charity) should pay ¼ *poṉ* to the ruler of the day as fine.

No. 227

UTTARAMALLUR INSCRIPTION OF KAMPAVARMAN

Provenance : Uttarāmallūr, Kāñchīpuram Taluk, Chingleput District. On the west wall of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1898, no. 84; *SII*, vi, no. 369; *HSAD*, ii, 219.

Language : Tamil.

Script : Tamil.

Date : R.Y. 21=*c*. A.D. 890.

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya Kampavarmma[r*]kku yāṇḍu irupattoṉṟādavadu [।*] Uttaramēru-ccaturvvēdimaṅgalattu sabhaiyōm eḻūttu [।*] empakkal sarvva-parikāram peṟṟu irrukkum emmūr teṟkkil-aṅgāḍi irunda-vāḻum Muṇṇipākkiḻāṉ kōyilukku ivaṉ śeykiṉṟa dharmmattukku oṭṭi-kkuḍutta pariśāvadu [।*] ikkōyil pak-

2. kal ūrkkal śemmai nūṟṟu-kkaḻañcu poṉ koṇḍu kaḍavōm ippoṉṉāl dharma-ppaliśaiyā[l*] mūṉṟu mañcāḍi paliśaiyā[ga]-vanda poli padiṉṉaiñ(ṉaiñ)-kaḻañcu poṉṉum iva[ṉ] muṉ yāṇḍu padineṭṭāvadu ērikku dharmmattukku mudal tanda nūṟṟuk kaḻañcu poṉṉālum dha[r*]mma paliśeyālēy vanda padiṉaiñ(ṅ)-kaḻañcu paṉṉum ēṟṟi muppatiṉ kaḻañcu poṉṉūm Teṟkkillaṅ-gāḍi maṉai poṉ-

3. ṉilē āṭṭāṇḍu-tōṟum pāḻnīkki niṉṟa maṉaiyil tāṅgaḷ vēṇḍu kural ērivāriya-perumakkaḷḷē koḷḷa oṭṭi kuḍuttōm ivirunūṟṟu kaḻañcu poṉṉāl vanda paliśai muppadiṉ kaḻañcu poṉ koṇḍu Candir-Ādittar uḷḷatiṉaiyum i-vVayiramēga-taṭākattu kuḻi kutti ērikaraimēl maṉṉattuvār-āga ikkōyil vaitta dharmmattukku oṭṭi eḻuttiṭṭu kuḍuttōm sabhai-

4. yōm [।*] ipparisu ivaṉ dha[r*]mmam śeydamaiyil sabhaiyōm santōṣittu ikkōyillukkum makkaḷḷukkum sabhaiyōm=oṭṭai iṟaiye iṟuppāṉṉā(ṉā)-gavum ivaṉai maṟṟum eppē(pē)rpaṭṭa puṟaviṟaiyum maṉaiypoṉṉum alapiṟaiyum śōṟumāṭṭum uḷḷiṭṭu vanda puṟaviṟai koḷḷādōmmāga ikkōyillukkum makkaḷḷukkum sarvva-parisārammāga paṉit-

5. tōm sabhaiyōm ikkōyillukkum[1]

ABSTRACT

Records an agreement made by the *sabhaiyār* of Uttaramēru-caturvēdi-maṅgalam in respect of the fund endowed by Muṉṉipākkiḻāṉ, a resident of the *teṟkil-aṅgāḍi*, to the temple that, the *ēri-vāriya-pperummakkaḷ*, received 30 *kaḻañcu* of gold, being the interest on 200 *kaḻañcu* of gold (*i.e.*, 100 *kaḻañcu* then endowed and 100 *kaḻañcu* made in the 18th regnal year of the king by the same person) calculated at the rate of three *mañcāḍi* (per annum), for the purpose of strengthening the bud of the Vayiramēga-taṭāka.

Also states that the *sabhaiyār*, having been pleased by the charity, remitted the *puṟaviṟai* tax inclusive of *maṉaipoṉ*, *alpiṟai*, *śōṟumāṭṭu*, etc. on the donor who was required to pay to the temple and the villagers taxes only as per the agreement with the *sabhaiyār*.

1. The inscription is left unfinished.

No. 228

COLAPURAM INSCRIPTION OF KAMPAVARMAN

Provenance : Cōḷapuram, Vellore Taluk, North Arcot District. On the inner wall of the Perumāḷ temple.

References : *ARE*, 1887, no. 14; *SII*, i, no. 53; *EI*, vii, no. 26(B), 193-4.

Language : Tamil.

Script : Tamil (archaic).

Date : R.Y. 23=*c*. A.D. 892 (?)

TEXT

1. Svasti [॥*] Śrī Kō-Viśaiya [Ka]mpa-vikkiramma parmaṟkku yāṇḍu irupattumūṉṟāvadu [।*] Paḍuvūr-kkōṭṭattu=pPan-
2. gaḷa-nāṭṭu=kKāṭṭutumbūr Nārāyaṇa bhaṭṭārakarkku śrī-kōyil eḍuppittu Kaṉakavalli Viṣṇu gṛham eṉṉu-
3. m nāmadhēyattāl amaippittu idaṉukku trikālam ārādhippa daṟkum trikālam tiru-amurdukkum na-
4. ndā-viḷakkum ārādhippāṉukku jivitamum-āga ikkōṭṭattu i-nāṭṭu Kaṉakavalli-ēri kīḻ bhūmi i-[1]

ABSTRACT

Records the construction of a temple for the god Nārāyaṇa-bhaṭārakar at Kaṭṭuttumbūr in Paṅgaḷa-nāḍu, a s.d. of Paḍuvūr-kōṭṭam and named as *Kaṉakavalli-Viṣṇu-gṛham*. Also registers the gift of some lands irrigated by the tank *Kaṉakavalli-ēri* in the same *nāḍu*, to provide for the daily worship and offerings at the three times, a perpetual lamp and also for the maintenance of the worshipper in the temple.

1. The remaining portion of the record is lost. The inscription is engraved on the corner wall of the Perumāḷ temple and it is much obliterated and incomplete at the end.

No. 229

UTTARAMALLUR INSCRIPTION OF KAMPAVARMAN

Provenance : Uttaramallūr Kāñchīpuram Taluk, Chingleput District.
On the south and east walls of the Vaikuṇṭha Perumāḷ temple.
References : *ARE*, 1898, no. 86; *SII*, vi, no. 371; *HSAD*, ii, 219.
Language : Tamil.
Script : Tamil.
Date : R.Y. 23=*c*. A.D. 892 (?)

TEXT

1. Svasti Śrī [॥*] yāṇḍu irubattu-mūṉṟāvadu [।*] Ayyaṉ Kampaperumāṉārkku[1] kāliyūr-kkōṭṭattu taṉkūṟṟu Uttaramēru-ccaturvēdimaṅgallattu sabh[ai*]yōm oṭṭikkuḍuttu poṉṉum nellum koṇḍa pariśāvadu [।*] Ūrkkaṟ cempoṉ nāṟpatiṉ kaḷañcum eṉṉāḻi-kkālāl āyira-kkāḍi nellum
2. koṇḍu ida[ṉ] poliyūṭṭiṉāl Āvaṉittiṅgaḷ śōdi [ñāṉṟu]-āyirmam brahmaṇarai ūṭṭuvadāgavum ūṭṭum pariśu mudirai-viravi nālu kaṟiyum meyyāl āḻākku-cceydu neiyyu[m] tayir viravukiḻāṉ nāḻi-cceydu aṭṭi ūṭṭuvadāgavum iññāḷālē Tiruppulivalattu
3. Mahādēvarkku mahāsnapaṉam śey(y)vatāgavum imahā-snapaṉāñ ceyyum pariśu nūṟṟirupattaiññāḻi [neiy]yum nūṟṟuruppattañ[2]

ABSTRACT

Registers an agreement given by the *sabhaiyār* of Uttaramēru-caturvēdimaṅgalam, an independent village of Kāliyūr-kkōṭṭam, to (the king) Ayyaṉ Kampaperumāṉār in respect of 40 *kaḷañcu* of gold, the fineness of which was tested by village touch-stone (*ūrkkaṟ-cemmai*) and 1,000 *kāḍi* of paddy by the gain-measure *caṉṉāḻikkāl*, for feeding, 1,000 *brāhmaṇas* on the day of *śōdi*

1. This type of expression is unfamiliar.
2. The rest of the inscription has not been engraved.

(svāti) in the month of Āvaṇi and for the sacred bath ceremonies (*mahā-snapaṇam*) to god Mahadeva at Tiruppulivalam on the same day, with the interest on the gift-money and paddy. The stipulated items of feeding were four varieties of curries, one *āḻakku* of ghee measured by *mey* (?) and one *nāḻi* of curd. For the sacred bath (*mahā-snapaṇam*) 125 *nāḻi* of ghee was provided, individually.

No. 230

ANUR INSCRIPTION OF KAMPAVARMAN

Provenance : Āṉūr, Chingleput Taluk, Chingleput District.

On the south wall of the *maṇḍapa* in front of the central shrine in the Aṣṭrapurīśvara temple.

References : *ARE*, 1932-3, no. 82; *SII*, xii, no. 109.

Language : Tamil.

Script : Tamil.

Date : R.Y. 25 = *c*. A.D. 894 (?)

TEXT

1. Svasti Śrī [॥*] Kō-Vi[śai*]ya Kampavik[kira]......yāṇḍu irubattu añcāvadu [।*] Kāliyūr-kkōṭṭattu=ttaṉkū......
2. ṅgalam yāḷum-gaṇatta......yap periya Śrīddhara-kramavitta(ṉ)ṉēṉ [।*] Kaḷattūr-kkōṭṭattu Āṉiūr[sa]......
3. [nā]l-pattiṉ-kaḷañcu poṉṉum idaṉ paliśai .....Vambaṅkāṭṭu Mahādēvarkku nondā-viḷakku l-kkāga[1] kaḍuttēṉ [Arivili]maṅga[lattu*] [Pe]riya Śrīdhara-krama......
4. ṉiūr sabhaiyōmum ippoṉ nāl=ppatiṉ-ka......daṉ poliśaikkummāga nondā-viḷakku oru viḷakku muṭṭamē erippō-māṉōm sabha[i*]yōm i......
5. śeydāṉ śeyda pāpattil(p) paḍuvārga..... [2]

ABSTRACT

Seems to record an agreement given by the *sabhaiyār* of Āṉiyūr in Kaḷattūr-kkōṭṭam, in respect of 40 *kaḷañcu* of gold endowed by Periya Śrīdhara-kramavittaṉ of [Arivili]maṅgalam, one of the *āḷum-gaṇattār*, in Kāliyūr-kkōṭṭam, for burning a perpetual lamp in the temple of Vambaṅkāṭṭu-Mahādēva that they would maintain the lamp without fail from the interest on the gold received by them.

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1. Engraved as a conjunct letter.
2. This inscription is damaged and incomplete. Some of the inscribed stones are also lost.

No. 231

UTTUKKADU INSCRIPTION OF KAMPAVARMAN

Provenance : Ūttukkāḍu, Kāñchīpuram Taluk, Chingleput District. On the south wall of the ruined Perumāḷ temple.

References : *ARE*, 1906, no. 345; *SII*, xii, no. 108.

Language : Tamil.

Script : Tamil.

Date : R.Y. 25 = *c*. A.D. 894.

TEXT

1. Svasti Śrī [॥*] Kō-Vi[śai]-
2. ya Kampapanmarkku yāṇ-
3. ḍu irupattaiñcāva-
4. du [।*] Ūṟṟukkāṭṭu = pPūśa[li]-
5. Vā[ma]ṉaṉukku īvvūr = U-
6. ḻaiccēri = tTirunāmakkiḻa-
7. vargaḷōm oṭṭi-kkuḍu-
8. tta pariśāvadu [।*] nandā-vi-
9. ḷakk = erippadāga ivar ta-
10. nda poṉṉāl niśadi oru
11. nandā-viḷakk = erippōm-
12. āgavum ivarēy dēva-
13. bhōgam śeyda Ā[ṉai]-
14. ppulattu = cceṟuviṉāl
15. pakal iraṇḍu viḷakku nā-
16. yaṟu-maṭṭu oru śāmattaḷavum
17. [e]rippōmāgavum i[rā]

18. [mun]nāḷi ariśiyāṟ ṟiruv-a-
19. [mirdu] kāṭṭuvōmāgavum i-
20. [vi]ḷakku mūṉṟum-tiruvami[t--o]-
21. nṟuñ Candir-Ādi[tta]-
22. [r]vuḷḷavum śelut-
23. [tuva]dāgavum itaṟṟiṟambi-
24. [l] Māhēśvarar a[.]ai-
25. (damaged).

ABSTRACT

Registers an undertaking given by the *tirunāmakkiḷavargaḷ* of Uḷaiccēri (in Ūṟṟukkāḍu), to Pūśāli-Vāmaṉaṉ, (a resident) of Ūṟṟukkāḍu, in respect of some gold and a plot of land in the Āṉaippulam given by the latter, respectively for burning three lamps (one perpetual and two day lamps for one *jāmam*) and for providing sacred food offerings with three *nāḷi* of rice (daily) at night, (to god of the village).

No. 232

MADAM INSCRIPTION OF KAMPAVARMAN

Provenance : Maḍam, Wandiwash, Taluk, North Arcot District.
On the side of boulder called Śaṟukkāmpāṟai about a furlong to the south of the village.

References : *ARE*, 1919, no. 283; *SII*, xii, no. 110.

Language : Tamil.

Script : Tamil.

Date : R.Y. 26=*c*. A.D. 895.

TEXT

1. Kō-Viśaiya Kampavikkiramaparumaṟki(ku)
2. yāṇḍu irubattāṟāvadu [।*] Pa-
3. lkuṉṟa-kkōṭṭattu Teṉṉāṟṟu-
4. r-nāṭṭu=kKuḷattūr vāṇiyar Śa(Ja)yava-
5. llavaṉ Kuḷattūr ūrār pakkal vi-
6. ṟṟu-kkoṇḍu ēri[p]paṭṭi śeyda Caḷai-
7. yāppāṟai-cceṟuvu ēri-ppaṭṭi śeydadu [।*]
8. idukku eṉṟu[m] kuttukkāl kātt-ū-
9. ṭṭiṉṉā[r*] aḍi eṉ muḍi mēl [॥*]

ABSTRACT

Records the purchase of the plot named *Caḷaiyāppāṟai-cceṟuvu* by Jayavallavaṉ, a merchant (*vāṇiyar*) of Kuḷattūr in Teṉṉāṟṟūrnāḍu, (a s.d. of) Palkuṉṟa-kkōṭṭam, from the *ūrār* of Kuḷattūr and the endowment of the same as *ērippaṭṭi* (land for maintenance of the tank).

No. 233

KODUNGALUR INSCRIPTION OF KAMPAVARMAN

Provenance : Koḍuṅgalur, Wandiwash Taluk, North Arcot District.
On a slab fixed at the entrance of the Gaṇapati shrine.

References : *ARE*, 1924, no. 144; *SII*, xii, no. 111.

Language : Tamil.

Script : Tamil.

Date : R.Y. 32=*c*. A.D. 901.

TEXT

1. Svasti Śrī [||*]
2. Kō-Viśaiya Kampavi-
3. kkiramapat(n)ma[ṟ*]ku yāṇ-
4. ḍu [3]2-āvadu [|*] i-
5. vvūr=kKāḍandai N-
6. kkaṉ Śaḍaiyaṉukku=
7. kKāvīṭṭu=ūrōm iv[vū]-
8. [r]...viḍa viṟṟu-kku-
9. ḍut[tō]m [|*] idhanmaṅ keḍut-
10. [tāṉ] Ge(Ga)ṅ[g]ai-iḍai=kKumari-i-
11. ḍai-cceydāṉ pāva[1]

ABSTRACT

Registers a sale of land (?) by the *ūrār* of Kāvīḍu to a certain Kaḍandai Nakkaṉ Śaḍaiyaṉ, a resident of the village (probably for some charity).

1. The next line is lost.

No. 234

OLAKKUR INSCRIPTION OF KAMPAVARMAN

Provenance : Olakkūr, Tindivanam Taluk, South Arcot District. On a slab set up near the village Chāvaḍi.

References : *ARE*, 1909, no. 357; *SII*, xii, no. 112.

Language : Tamil.

Script : Tamil.

Date : R.Y. —

TEXT

1. Kampappe-
2. rumāḷ āṇaiy-ā
3. ḍiṉa kondaḷat-
4. tu ivvūr-aḻin-
5. da-nāṭ paṭṭāṉ i-
6. v-
7. vūr
8. To-
9. dupa-
10. tti
11. Mātira
12. gaṉ
13. Svasti Śrī [॥*]

ABSTRACT

Records the death of Todupatti Mātiragaṉ[1] on the day when the village (Olakkūr) was devastated in *kondaḷam* (confusion?) caused by the elephants of Kāmpapperumāḷ.

1. It has been suggested that Todupatti Mādiragaṉ was probably a mahout. (*SII*, vii, no. 739). But he is represented as hero advancing with a drawn sword in his right hand on the slab.

No. 235

MANGADU INSCRIPTION OF APARAJITAVARMAN

Provenance : Māṅgāḍu Sriperumbudur Taluk, Chingleput District.
On a slab built into the floor of the central shrine in the Vaḷḷīśvara temple.

References : *ARE*, 1908, no. 351; *SII*, xii, no. 85.

Language : Tamil.

Script : Tamil.

Date : R.Y. 3=*c.* A.D. 898.

TEXT

1. Svasti Śrī [।*] Kō-Viśaiya-[A*]-
2. parājitavarmmaṟku yāṉ[ḍu]
3. mūṉṟāvadu [।*] Māṅgaṭṭu-[t]
4. Tiruveḷḷikīḻ-Mahā[dēva]-
5. rkku oru nandā-viḷakkiṟkum...
6. [ru]m-pōḻtaikku oru tiruvamu...
7. kum-āga-kKaccippēṭṭu-[k]...
8. piḍugu Taḷittēvanār-ma[1] . . . .
9. kka Mahādēviyār tāyār . . . . . .
10. ri-Naṅgaiyār vaitta po...
11. pattiru-kaḷañcu ippoṉ...
12. Candr=Ādityar-uḷḷav-aḷavun[2]

1. May be restored as *tēvanār-magaḷ*. If this restoration is valid, then the present record provides an early instance of the prevalance of the institution of temple maid-servants.
2. The continuation of lines and the bottom portion of the record are built in. The *puḷḷi* is marked invariably in this record.

ABSTRACT

Seems to record a gift of [.] 2 *kaḻañcu* of gold for a lamp and offerings to the god Tiruveḷḷikīḻ-Mahādēva at Māṅgāḍu by.. ri-Naṅgaiyār, mother of Mahādēviyār, who was related to...piḍugu Taḷittēvanār of Kaccippēḍu.

16. . . . nāyaṟu mēḷa
17. . . . ṉōm sabhaiyō-
18. . . . [ḻ-i]ttu anyōnya-sa-
19. . . . tōmāṉōm Aparā-
20. . . . paṇi[t*]tōm sabhaiyō-
21. . . . [vā]r Viśṇulōka [prā][1]

ABSTRACT

Seems to record a remission of taxes on 6½ *mā* of land by the *sabhaiyār* of Nallil[maṅgalam],[2] in [Maṇa]yiṟ-kōṭṭam. Mentions some persons belonging to the *[āḷuṅga]ṇa*, *[Vā]santayājiyār* and *maḍappuṟam.*

1. The inscription is a fragment; the portion containing a few letters at the beginnings of lines appear to have been cut away.
2. The *sabhā* of Nalil[maṅgalam] is also mentioned in a record of Rājakesarivarmaṉ (Vide *ARE*, 1923, no. 61). The village is probably identical with the modern Puduppākkam itself.

No. 237

SATYAVEDU INSCRIPTION OF APARAJITAVARMAN

Provenance : Satyavēḍu, Ponneri Taluk, Chingleput District.
On a stone lying in the courtyard of the Mātaṅgēśvara temple.

References : *ARE*, 1912, no. 31; *SII*, xii, no. 86.

Language : Tamil.

Script : Tamil.

Date : R.Y. 4=*c*. A.D. 899.

TEXT

1. Svasti Śrī [॥*]
2. Kōv=A[pa*]rāyi(ji)taparmaṟku yāṇ-
3. ḍu nālāvadu [।*] Paiyūr-iḷaṅ-
4. kōṭṭattu-tTekkūr-nāṭ-
5. ṭu-tTirumataṅgaṉpaḷ-
6. ḷi Mahādēvaṟku innāṭ-
7. ṭu-tTuṟaiyūrp[po]ṉṉu-
8. m puravumm-aḍaṅga arccanā-
9. bhōgam-āga-kkuḍuttēṉ
10. Cēra-nāḍuḍaiya Kumāran-
11. dai Kuṟumbarādittaṉ-āgi-
12. ya Kāḍupaṭṭipērarai-
13. yaṉēṉ [।*] ittaṉma-
14. m raksittāṉ=aḍi yeṉ-
15. ṟa[1] lai-m[ē*]laṉa [॥*]

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1. The short vowel *e* sign engraved here is superfluous.

ABSTRACT

Registers a gift of (the village) Tuṟaiyur[1] in Tekkūr-nāḍu, (together with income from taxes) inclusive of the *poṉ* and *puravu* to the temple of god Mahādēva at Tirumataṅgaṉpaḷḷi[2] in the same *nāḍu,* (a s.d. of) Paiyūriḷaṅ-kōṭṭam by Kumārandai Kuṟumbarādittaṉ *alias* Kāḍupaṭṭippēraraiyaṉ of Cēra-nāḍu.

1. Tuṟaiyūr may be identified with the village of the same name in Madurantakam taluk, Chingleput district.
2. The name of the village suggests some Buddhist or Jaina association.

No. 238

TIRUVORRIYUR INSCRIPTION OF APARAJITAVARMAN

Provenance : Tiruvoṟṟiyūr, Saidapet Taluk, Chingleput District.
On a slab built into the floor of the verandah round the central shrine in the Ādhipurīśvara temple.

References : *ARE*, 1912, no. 158; *SII*, xii, no. 87.

Language : Tamil.

Script : Tamil.

Date : R.Y. 4 = *c.* A.D. 889.

TEXT

1. Svasti Śrī [॥*] Ko-Viśaiya Aparāji-
2. tavarmmaṟku yāṇḍu nālāvadu [।*] Perunaṅ-
3. gai magaṉ Vayiramēgaṉ-āgiya Vāṇakō-
4. varayar bhōgi Amattiy-āyiṉa Kuṟu-
5. mbakōḷali Tiruvoṟṟiyūr Mahādē-
6. vaṟkk=oru nandā-viḷakk=erippataṟku vai-
7. [t]ta poṉṉ-ūrkkaṟcemmai muppatiṉ
8. kaḷañcu [।*] i-ppoṉ koṇḍu kaḍavōn(m)
9. Tiruvoṟṟiyūr-ppuṟattu Ādam-
10. pākkattu sabhaiyōmum amṛta-ga-
11. nattōmum [।*] i-ppoṉṉāl yā-
12. ṇḍu-varai kaḷañciṉ-vāy mūṉṟu ma-
13. ñcāḍi-ppoṉ paliśaiy-āga ivvā-
14. ṭṭai Aippikai mudal-āṟāṟu tiṅgaḷil-i-
15. ru-kaḷañceykāṟ śeydu poṉṉum ti-

16. ru-viḷakku neykk=āCandrakālamu nilaip-

17. poliyūṭṭāga-tTiruvoṟṟiyūr-āṇi[ki][1]

ABSTRACT

Registers an agreement given by the *sabhaiyār* and the *amṛta-gaṇattār* of Ādampākkam, a suburb of Tiruvoṟṟiyūr, in respect of thirty *kaḻañcu* of gold, the fineness of which was equivalent to that of the village touch-stone (*ūrkkaṟcemmai*), gifted by Amatti *alias* Kuṟumbakōḷali, the mistress (*bhōgi*) of Vayiramēgaṉ *alias* Vāṇakōvarayar, for burning a perpetual lamp with ghee in the temple of god Mahādēva at Tiruvoṟṟiyūr out of the interest on the gift money, fixed at the rate of three *mañcāḍi* per *kaḻañcu* per year. (They also agreed to pay) 2½ *kaḻañcu* of gold every six months, the terms commencing from the month of Aippigai (Aippaśi) in the same regnal year to the *āṇi* of Tiruvoṟṟiyūr.

1. The inscription stops here. The *puḷḷis* are invariably marked in this record.

No. 239

TIRUVORRIYUR INSCRIPTION OF APARAJITAVARMAN

Provenance : Tiruvoṟṟiyur, Saidapet Taluk, Chingleput District.
On a slab built into the floor of the verandah round the central shrine in the Adhipurīśvara temple.

References : *ARE*, 1912, no. 161; *SII*, xii, no. 88.

Language : Tamil.

Script : Tamil.

Date : R.Y. 4=*c.* A.D. 899.

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya Aparāji-
2. tavarmmaṟki(ku) yāṇḍu nālāvadu [।*] Sāmi-A-
3. kkaṉ magaṉ Vayiramēgaṉ=āgiya Vāṇa-
4. kōvaraiyar bhōgi Sappakkaṉ=āgiya
5. Pātradāni Tiruvoṟṟiyūr Mahādēvarkk=o-
6. ru nandā-viḷakk=erippataṟku vaitta poṉ
7. ṉ-ūrkkaṟ cemmai muppatiṉ kaḻañcu [।*] i-
8. ppoṉ koṇḍu kaḍavōn(m) Tiruvoṟṟiyūr-
9. ppuṟattu Ādampākkattu sabhaiyōmu-
10. m amṛta-gaṇattōmum [।*] ippoṉṉāl-ā-
11. ṇḍu-varai kaḻañciṉ-vāy mūṉṟu mañcāḍi-ppo-
12. ṉ paliśaiy-āga ivvāṭṭai Aippikai mudal-ā-
13. ṟāṟu tiṅgaḷil-iru-kaḻañcey-kāṟ śeydu po-
14. ṉṉum tiru-viḷakku neyārā-Candrakālam
15. nilai-ppoliyūṭṭāga Tiruvoṟṟiyūr-āṇi-
16. kkiḻē koṇḍu śeṉṟu iṭṭu-kkuḍuppōm-ā-
17. ṉōm= [।*] ippoliyūṭṭu-ppom[1] kaḍaik-

1. The letters *pop* engraved here are superfluous.

18. [ku]ṭṭa[1] vandārkku niśadi irandu-cōṟu kuduppō-
19. m-āṉōm= [।*] itaṟṟiṟambil-uṇḍigaiyum paṭṭi-
20. gaiyum kāṭṭātē Dharmmāsanattu niśadi e-
21. ṭṭarai kāṇām daṇḍam paduvōm-āṉōm [।*] i-
22. kkāṇa [muṉbu niṉṟu]m puḷḷi-kkuttuvi[2]

ABSTRACT

Records an undertaking of the *sabhaiyār* and the *amṛta-gaṇattār*[3] of Ādampākkam, a suburb of Tiruvoṟṟiyūr, in respect of 30 *kaḷañcu* of gold, the fineness of which was equal to that tested by the village touch-stone (*ūrkkaṟ-cemmai*), gifted by Sappakkaṉ *alias* Pātradāni, the mistress (*bhōgi*) of Vayiramēgaṉ *alias* Vāṇakovarayar, son of Sāmi-Akkaṉ for burning a perpetual lamp in the temple of god Mahādēva at Tiruvoṟṟiyūr, with ghee, out of the interest on the gift-money, fixed at the rate of three *mañcādi* per *kaḷañcu* per year. (They also agreed to pay) 2¼ *kaḷañcu* of gold every six months (the term of payment) commencing from the month of Appigai (*Aippási*) (in the same regnal year), to the *āṇi* of Tiruvoṟṟiyūr. They also agreed to provide daily two meals to the persons who would come to collect the interest and to pay a daily fine of 8½ *kāṇam* to the court (*Dharmāsana*) for failure, without producing *uṇḍigai* and *paṭṭigai*.

1. Read *kaḍaikkūṭṭa*.
2. The continuation of the inscription is lost. The *puḷḷis* are marked in this record also.
3. This term occurs only in the inscriptions of this king.

No. 240

SATYAVEDU INSCRIPTION OF APARAJITAVARMAN

Provenance : Satyavēḍu, Ponneri Taluk, Chingleput District.
On a stone in the *ardha-maṇḍapa* of the Mātaṅgēśvara temple.

References : *ARE*, 1912, no. 32; *SII*, xii, no. 89.

Language : Tamil.

Script : Tamil.

Date : R.Y. 5=*c.* A.D. 900.

TEXT

1. Svasti Śrī [॥*]
2. Ko-Aparāyi(ji)tapaṟmaṟ-
3. ku yāṇḍu añcāvadu [।*] Cē-
4. [ra]-nāḍuḍaiya Kumārandai Kuṟumbarādi-
5. ttaṉāgiya Kāḍupaṭṭi-pperaraiya-
6. ṉ maṉavāṭṭi Poṟṟi-Naṅgaiyēṉ [।*]
7. Paiyyūr-iḷaṅ-kōṭṭattu=tTekkū-
8. r-nāṭṭu=tTirumataṅgaṉpaḷḷi Mā-
9. dēvarkku oru nandāviḷakkuṉuk-
10. ku vaitta āḍu nūṟu [।*] ivai śāva-mū-
11. vā-pperāḍāga vaittēṉ [।*] iv-
12. vāḍu nūruṅ-koṇḍu niśad mu-
13. ḻakku ney Viḍēlviḍugōd-okkum=u
14. lakkiṉāl=aṭṭuvōm-ānōm Tiru-
15. mataṅgaṉpaḷḷi Pū[va*] ṉūr ūrō-
16. m [।*] itaṟ ṟiṟambil tiruvā[1]

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1. Next few lines are mutilated.

ABSTRACT

Registers an undertaking by the *ūrār* of Pūvaṉūr, (a part of) Tirumataṅgaṉpaḷḷi, (in respect of) 100 sheep, gifted by Poṟṟi-Naṅgai, wife of Kumārandai Kuṟumbarādittaṉ *alias* Kāḍupaṭṭipērāraiyaṉ for burning a perpetual lamp in the temple of god Mādēvar at Tirumataṅgaṉpaḷḷi in Tekkūrnāḍu, (a s.d. of) Paiyyūr-iḷaṅ-kōṭṭam, that they would supply daily one *uḷakku* of ghee (measured) by the *uḷakku* equivalent to that of (the liquid measure called) *Viḍēlviḍugu.*[1] Also contains a stipulation in case of default.

1. Probably named after the surname, either of Nandivarman III *or* Nṛpatuṅgavarman.

No. 241

TIRUVORRIYUR INSCRIPTION OF APARAJITAVARMAN

Provenance : Tiruvoṟṟiyūr, Saidapet Taluk, Chingleput District

On a slab[1] built into the floor of the *maṇḍapa* in front of the central shrine in the Ādhipurīśvara temple.

References : *ARE*, 1912, no. 190; *SII*, xii, no. 90.

Language : Tamil.

Script : Tamil.

Date : R.Y. 6=*c*. A.D. 901.

TEXT

1. Kō-Viśaiya Aparājitavi[kra]ma-Pō-
2. ttaraiyarkku yāṇḍ=āṟāvadu [ı*] Panmāhēśvarar Tiru-voṟṟiyūr[Ma]-
3. hādēvar=kk-iraṇḍu nandā-viḷakk-erippataṟku vaitta poṉ ūr-kkaṟ[ccm]-
4. mai aṟupatin kaḷañcu [ı*] ippoṉ koṇḍu kaḍavōn Tiruvoṟṟi-
5. yūrppuṟattu Maṇali sabhaiyōm=ipponnāl=āṇḍuvarai kaḷañ-
6. ciṉvāy mūṉṟu-mañcāḍippoṉ [paliśaiyāga iv] vāṭṭai-kKar[t*]-
7. tigai mudal=āṟāṟu tiṅgaḷil nāṟ-kaḷañc-arai=cceydu poṉ na[Candri](ra)-
8. tāramu nilai-ppoliyūṭṭāga=tTiruvoṟṟiyūr-āṇik kīḻē-koṇḍu
9. kūṟīttuk kuḍuppōmāṉōm=ippoṉ kaḍaikkūṭṭa vantārkku niśa[di]
10. iraṇḍu śōṟu kuḍuppōmāṉōm=itaṟṟiṟambil=uṇḍigaiyum paṭṭi-
11. [gai]yum kāṭṭātē Dharmmāsanattu niśadi eṭṭarai kāṇan taṇḍamiḍa
12. [o]ṭṭik kuḍuttōm=iṭṭa taṇḍañceṉṟu niṉṟun puḷḷikkuttuvikkap-
13. [pe] rātōmānō[m] Maṇali sabhaiyōm ıı- [ıı*]

1. On this slab of stone, three records are engraved one in continuation of another in the same hand. The name of the king in the first record is damaged. the second is dated in the seventh year of Kampavarman while the third belongs to Vijaya-Aparājita-pottaraiyar. They appear therefore to have been engraved on the slab in the same time; but what necessitated the procedure is not clear.

ABSTRACT

Registers an undertaking by the *sabhaiyār* of Maṇali, a suburb of Tiruvoṟṟiyūr in respect of sixty *kaḻañcu* of pure gold received from the *Panmāhēśvaras* for burning two perpetual lamps to god Mahādēva at Tiruvoṟṟiyūr, that they would remit 4½ *kaḻañcu* in lieu of the interest thereon calculated at the rate of three *mañcāḍi* per *kaḻañcu* per year on the gift-money, at the end of every six months starting from the month of Kārttigai, to the *āṇi* of Tiruvoṟṟiyūr. They also agreed to give two meals to the persons who would come to collect the interest. In case of any default, they agreed to pay a fine of 8½ *kāṇam* per day at the *Dharmāsana* without showing *uṇḍigai* and *paṭṭigai*.

No. 242

TIRUVORRIYUR INSCRIPTION OF APARAJITAVARMAN

Provenance : Tiruvoṟṟiyūr, Saidapet Taluk, Chingleput District. On a slab built into the floor of the *maṇḍapa* in front of the central shrine in the Ādhipurīśvara temple.

References : *ARE*, 1912, no. 163; *SII*, xii, no. 91.

Language : Tamil.

Script : Tamil.

Date : R.Y. 7=*c.* A.D. 902.

TEXT

1. Svasti Śrī [॥*] [Kō-Viśaiya Aparā]-
2. jitavarmmaṟki yāṇḍ=ēḻāvadu [।*] iva-
3. r Dēviyār Mādēvi-Aḍigaḷ Tiru-
4. voṟṟiyūr Mahādēvaṟkku oru na-
5. [ndā]viḷakk-erippadaṟku vaitta
6. [po]ṉ ūrkkaṟ cemmai muppati-
7. [ṉ ka] ḻañcu [।*] ippoṉ-koṇḍu ka-
8. [ḍavō]m Puliyūr-kkōṭṭatu=tTiru-
9. [voṟ]ṟiyūrppuṟatt=Ādambā[kka*]ttu sa-
10. [bhai]yōmum amṛta-gaṇattōmum [।*]
11. ippoṉṉāl=āṇḍuvarai kaḻañci-
12. [ṉ vāy] mūṉṟu-mañcāḍi-ppoṉ pali
13. [śaiyā]ga ivvāṭṭait Tai=ttiṅga[ḷ]muda-
14. [l=āṟu]-tiṅgaḷil=iru kaḻañcēkāṟ [śe]-
15. [ydu po]ṉṉum tiruviḷakku ney . .
16. ...nilai-ppoliyūṭṭāga [Tiru]-
17. voṟṟiyūr-āṇi=kkīḻē koṇḍu-[śeṉṟu]-
18. [iṭṭu] kuḍuppōmāṉōm=ippo-

19. liyūṭṭu-ppoṉ kaḍaikkūṭṭa-vandā-

20. rkku niśadi iraṇḍu śoṟu kuḍuppō-

21. māṉom=iṯaṟṟiṟambil=uṇḍigaiyu-

22. m paṭṭigaiyum kāṭṭātē Dharmmāsana-

23. ttu niśadi nālēkal kāṇan taṇḍa [m-iḍa]

24. [o]ṭṭik kuḍuttōm=iṭṭa kāṇañ ceṉṟu ni-

25. [ṉṟu] puḷḷikkuttuvikka-pperā-

26. tōmāṉōm=ittaṇḍappaṭṭum-ip-

27. poliyūṭṭu-ppoṉ vaḷuvāmai-

28. [y-aṭṭu] vōmānō [muṟśolla] ppaṭṭa [Ada]-

29. mbākkattu [sabhaiyōmum amṛ]-

30. [ta]-gaṇattōmum [॥*]

ABSTRACT

Registers an undertaking of the *sabhaiyār* and the *amṛta-gaṇattār* of Ādambākkam, a hamlet of Tiruvoṟṟiyūr in Puliyūr-kōṭṭam, (in respect) of thirty *kaḻañcu* of pure (*ūrkaṟcemmai*) gold endowed by Mādēvi-Aḍigaḷ, (queen of Aparājita), for burning a perpetual lamp to god Mahādēvar of Tiruvoṟṟiyūr, received by them that they would remit to the *āṇi* of Tiruvoṟṟiyūr biannually 2¼ *kaḻañcu* of gold, the interest fixed on permanent basis (*nilaippoliyūṭṭu*), calculated at the rate of the three *mañcāḍi* per annum and give two meals a day to those persons who would come for the collection of the interest. They also agreed to pay, on default, a fine of 4¼ *kāṇam* at the *Dharmāsana*, without presenting *uṇḍigai* and *paṭṭigai*.

No. 243

TIRUVORRIYUR INSCRIPTION OF APARAJITAVARMAN

Provenance : Tirūvoṟṟiyūr, Saidapet Taluk, Chingleput District.
On a slab built into the floor of the *maṇḍapa* in front of the central shrine in the Ādhipurīśvara temple.

References : *ARE*, 1912, no. 159; *SII*, xii, no. 92.

Language : Sanskrit and Tamil.

Script : Grantha and Tamil.

Date : R.Y. 8=*c.* A.D. 903.

TEXT

१. स्वस्ति श्री [।।*] श्रान्म. क्ष . . . . स्न-

२. पनमतिसितं लेपनं शुद्ध-

३. पं तांबूलं सन्निवेद्य प्रति[दि]-

४. [न]मनिशन्दीपमेकं प्रदातुं काट्टु्री-

५. श[ा] विनीतः स्वपतिमतिहृरः पष्ठिं

६. सुवर्ण्णं भक्तय[ा] पैतांकि कण्ठोमु-

७. . . . . . . मदादोर्रि[1]यूरेश्वराय [।।*]Kō-

8. Viśaiya Aparājitavarmmap-Pōttarai-

9. yaṟkku yāṇḍ=eṭṭāvadu [।*] Cōḻa-nāṭṭu vaḍa-

10. karai Iṉṉambar-nāṭṭu=kKāṭṭū[r] Kāṭṭūr[ruḍai]-

11. yāṉ Paiytāṅgi Kaṇḍaṉ Tiruvoṟṟi-

12. yūr Mahādēvarkku vaitta poṉ [ūrkka]-

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1. *ṟṟi* of *Madādōṟṟi* is written in Tamil character.

13. ṟ=cemmai aṟupatiṉ kaḻañcu [I*] [ip]
14. poṉṉuḷ tāṉ piṟanda śōdi[nā]ḷ
15. tiruvamirdu patteṭṭu-kkuttaṟ paḻa [va]-
16. [riśi] patiṉāṟu ñaḻikkum snapaṉattiṟku-
17. [m] tiruvamidiṟkumāga ney āṟu nāḻi-
18. kkum vāḻaippaḻam=eṭuṭm śarkkarai=
19. [p]palamuṅ kaṟiyamirdiṟku=kkāyt ti[ru]-
20. maḍaikkāy=amird=eṉpadilaiyum pat-
21. tukkāyum=iḷanīr muppatum pañcagavya-
22. nkaḷukku veṇḍuvaṉavuñ candaṉamun-tū
23. pamuṅ-karppūramumāga ivvaṉaittu-
24. kkumāga vaitta poṉ muppatiṉ kaḻa-
25. ñcum-oru nandāviḷakk-erippataṟku vai-
26. tta poṉ muppatiṉ kaḻañcum=āga vait-
27. tta poṉ aṟupatiṉ kaḻañcuṅ ko-
28. ṇḍu kaḍavōn(m) Tiruvoṟṟiyūr-kKarmakkiḻava-
29. [rāyiṉa]ūrōm=ippoṉṉāl=āṇḍuvarai kaḻa-
30. ñciṉvāy mūṉṟu mañcāḍi-ppoṉ pali-
31. śaiyāga ivvāṭṭai=cCittirait tiṅgaḷ mu[1]

ABSTRACT

Records an undertaking of the *ūrār* of Tiruvoṟṟiyūr, also called as the *karmakkiḻavar*[2] in respect of 60 *kaḻañcu* of gold, the fineness of which was tested by the village touch-stone (*ūrkkaṟcemmai*) endowed by Kāṭṭūruḍaiyāṉ Paiytāṅgi Kaṇḍaṉ, chief of Kāṭṭūr in Iṉṉambar-nāḍu, a s.d. of Cōḻa-nāḍu on the north bank(of river Kāvéri) for supplying, on the day of his asterism *viz.* Śōdi (Svāti), specified items of sacred offerings with half of the endowed money *i.e.*, 30 *kaḻañcu* and for burning a perpetual lamp with (the remaining half) *i.e.*, 30 *kaḻañcu*, that they would, in lieu of the interest payable at the rate of three *mañcāḍi* per *kaḻañcu* per year, on the endowed money of 60 *kaḻañcu*, supply the required provisions (for worship and lamp), to god Mahādēva of Tiruvoṟṟiyūr. The sacred offerings included sixteen *nāḻi* of well

1. Continuation of the inscription is lost.
2. Superintendents of work?

hulled old rice, six *nāḻi* of ghee for *snapaṉam* (ablution) and *tiruvamirdu* (sacred food-offerings), eight plantains, one palam of sugar, one vegetable for *kaṟiyamirdu* (vegetable preparation), 80 betel-leaves and ten areca-nuts, for *tiru-aḍaikāy-amirdu*, 30 tender cocoanuts, the required items for *pañca-gavya*, sandal paste, incense and camphor.

No. 244

TIRUVORRIYUR INSCRIPTION OF APARAJITAVARMAN

Provenance : Tiruvoṟṟiyūr, Saidapet Taluk, Chingleput District.
On a slab built into the floor of the *maṇḍapa* in front of the central shrine in the Ādhipurīśvara temple.

References : *ARE*, 1912, no. 180 ; *SII*, xii, no. 93.

Language : Tamil (verse).

Script : Tamil.

Date : R.Y. 12=*c*. A.D. 907.

TEXT

1. .... peṟṟu viḷaṅga...
2. ....ḍukaḍaṟ paḍappai Oṟṟimūdūr=ukan-
3. n[e]ṟṟi nāṭṭattu Nirmalaṉ-kōyiṟ kuḍa-ti-
4. śai ..nda vaḍa-tiśai eḍuttum=aḷapperuñciṟappi-
5. ṟ ṟaṉ [p]eyar nīṟiya Cōḷam[āl]yīśvaragarattu maṉṉi-
6. yaruṇi..[Śivap perumā]ṉ-aḍikaṭk=aṇimiga arccippa-
7. vaṟkku nicca-mukkālu ne[y] viravikkāṭṭun-tiruvamir-
8. tiṟkuṅ-kandattiṟkun tūpattiṟku nandā nal-viḷa-
9. kkoṉṟ=eri[vadarku]...kku malkum vaḻukkātēṉ-
10. ṟum-iḍuvār ta......vōlakkam=aśaivil-kīrt-
11. ti Aparājita[vikramaparumaṟkki] yāṇḍu paṉṉira-
12. ṇḍā[ṉ]ḍiṉāl ..vaitt=Igaṇai[mū]dūr-Iga-
13. ṇai[yk]kiḻavōr-eṉṉuṅ kuḍiyiḍai ni[ṟai]-puṉala-
14. [mar]ku...[tuṅ] gaṉāṟum niṉaitta nelvarum paṉi-
15. ccai-ppulamum eṉṟiru pēıēttamum=ivaṟṟuk[k]ē-
16. riyum poruḷ kaikkuḍuttup pu[ḷi]yaṟiya aṟṟami-

17. ṉṟi viṟṟukkoṇḍu kaṉmiśai eḻudi vaittaṉaṉ ma-

18. ...ruvaḻi mānilattiṉidēṉ -[1]

ABSTRACT

Refers to a gift of land after purchase from a resident of the village Igaṉaimūdūr, to the god Śiva of the temple of Cōḷamālyīśvaragaram at Oṟṟimūdūr,[2] to provide for the worshipping priest and for food-offerings, perfume, incense and a perpetual lamp.

1. The beginning of the inscription is lost.
2. The name together with its Sanskrit equivalent *Ādhipurī* meaning a 'mortgaged city' is explained by a local tradition of the place.

No. 245

TIRUTTANI INSCRIPTION OF APARAJITAVARMAN

Provenance : Tiruttaṇi, Tiruttani Taluk, Chingleput District.

On the south wall of the central shrine in the Vīraṭṭānēśvara temple.

References : *ARE*, 1905, no. 433 ; *SII*, xii, no. 94.

Language : Tamil (verse).

Script : Tamil.

Date : R.Y.= : (acc. *c.* A.D. 895).

TEXT

1. Svasti Śrī [॥*] tirundu Tiruttaṇiyil Śeñcaḍai-Īśarkku karuṅkallāl kaṟṟaḷiya niṟka[1] virumbi y[ō](yē)naṟka-
2. laikal-ellām naviṉṟa [śī]r Nambi Appi poṟpamaya śeydāṉ purindu ॥- i veṇbā Peru-
3. māṉaḍigaḷ tām pāḍi aruḷuttu [॥*]-

ABSTRACT

States that the temple of god Śeñcaḍai-Īśar (Śiva) at Tiruttaṇiyal was caused to be constructed of black granite by Nambi Appi. Mentions that the verse(*veṇbā*) is said to have been composed by *Pērumāṉaḍigaḷ* (the king) himself.[2]

1. The letter *ka* is corrected from *ku*.
2. The composer of the present verse (*i.e.* the king) is taken to be Aparājitavarman (*SII*, xii, no. 94).

No. 246

TIRUTTANI INSCRIPTION OF APARAJITAVARMAN

Provenance : Tiruttaṇi, Tiruttani Taluk, Chingleput District.

On the south wall of the central shrine in the Vīraṭṭānēśvara temple.

References : *ARE*, 1905, no. 435 ; *SII*, xii, no. 95.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18=*c*. A.D. 913.

TEXT

1. Svasti Śrī [।*] Kō-Viśaiya Aparājitavikramavarmmakku [yāṇḍu]-
2. patinеṭṭāvadu [।*] Tiruttaṇiyal Tiruvīraṭṭāṉattu Dē-
3. varkku Nambi Appiy ivvūr=kkuḍimakkaḷ-iḍai viḷakku-
4. kkoṇḍa bhūmi śrīkōyiliṉ vaḍapālai-cceṟuvu āyiraṅkuḻiyā-
5. lum vanda iṟaimudal viṟṟu āCandra-kālattukkum śāśvata [māga]
6. Tiruttaṇiyal sabhaiyārkku iṟai-iliy=āvadaṟkup poṉ ku[ḍu]-
7. [t]tu=kkoṇḍamaiyil sabhaiyōmum ivvāyiraṅ kuḻiyālu-
8. m eppērppaṭṭa iṟaiyuṅ kāṭṭādōmaṉōm [।*] ibhū[mi]
9. dēvar-bhōgamākki idaṉukku niśadi nāṉāḻi ariśi iraṇ-
10. ḍu tiruvamirdum iraṇḍu-ccandi-viḷakkiṉukkum uḷa[k*]ke-
11. ṇṇaiyum ivvūr dharmmigaḷōm sabhaiyār kaḍaikkāṭciyā-
12. ga ipparиśu śeydu koṇḍu[ḍaiyō]māṉōm [।*] idu śey-
13. yōmāyil aṉṟāḷ-Kōvukku niśadi kāṟ poṉ taṇḍap-
14. paḍuvōmāṉōm [।*] ittaṇḍam paṭṭum ipparиśē sey[v] ōmā-
15. nōm [।*] sabhaiyōmum ippaḍi ārāyōmāyil Gaṅgai-iḍai Ku-
16. mariy-iḍai śeydār śeyda pāvaṅ koḷvōmāṉōm [।*] alladu i-

17. ddharmmattiṉai ira[kṣi] kkiṉṟa Tiruttaṇiyal sabhaiyār śrīpādam eṉ-

18. talai mēlaṇavāgavu[m] [॥*]

ABSTRACT

Records a remission of taxes after receiving gold as the capital for payment of taxes for it by the sabhaiyar of Tiruttaṇiyal on 1,000 *kuḻi* of gifted land to the temple of Tiruvīraṭṭāṉam, situated to the north of the temple, after its purchase by Nambi Appi from the cultivators of the village.[1] The *dharmigaḷ* of the village received the gift land which was converted into *dēvarbhōga* tenure and agreed (to provide) under the supervision (*kaḍaikkāṭci*)[2] of the *sabhaiyār* for food-offerings with four *nāḻi* of rice twice a day to god, and two twilight lamps in the temple. They also agreed to pay, a fine of $\frac{1}{4}$ *poṉ* to the ruler of the day for default and then continue the charity without fail.

1. This donor is identical with the builder of the temple mentioned in no, 245.
2. A body that managed the charitable endowments and trust properties in the village.

SECTION VI
Miscellaneous Records

No. 247

DARSI FRAGMENTARY PLATES

Provenance : Darśi, Nellore District, Andhra Pradesh.

References : *EI*, i, 397-8; *TPC* (Tamil), 339-40.

Language : Sanskrit.

Script : Middle Brahmī of the southern variety.

Date : R.Y.— : (*c.* 5th century A.D.)

TEXT

१. स्वस्ति जितम्भगवता [।।*] श्रीमद्विजय दशनपुराधिष्टानात्प[1]-

२. रमब्रह्मण्यस्य स्वबाहुबलार्ज्जितोर्ज्जित क्षात्रतपोनि-

३. धेर्व्विधिविहित सर्व्वमर्य्यादस्य स्थितिस्थितस्यामितात्म-

४. नो महाराजस्य श्रीवीरकोर्च्चवर्म्मणः प्रपोत्रः [अ*]भ्यर्च्छि[2]-

ABSTRACT

Seems to record an order issued from the victorious *adhiṣṭāna* of Daśanapura by the great-grandson of Mahārāja Śrī Vīra Kōrcavarman who is said to be a *paramabrahmaṇya*, to have acquired by the power of his arm, a mighty treasure of such penance as becomes the warrior-caste, and to have ordained all laws according to the sacred scriptures.

1. Read °ष्ठानात्प°.
2. Read अभ्यर्चि°.

No. 248

OLAKKUR INSCRIPTION

Provenance : Olakkūr, Tindivanam Taluk, South Arcot District. On a slab set up in the Brahmin street.

Reference : *ARE*, 1909, no. 356.

Language : Tamil.

Script : Tamil.

Date : R.Y.— : (6th century A.D.)

TEXT[1]

1. Piridivi (Pṛthivi) Vidə(vṛṣa)bā(bhā)
2. ṅkuradi arai-
3. śan śeyvitta[du*] [॥*]

ABSTRACT

States that this is caused to be done by Pṛthivi-Vṛṣabhāṅkuradi-araiśan.

1. The inscription is engraved below the stated image of a goddess flanked by a lamp and canopied by an umbrella.

No. 249

MELACHCHERI INSCRIPTION OF CANDRADITYA

Provenance : Mēlachchēri, Gingee Taluk, South Arcot District.
On a pillar in the rock-cut cave.

References : *ARE*, 1916, no. 284; *Ibid.*, part ii, 6; *SII*, xii, no. 115 and plate V; *Cave Temples of the Pallavas*, 116-18; Dubreuil, *Pallava Antiquities*, i, 66.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.— : (*c.* 7th century A.D.)

TEXT

१. कारितमिदन्नृपतिना

२. चन्द्रादित्येन सर्व्व[नाथे]न [।*]

३. श्रीशिखरिपल्लवेश्वरमिति

४. शैवन्धा[म] सिङ्हपुरे [॥*]

ABSTRACT

States that this rock-cut Śiva temple called *Śrī-Śikhari-Pallaveśvaram* was caused to be made at Siṁhapura by king Candrāditya, who was a *sarvanātha*.

No. 250

MAHABALIPURAM INSCRIPTION

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District.

On the portal of the niche to the right of the Varāha cell in the Varāha cave temple.

References : *ARE*, 1922, no. 663; *SII*, xii, no. 116; *MASI*, no. 26; 5 and plate I C; R. Nagaswamy, *Mamallai* (Tamil), 83; *Cave Temples of the Pallavas*, 175.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.-- : (7th century A.D.).

TEXT

१. . . . . [1]हस्य[2] नारसिंहश्च वामन[:।*]रामो रामस्य[2] रामस्य[2] बुद्ध[:] कल्की च ते दश ।।।

ABSTRACT

Records that (the) Fish, the Tortoise, the Boar, the Man-lion, the Dwarf, Rāma (Parasurāma), Rāma (Dāśarathi Rāma), Rāma (Balarāma), Buddha and Kalkin are the ten (*avatārs* of Viṣṇu).

---

1. The missing letters must be मत्स्य: कूर्मोवर° now hidden from the view by a northern wall.
2. Read श्च.

No. 251

TIRUGOKARNAM INSCRIPTION

Provenance : Tirugōkarṇam, Alangudi Taluk, Pudukkottai District.
On the south wall of the rock-cut shrine in the Gōkarṇēśvara temple.

Reference : *IPS*, no. 6.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.— : (*c.* 7th century A.D.)

TEXT

१. स्थापनाचार्य्यो भागत्थाचार्य्य:

ABSTRACT

Reads : *Bhāgatthācāryya*, the founder (of the shrine?).

No. 252

HEBBINI INSCRIPTION OF ICCUVARAVARMAN

Provenance : Hebbini, Muibagal Taluk, Kolar District, Karnataka State. On a stone lying near the Gōpāla-Kṛṣṇa temple.[1]

References : *ARE*, 1899, no. 101; *EI*, vii, 24-5; *EC*, x, part ii, no. 211, 74.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 12 : (*c*. 7th century A.D.)

TEXT

1. Kō-Viśaiya Ī[c]cuvara-
2. parumaṟki paṉṉira-
3. ṇḍāvadu [।*] Kārōniri-
4. Vāṇarāśar=ppōr[ir]=
5. [2]Ciṟaiū[r=e]ṟiya Vāṇa-
6. rāsar=[ariya]paṭṭār=Aḍ[i]y[ā][r ॥*]

ABSTRACT

Records that when Kārōniri Bāṇarāja seized Śiṟaiyūr in battle Aḍiyār fell cut down by Bāṇarāja.

---

1. The stone bears the representation of a bearded warrior with helmet, sword, shield and sword-belt.
2. Read *Ciṟaiyūr*.

No. 253

HANUMANTAPURAM INSCRIPTION OF VIJAYA-ICCUVARAPARUMAR

Provenance : Hanumantapuram, Dharmapuri Taluk, Dharmapuri District. On a stone[1] set up in a field at the village.

References : *ARE*, 1900, nos. 16 & 17; *EI*, vii, 23-4.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 17 : (*c.* 7th century A.D. ?)

TEXT

A. On the left of the stone

1. Kō Viśaiya-Īccuvaraparuma-
2. [ṟ]k=iyāṇḍu padiṉēḻḻāvada-
3. ṉkaṭ=Kaṉaiyūr[2] māṟṟ-uḍai pa-
4. ḍa=ttāṉ=aṟubaṭṭāṉ Kāṭṭiṟai-
5. gaḷ śēvagaṉ Pūdūr Śāttaṉ [॥*]

B. On the right of the stone

1. Kō Viśaiya-Īccuvaraparuma [ṟ]k=i*]-
2. yāṇḍu padinēḻḻāvadaṉka[ṭ*]=
3. Kāṭ[ṭiṟai]gaḷ śeyi[k]kav=araśar
4. māṟṟ-uḍai śeṉṟa tāṉ=aṟubaṭṭāṉ
5. K[ā]ḍaḍi Kaṟakka[ṉ] [॥*]

---

1. Unlike other *vīrakkals*, the stone bears no sculptures of any kind.
2. Read *Kaṇaiyūr.*

ABSTRACT

(A) Records that when Kaṉaiyūr fell into the possession of the enemies, Śāttaṉ of Pūdūr, himself the servant of Kāṭṭiṟai, was cut down.

(B) Records that when Kāṭṭiṟai was victorious, Kāḍaḍi Kaṟakkaṉ himself, who went among the enemies of the king, was cut down.

No. 254

KILMUTTUGUR INSCRIPTION OF VIJAYA NARAISINGA-PARUMAR

Provenance : Kīḻmuṭṭugūr, Gudiyattam Taluk, North Arcot District. A stone slab found in a field.[1]

References : *ARE*, 1897, no. 119; *EI*, iv, no. 52 and plate; *SII*, i, no. 134.[2]

Language : Tamil.

Script : Tamil.

Date : R.Y. 3=(8th century A.D.)

TEXT

1. Kō-Viśeya-Naraisi[ṅ]gaparumaṟ-
2. ku yāṇḍu [mū]ṉṟāvadu [।*] Vi[ṉ]-
3. ṟu-nāṭṭu vaḍa-karai āḷuṅ=Daga-
4. ḍūrnāḍar[3] [Va]limadura-śēvagar [Pā]-
5. kkaṭṭu=kkuḍi Atimattar Mu-
6. rugaṉ [4]Mukkuṭṭūr=ttoṟu Śaṉma-
7. duraru ko[l]ḷa=t[to]ṟu mīṭṭu=ppa-
8. ṭṭār [।।*]

ABSTRACT

Records the death of Atimattar Marugaṉ, an inhabitant of Pākkam and a servant of Valimadura, the chief of Tagaḍūr-nāḍu ruling over the northern bank (of the river) in Viṉṟu-nāḍu, after rescuing the cattle of Mukkuṭṭūr, from Śaṉmadura.

---

1. This record is now preserved in the Madras Museum. A warrior is sculptured in relief below the record.
2. Only the first two lines are published.
3. Read *ḍūr*.
4. Read *Mukkuṭṭūr*.

No. 255

KILMUTTUGUR INSCRIPTION OF VIJAYA NARASINGAPARUMAR

Provenance : Kīḻmuṭṭugūr, Gudiyattam Taluk, North Arcot District. On a stone slab found in a field.[1]

References : *ARE*, 1896, no. 3; *EI*, iv, no. 22(A) Plate; *SII*, i, no. 135.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18 : (8th century A.D.)

TEXT

1. Śrī [॥*] Kō[2]-Viśeya Narasiṅgaparumaṟku
2. yāṇḍu padiṉeṭṭāvadu [।*] Śaṉm[a]du-
3. raṉ tam=aḍi Vārandara-Śāttayaṉārkku Mu-
4. kkuḍūr avaruḍai[ya]puṉ-pulamun=naṉ-pula-
5. mum avar=irunda maṉai-um[pā[3]]pu
6. śeydad=oṉṟu kainnīriṟ=pey-
7. du piramadāyaṅ=koḍuttēm [।*] i-
8. du kāttār [kā]ṉ=mēlav=eṉ=
9. [ṟa]lai [।*] Aṟa=ma[ṟavaṟka] [॥*]

ABSTRACT

Records certain gift of wet and dry lands and a house site situated in Mukkuḍūr and some money, as *brahmadēya* by Śaṉmaduraṉ to his servant Vāranda Śāttaiyaṉār.

---

1. Contains a bas-relief representing an elephant and a bird, probably goose, flanked by two lamps. Besides, a *śrīvatsa* symbol is also seen. The stone is now deposited in the Government Museum, Egmore, Madras. Since the elephant and goose devices are found on the banner of the Western Gaṅgas, the king is also taken to be a Western Ganga.
2. Read *Viśaiya* (*Vijaya*).
3. Read *maṉaiyum*.

No. 256

BANGAVADI INSCRIPTION OF VIJAYA NARASINGAVIKKIRAMAPARUMAR

Provenance : Baṅgavāḍ, Mulbagal Taluk, Kolar District, Karnataka State. On a stone[1] set up near the Śiva temple of the village.

References : *ARE,* 1899, no. 103; *EI,* vii, 22-3; *EC,* x, part ii, 1905, no. 227, 75.

Language : Tamil.

Script : Tamil (archaic variety).

Date : R.Y. 24=(*c.* 8th century A.D. ?)

TEXT

1. K[ō] Viśaiya-Narasiṅgavikkirama[pa]ruma[rk=i*]-
2. yā[ṇ]ḍu irubattu-nāl[g]āvadu [ı*] Daḍiyaṅga-
3. [ḷu][m*] Vāṇarāśarum Mayindiramikkiramarum er [i]-
4. nda toṉṟu Kanda-Vāṇ[ā]diaraśar śēvagar Ś[e]-
5. ḷigar eṟind[u]paṭṭār=adu Kaṉṉaḍagaruṅ=gāṅ[ga] [ı*]
6. idaṟk=aḻi [ppu]............pāda-
7. ga...........

ABSTRACT

Registers the death of Śeḷigar, the servant of Kanda-Vāṇādiaraśar (Skanda-Bāṇādhirāja) while rescuing the cattle that had been seized by Daḍiya (the chief of Daḍigavāḍi ?), Vāṇārāśar (Bāṇarāja) and Mayindiramikkiramar (Mahēndra-vikkiramar). Mentions *Kaṉṉaḍagar* (Kanarese people).

1. The stone bears the representation of a warrior riding on a horse-back at full gallop.

No. 257

RAYAKOTA PLATES OF SKANDASISYA

References : *EI*, vi, no. 8, 49-53 and Plate; *TPC* (Tamil), 89-106.

Language : Sanskrit and Tamil.

Script : Grantha and Tamil.

Metres : *v.* 1 *Sārdūlavikrīḍita*; *vv.* 2 & 3 *Sragdhāra*; *v.* 4 *Anuṣṭubh*.

Date : R.Y. 14 : (8th century A.D.)

TEXT

First plate

१. [1]स्वस्ति श्री[:][2] लकिष्मीधाम रधा.हेतु वसुधा सम्भत्तु कंसत्विष:[3]

२. पत्माक्ष[:[4]ग]गनातलक्षनर प्रसिस्सि सिन्दुव्विविधि: क्षीरम्बोधि-[5]

३. श्यालुदानववधूवैधव्यदानो हरि[:*] ।।[6] [*१]ग्रासीदम्बोजयोनि[7]-

४. स्त्रि भुवनजनग[8] श्रीपदेन्नाभिपत्मपुत्रतस्यांगिरा स्वन् समज-

५. नि दिषणतस्य[9] सूनुर्व्वभूव: शयुतस्यमयो भूत् समभवदमु-

६. ध:[10] श्री भरद्वाजनाम[ा*]द्रोण:[11] द्रोण: प्रवीण: चरणमुपगताम्[12] लब्ध-

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1. Before this word there seems to be traces of a symbol perhaps *Om*.
2. Read लक्ष्मी.
3. Read स्यांगहेतिवसुधासंभर्तृकंसद्विष:
4. Read पद्माक्षो.
5. Read क्षीराम्भोधि.
6. This verse contains only three *pādas*.
7. Read अम्भोज°.
8. Read जनक: श्रीपतेर्नाभि पद्मात्पुत्रस्तस्यांगिरा:
9. Read स्व: धिषणस्तस्य सूनुर्बभूव । शंयुस्तस्यात्मजो.
10. Read त:.
11. Read द्रोणे द्रोण:
12. Read क्षरणमुपगताल्लब्धवाञ्जन्मतस्मात्; TNS reads प्रवीर्यं°.

७. वान् जन्मतस्मान् ।। [२*] अश्वत्तंमास्य[1] तन्तुर्भवति खलुपुराविक्रमान्यक्र[2]-

८. तारियातो द्विजिह्वांगिनि पुत्राहृतियतजगतां [3]स्कन्धशि-

Second plate : First side

९. ष्याधिराजा[4] ।। तत्[5] बंशे[6] (श्री)स्कन्धशिष्यः समचनि[7] चतुरस्याक-

१०. रान्यातुमीशः[8] कर्त्ताविळाविनाशः कलशभव इव भ्रामयमाक्षि

११. राजा[9] ।। [३*] स्वस्ति श्री [।*] Kō-Viśai(ja)ya Kandaśiṣya-Vikkiramaparu-[ma*]rkku yāṇḍu-

12. padiṇālāvadu [।*] Mahāvali-Vāṇarājar viṇṇappattāl Mahē-

13. śvara(ḥ)-bhaṭṭar āṇattiy=āga=pPaḍu(v)vūr-kkōṭṭa[ttu*] Mēl-Aḍai-

14. (y)y[ā*]ṟu-(n)nāṭṭu Śārugūru(m)m=adaṉai=ccuṟṟiy[10] seṉṟ=uḻu[p]āḻum ētta-p

15. pāḍum=aṟu-kāḍum pīḍiligaiyum uḻu-kollaiyum eṟi-kāḍum(M) ma[ṉ*]ṟu-

16. m(k) kālum(k) karaiyum(p) pariśum(k) kurambum(t) talai-ppēḻaiyum

Second plate : Second side

17. (m)maṟṟum [e[11]]ppōr-paṭṭa nil[a]ṉum Vatsa-gōtrattu Pravaccana-[12]

18. sūtrattu Mā[dha*]vaśarmma-bhaṭṭar[k*]ku=kkuḍu(r)ttō(mm)m=eṉṟu[13] kōṭṭattārk-

---

1. Read अश्वत्थामास्य तन्तुर्.
2. Read विक्रमन्यक्कृतारिर्जातो द्विजिह्वांगिनि is probably meant for द्वि जिह्वांगना (i.e. *Nāgakanya*) which however, offends against the metre.
3. Read स्कन्द.
4. Read °राज.
5. Read तद्वंशे.
6. Read स्कन्द.
7. Read समजनि.
8. TNS reads चतुरस्यागरान्पातुमीशः
9. Read भ्रामयन्नब्धिराजम् ; TNS reads भ्रामयस्साक्षिराजम्
10. Read *śeṉṟa uḻu.*
11. Read *eppēr*.
12. Read *Pravacana.*
13. The engraver has himself cancelled the *r* by placing a horizontal line above it.

19. kun=nāṭṭārkku(m)m=eḻugu[1]-tirumugam[2] aruḷa=cceydu viḍutar[3] [।*] adu kaṇḍu
20. kōṭṭa[t]tāru(m)n=nāṭṭārum (t)toḻudu talaikku vaiy[t*]tu=kkōyik[4]
21. karaṇattukku=kkōyil-āṇaikkum muṉṉ=āy=kkall[uṅ] galliyu(m)
22. n=nāṭṭu=kkuḍuttu eḻudi viḍunda[5] aṟaiy=ōlai=ppaḍi i-Kandāṣiṣya[6]
23. maṅgalattukku=kkīḻ-pā(l)le[l*]lai [Ma]ṇittiḍaliṉ mē[ṟ](k)kum teṉ-
24. pā(l)l-e[l*]lai Kuṟumaḍiyiṉ vaḍakkum mēl-pā(l)-l-e[l*]lai Ila[t]-

Third plate : First side

25. t[ai]yppāḍiy=eṉṉum Mudu-padi[yi]ṉ (kku)[7] kiḻakkum (v)vaḍa-pā-
26. ṟ(k)k=ellaiy Tiruvēḷāla(m) muḍiyiṉ mēlaiy=kkuṟukku[ḍi*]yiṉ
27. (t)teṟkum [॥*] ikkūṟi[l*]aga-ppaṭṭa perun=nāṉ(k)g=ellaiyiṉ a-
28. gambaḍi=ppaṭṭa bhūmi[8] uṇi-nila(m)m=oḻiv=iṉṟi uḍumb=ōḍi āmai-
29. y[9] (n)nagaḷ(v)vad=ellām i-brāhmaṇar[k*]ku=kkuḍuttu=kkuḍutta pa-
30. rihāra(m)m=āvaṇa taṟiyum(k)kūlamum (t)taṭṭ[ār*]kkāṇamum[10] (t)taṟik-ku-[ṟai]-
31. yu(m)n=nall-āvu(m)n=nall-erudum i(l)ḻappūcciyumi ḍai-(p)-
32. pū[ṭ*]cciyum uḷ-irukkaiyum(m)maṟṟum [11]eppōr-paṭṭa śa[r]vva-

Third plate : Second side

33. [12]pāda-[pari]hārattāl वसुभिर[13] वसु[ध]ा दत्ता राजभि[:] सविराजभि[:][14] [।*]

1. Read *eḻudu.*
2. Read *arali.*
3. Read *viḍuttār.*
4. Read *kkōyiṟ.*
5. Read *viḍutta.*
6. Read *ikKandaśiṣya.*
7. The engraver has himself cancelled the *ku* of *kku* by placing a horizontal line above it.
8. Read *uṇ-ṇilam.*
9. Read *nagarvad.*
10. TNS reads *taṭṭakkāṇam.*
11. Read *eppēr.*
12. Read बादा.
13. Read बहुभिर.
14. Read सगरादिभि:

३४. यस्य यस्य यधा[1] भूमि तस्य तस्य शता[2] फल ॥ [४*][3] ॥

ABSTRACT

The Sanskrit portion of the grant gives the following genealogy : Viṣṇu; his son Aṅgiras; his son Bṛhaspati; his son Śaṁyu; his son Bhāradvāja; his son Droṇa; his son Aśvatthāman. Aśvatthāman had by a Nāga woman, a son named Skadaśiṣya and in his family was born Skandaśiṣya of the present grant.

The Tamil portion states that the king, at the request of Mahāvali-Vāṇarājar, issued a written order, through the executor (*āṇatti*), Mahēśvara-bhaṭṭar, to the assemblies of *kōṭṭam*, and *nāḍu* respectively of Paḍuvūr-kōṭṭam and Mēl-Aḍaiyāṟu-nāḍu, granting the village Śārukūr, in Mēl-Aḍaiyāṟu-nāḍu, a s.d. of Paḍuvūr-kōṭṭam to a brāhmaṇa called Mādhava-śarma-bhaṭṭar of the Vatsa-gōtra and Pravacana sūtra. The granted village was renamed as Skandaśiṣyamaṅgalam after the king and had the following villages as its boundaries : Maṇittiḍal on the east, Kuṟumaḍi on the south, Ilattaippāḍi on the west and Kuṟukkuḍi lying on the west of the Tiruvēḷālamuḍi on the north. The gift-village was exempted from all kinds of tax burdens including *taṟi-kūlam, taṭṭārk-kāṇam, taṟikkuṟai, nallā, nallerudu, īḻappūṭci idappūṭci*, and *uḷḷirukkai*.

1. Read यदा भूमिस्तस्य.
2. Read तदा.
3. The whole verse can be restored as :
बहुभिर्वसुधादत्ता राजभिः सगरादिभिः ।
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥

No. 258

HALDIPUR PLATES OF GOPALADEVA

Provenance : Hāldipūr, Honavar Taluk, North Canara District.

References : *EI*, xii, no. 29, 173-9 and plate; *TPC* (Tamil), 397-402.

Language : Sanskrit and Kanarese.

Script : Nāgari and Telugu-Kannaḍa.

Date : R.Y.— : (*c.* 8th century A.D.)

TEXT

First plate

१. स्वस्ति [।।*] विक्रमादित्य सत्याश्रय श्री पृथुवी (थ्वी) वल्लभ पल्ल-

२. वराज गोपालदेवस्य कैकेय वंशोद्भवोद्धत प्रधानपु-

३. रुषस्य अनेकगुण गणालंकृत प्रासेव्य लक्ष्मीनिवा-

४. सवक्षस्थलस्य अनेकरण विपुल शत्रुजन प्रथञ्जनक-

५. रीकराकर बाहुद्वयस्य चण्डमह (हा) सेनपुत्रस्य पऽवे-

Second plate : First side

६. गुन्दुपुरेश्वरस्य पल्लवराजेन दत्तः[1] [।।] Mantri-purōhita-śrīkara

7. ṇamuṁ sāsirvvarum[2] [3]aṟunūruvaruṁ sahitaṁ tamma prasāda-paran=a-

8. pponge Ārida(Hārita)-gōtrajanage siṁgitale-Paṇyarange Kāsampa-

9. ḷḷiyā sama-bhāgaman candra-sūryyar=uḷḷapinaṁ sarvva-viruddha-ra-

10. hitaṁ Gōpāladēva[r*]koṭṭar bhukt-ānubhuktaṁ salutt-[4]iḻdudu [।।*]

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1. R ad पल्लवराजस्य दत्ति.
2. TNS reads ढासिर्व्वरुं.
3. Written in Telugu-Kannaḍa as *ṟu*.
4. Written in Telugu-Kannaḍa as *ḻ*.

Second plate : Second side

11. Mane-dāṇamuṁ palage-gaṇṭaṁ model-āge [1]kaḷaniyum vaḍayaṇṇa sīme
12. Peramaḷe[2] paḍuvaṇṇā sīme Taṇvaḷḷi Gārapāḷi[3] teṅkaṇṇa Sīme
13. Neydalageṟe[4]yā ēri mūdaṇṇā sīme Iḍeveṭṭadā vaḍaga-
14. ṇṇā nīri[5]ṟaga kaḷaguppe peḷjavasi ardhaṁ kānasoppin=ardhaṁ
15. vāral=ardhaṁ harsa-piṇḍam nūṟ[6]-irpatt-entu(ṇṭu)koṁbe[7] gāroḍam pa-

Third plate

16. deyaṁ meṇṭu(eṇṭu) mūḍe jamaḷi ondu idu Gōpa(ā)ladēvarāda-
17. tti itaḥ-param=idām=aḷivōr i aṟunūṟu bhūmi agra-
18. ha(ā)ramum Vāraṇasiyumān=aḷi[3]dōra lōkakke salvār [॥*]

ABSTRACT

Registers the gift by the Pallava chief Gōpāladēva *alias* Vikramāditya Satyāśraya of the Kaikēya family, son of Caṇḍamahāsēna and the lord of the city of Payvegundu.[8]

States that Gōpāladēva attended by his minister, the *purōhita*, the *śrīkaraṇa* officer, 1000 *mahājanas*, and 600 *nāḍus* granted half of the village Kāsampaḷḷi, free from all oppositions, to Siṁgitale-Paṇyāra of the Hārita-gōtra. The donee was granted one half of the income *koḷaguppe* and *peḷiavasi*, one half of *kānassoppu* and half of *vāral* and a lump sum of 128 *karsa* (*kārṣapaṇa*?), *kombēgaroḍam* and a eight *mūḍe* of *paḍeyam*(?) and one *jamaḷi*.

1. Written in Telugu-Kannaḍa as *ḷa*.
2. Written in Telugu-Kannaḍa as *ḷē*.
3. Written in Telugu-Kannaḍa as *ḷi*.
4. Written in Telugu-Kannaḍa as *ṟe*.
5. Written in Telugu-Kannaḍa as *ṟa*.
6. Written in Telugu-Kannaḍa as *ṟi*,
7. TNS reads कोवै.
8. The village Payvegunde mentioned here can be identified with Haigunda a village about 12 miles east of Honavar on the bank of river Sarasvati.

No. 259

KANCHIPURAM INSCRIPTION

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District. Round the *garbhagṛha* of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1888, no. 32; *SII*, iv, no. 130 and Plate I.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.— : (Second half of the 8th century A.D.)

TEXT

१. स्व स्ति श्रीः [।।*] . . . . तकः . . . . युतार्बुद्ध प्रथितो गुणभूषण इत्याधिप[:] परमेश्वरविष्णुगृहे हा-

२. . रति . दयः तस्य . . . प्रमदे[न]ददौ ।।।- मनोधिरस्या[यं] श्लोक[:][1] ।।

ABSTRACT

Records some gift to (the temple of) Parameśvara-viṣṇugṛha by king Guṇabhūṣana. States that the verse was composed by Manōdhīra.[2]

---

1. In continuation of this tier, on the proper right side of the entrance there is an inscribed piece of two lines, of which the beninning only is seen. *viz.*, *Koṟṟappa Tāḷirola.*
2. His name sake has been mentioned in the Vēlūrpāḷaiyam plates of Nandivarman (III) as the composer of the *praśasti* of the plates.

No. 260

TIRUMAYYAM INSCRIPTION

Provenance : Tirumayyam, Tirumayyam Taluk, Pudukottai District.
On a slab in the west *prākāra* of the central shrine in the Satyagirinātha-perumāḷ temple.

Reference : *IPS*, no. 13.

Language : Tamil.

Script : Tamil.

Date : R.Y.— : (*c*. 8th century A.D.)

TEXT

1. Śrī Viḍēlviḍugu
2. Viḻuppēradia-
3. raiśaṉāyiṉa Śāt-
4. taṉ Māṟaṉ ṟāy
5. Perumpiḍugu pe
6. rundēvi pudukku [॥*]
7. idakk=uṇṇāḻi
8. gai=ppuṟamāga aṉ-
9. ḍa kuḍi kuḍuttatu kārā-
10. ṇmai mīyāṭcci uḷ-
11. ḷaḍaṅga [॥*]......

ABSTRACT

Records that Perumpiḍigu Perundēvi, the mother of Viḍēlviḍugu Viḻuppēradi-Araiśaṉ *alias* Śāttaṉ Māṟaṉ repaired (the temple) and granted a village, as *uṇṇāḻigaipuṟam* including (the right of collecting) *kārāṇmai* and *mīyāṭcci*.

No. 261

TANDALAM INSCRIPTION OF KADAVARKON SATTI

Provenance : Taṇḍalam, Arkonam Taluk, North Arcot District.
Engraved on a rock near the tank at Taṇḍalam.

References : *ARE*, 1892, no. 1; *EI*, vii, no. 5, 25-6.

Language : Tamil (verse).

Script : Tamil.

Date : R.Y. 10 : (*c*. 9th century A.D.)

TEXT

1. Svasti Śrī [॥*] Kāḍavar-daṉ=gōṉ Śatti[poṟ]-ṟōṭṭil=iṭṭa yāṇḍ=ēḍ=iyal=i(ī)r-aindil=iḍuvittā=ṉi(ṉī)-
2. ḍiya-śi(śī)r Pa[l]lavamārāyaṉ paśi ni(nī)kki Taṇḍalattu=kkall-ivar ni(nī)r-ēri-kkaliṅgum=aṇḍattu-
3. [ḷ]ōr madippavaṉ [॥1*] Pōḷi[yu(yū)]r-nāṭṭu=tTaṇḍalat=ērī-kka-
4. liṅg=amaittāṉṉ=oṉ-Ḍamiḻ-ppār-maṅgai-dāṉ
5. virumbum Pallavamārāyaṉ=eḻiṟ-pu(pū)-maṅgai-da[ṅ]=
6. gōṉ purindu [॥2*] [2]

ABSTRACT

The first verse states that in the 10th year of Satti, the king of Kāḍavas-Pallavamārāyaṉ of enduring fame, who is respected by (all) the inhabitants of the world, having freed (the villagers) of hunger; caused to be built also a sluice, composed of stones, for the water-tank at Taṇḍalam.

The second verse states that the lord of the beautiful goddess of the (lotus) flower (Lakṣmi), Pallavamārāyaṉ, who is beloved by the excellent goddess of the Tamil country, graciously constructed a sluice for the tank at Taṇḍalam in Pōḷiyūr-nāḍu.

No. 262

KANCHIPURAM INSCRIPTION OF ABHIMANASIDDHI

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District.
Round the *garbhagṛha* of the Vaikuṇṭha Perumāḷ temple.

References : *ARE*, 1888, no. 33; *SII*, iv, no. 131 and plate I; *SOI*, 147-50.

Language : Tamil (verse).

Script : Tamil.

Date : R.Y.— : (*c*. 9th century A.D.)

TEXT

1. āyḷ śīr=pPa[ra]mēśvaraViṉṉakarattavar=kkōr=āyiram poṉ palittālam paḍi-mamu kuḍuttāṉ=eṉṟ=aṟimiṅgaḷē

2. āyiram-chempoṉ ... yirappatterumāṉappoṉ Abhimāna-siddhiyāyi[ṉa] Pallavaṉṟā[nē]

ABSTRACT

Records the gift of a bowl for food-offerings (*balittālam*) and an image (*paḍimam*), (made out of) 1,000 *poṉ* to god of the temple of Paramēśvara-Viṉṉagaram by Abhimānasiddhi *alias* Pallavaṉ.

No. 263

TIRUNAMANALLUR INSCRIPTION

Provenance : Tirunāmanallūr, Tirukkoyilur Taluk, South Arcot District. On a sculptured stone[1] built into the west wall of the *prākāra* of the Bhaktajanēśvara temple.

References : *ARE*, 1902, no. 376; *SII*, vii, no. 1006.

Language : Tamil.

Script : Pallava-Grantha.

Date : R.Y.—

TEXT

1. Śrī Kalinārai [॥*]

ABSTRACT

Mentions (surname) Kalinārai (of a Pallava king).

1. The sculptured stone which contains this record bears a kneeling elephant with a stout person mounted on its back.

No. 264

POYYANUR INSCRIPTION OF VAYIRAMEGAVARMAN

Provenance : Poyyaṉūr, Arkonam Taluk, North Arcot District.
On a slab built into the north wall of the Agastīśvara temple.

References : *ARE*, 1916, no. 150; *SII*, xii, no. 113.

Language : Tamil.

Script : Tamil.

Date : R.Y. 2 : (*c*. 9th century A.D.)

TEXT

1. Svasti Śrī [॥*] Śrī Vayira[m]ēgapan-ma[r*]kku
2. yāṇḍu 2-āvadu [।*] Dāmar-kōṭṭattu
3. Poyi[gai]nallūr sabhaiyō[m]=[n=iv]vūr
4. Tiruvagattīśvara...... ...
5. nitta tiruv-amirudu paṉ.........mayil....... ..
6. ......tiruv-amirdukkum āga v[ai]yt......

ABSTRACT

Seems to record a gift by the *sabhaiyār* of Poygainallūr in Dāmar-kōṭṭam, to the temple of Tiruvagattīśvara-muḍaiya-Mahādēva at the village, for providing food-offerings (and lamp).

No. 265

KILPULAM INSCRIPTION OF VAYIRAMEGAVARMAN

Provenance : Kīḻpulam, Arkonam Taluk, North Arcot District.
On the north, west and south walls of the Kailāsanātha temple.

References : *ARE*, 1916, no. 152; *SII*, xii, no. 114.

Language : Tamil.

Script : Tamil.

Date : R.Y. 2=(*c.* 9th century A.D.)

TEXT

1. Svasti Śrī [॥*]
2. Śrī Vayiramēgapanmaṟku yāṇḍu
3. 2-āvadu [।*] Dāmar-kkōṭṭattu=pPalkalattu=tTirukkūḷiccara-
4. ttu Āḻvārkku ivvūril Muḷḷikkuḍai[1][yā]ṉ Ādittaṉāḷi iddē-
5. varkku tiru-ppa[ṇi]mūṉṟu-
6. deśa-kālamum śēgaṇḍi-
7. gai uṭpaḍa ai-
8. ñc=āḷ koṇḍu ti-
9. ru-ppa[li]-[koṭṭu]vadaṟ-
10. ku vaitta nilam.....
11. [l]li [uḻuvā]ṉ-eṉṟa śeṟuvum
12. ūruvadiy-eṉṟa śeṟuvum iv-
13. vūril uvai[cca]rk=uriadu eppō-
14. rpaṭṭatum koṇḍu ivvūril Ara-
15. [ya]ṇiccinga uvaiccaṉ koṭṭuvadāga vaittō-
16. [m Palkalattūrōm [।*] ivanukku eppēṟppaṭṭa sama-
17. paricāram vaittō-

1. The letter *ya* is engraved below the line.

18. m innilattukku ērum=a-
19. manciu ivaṉēy śey-
20. dukoṇḍu ōr-aḷi-nīr muṟai-
21. tōṟum=aḍaittukkoḷvadāga vai-
22. ttom ittirukkōyil-udaiya Kū-
23. ḷiśivaṉum ivaṉ-tambi Madisūda-
24. śivaṉum mūṉṟu deśa-kālamum tiruv-amu-
25. du kāṭṭi iraṇḍ=āḷ=kkāḷam-ū
26. duvārgaḷā[gavum]vaittōm Palkalatt=ūrōm [।*]
27. iddhanmam rakṣippār tiru-ppādam=eṉ ta(i)lai mēlaṉa [।*] iddhanmam aḻittār Geṅgā=kkanyā-
28. ntarattu=cceydār śeyda pāvattu=ppaḍuvār [।*] ivai
29. kaṟṟaḷi-pPeru[nda][1]ccaṉ magaṉ Iḷaṅkāvaṉ=eḻuttu [॥*]

ABSTRACT

Registers an undertaking by the *ūrār* of Palkalam to the temple of Tirukkūḷiccarattu-Āḻvār at Palkalam in Dāmar-kkōṭṭam, in respect of a gift of plots of land named as Uḻuvaṉśeṟu and Ūruvadiśeṟu, received from Muḷḷikkuḍaiyāṉ Adittaṉāḻi of the village for conducting *tiru-ppali* (*śrībali*) ceremonies during the three services (in the temple) with five persons inclusive of the one who beast the gong (*śēgaṇḍigai*). The *ūrār* of the village assigned the gift-land to Arayaṉicciṅgar-uvaiccaṉ, a drummer (*uvaiccaṉ*) and resident of the village, who was allowed to receive all that is due to the *uvaiccar* (drummers) and asked to make his own arrangements for engaging plough and workers and to store one *āḻi* of water in turn and to Kūḷiśivaṉ and his brother Madisūdaśivaṉ the priests of the temple for providing food-offerings and blowing the *kāḷam* during the three services. The inscription was written (*i.e.*, engraved) by Iḷaṅgāvaṉ, son of the senior stone-mason of the temple.

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1. Engraved as agroup letter.

No. 266

MANAMPUNDI INSCRIPTION OF VAYIRAMEGHAVARMAN

Provenance : Maṇampūṇḍi, Tirukkoyilur Taluk, South Arcot District. On a slab set up in a street.

References : *ARE*, 1934-5, no. 233 and plate; *Ibid*., part ii, para 53.

Language : Tamil.

Script : Tamil.

Date : R.Y.—: (*c*. 9th century A.D.)

TEXT

1. Svasti Śrī [॥*] Vilāḍa-
2. rāyar magaḷ Aṇi-
3. kōvaṉ Oṟṟiyūr-
4. pirāṭṭi Vayiramēga-
5. Vāṇakōvarayar
6. dēviyār Niccavi-
7. nīta-maṅgalaṉu-
8. ēri kaṇḍu tūmbu
9. iḍuvi[ttā*]r [।*] idharmmam ra-
10. kṣittār aḍi eṉ-
11. talai mēl [॥*]

ABSTRACT

Records that Aṇikōvaṉ Oṟṟiyūrpirāṭṭi, daughter of Vilāḍarayar and the wife of Vayiramēga-Vāṇakōvarayar, excavated the irrigation tank at Niccavinīta-maṅgalam and provided a sluice (*tūmbu*) for it.

No. 267

UTTARAMALLUR INSCRIPTION

Provenance : Uttaramallūr, Kanchipuram Taluk, Chingleput District. On the south wall of the Vaikuṇṭha perumāḷ-temple.

References : *ARE*, 1898, no. 70; *SII*, vi, no. 354.

Language : Tamil.

Script : Tamil.

Date : R.Y.— : (*c.* 8-9th century A.D.)

TEXT[1]

1. Svasti Śrī [॥*] Uttaramēru-ccaturvvēdi-maṅgalattu=kKuravaśiri Dukka-ḍibhaṭṭaṉ brāhmaṇi Kandiccāṉiyēṉ ivvūr—kkaṇapperumakkaḷ eḍuppitta Cittira-kūḍattukku=kkuḍuttēṉ
2. Nārāyaṇa[sv]āmigaḷukku=ttiruviḷakkukkāga=ppattuppoṉ kuḍuttēṉ idu sabhaiyārē rakṣippārāvārgaḷ Śrī pādamgal aḍiyēṉ ṟalai-mēleṉa ॥-

ABSTRACT

Records a gift of ten *poṉ* by Kandiccāṉi a *brāhmaṇa* lady, wife of Kuravśiri Dukkaḍibhaṭṭaṉ, to god Nārāyaṇasvāmi set up in the *Citrakūṭam*, constructed by the *gaṇapperumakkaḷ* of Uttaramēru-caturvēdimaṅgalam, for a sacred lamp. The charity was left under the protection of the *sabhaiyār* (of the village).

1. Though no king is mentioned in it, this record is assignable to the Pallavas on general considerations *viz.*, of its contents and find place.

No. 268

NARTTAMALAI INSCRIPTION

Provenance : Nārttāmalai, Kulattur Taluk, Pudukkottai District.
On the rock to the north of the Arumaikkuḷam pond.

Reference : *IPS*, no. 11.

Language : Tamil.

Script : Tamil.

Date : R.Y.——: (*c.* 9th century A.D.)

TEXT

1. Śrī Aṇimadayēri
2. veṉṟi Madat Tamiḻa-
3. diyarai [ya*]ṉ ṉāyiṉa Mal-
4. [la]ṉ Viḍamaṉ śeyvi-
5. tta kumiḻi [॥*]
6. idu śeda taccaṉ Śō-
7. ṉaṉ=Araiyaṉukku kuḍu
8. [t*]ta kumiḻi ttuḍa [val*]
9. . . . . . kuḻacca [y*]vaḍa
10. viyadu [॥*]

ABSTRACT

Records the construction of the sluice (*kumiḻi*) of Aṇimata-ēri[1] by Tamiḻadiyarai[ya]ṉ *alias* Mallaṉ Viḍamaṉ and a grant of la· d to Śōṉaṉ-Ariyaṉ the mason (*taccaṉ*) who did the work.

1. The tank Aṇimada-ēri evidently was the same as the modern Arumaikkuḷam pond.

No. 269

LALGUDI INSCRIPTION

Provenance : Lālgudi, Tiruchirapalli Taluk, Tiruchirapalli District.
On the north wall of the Saptarṣīśvara temple.

References : *ARE*, 1928-9, no.120; *EI*, xx, 3(A) ff; *SII*, xiv, no. 12(A).

Language : Tamil.

Script : Tamil.

Date : R.Y.4+1 = *c.* A.D.867.[1]

TEXT

1. Svasti Śrī [॥*] yāṇḍu 4-āvadiṉ edirām-āṇḍu [।*] Iḍaiyāṟṟunāṭṭu-tTiruttavatturai Mā(Ma)hādēvarkku Teḷḷāṟṟeṟindu veṉṟa Nandippōtta[r]-ai-
2. yar kuḍutta paḷaṅkāśu 60 [।*] ivvaṟupadu kāśum iññāṭṭu Nallimaṅgalattu sabhaiyōn ivvaṟupadu kāśuṅ(m) Tiruttavatturai Mahādēvar
3. iḍaikoṇḍu Nārāya-nāḻiyāl niśadi nāḻi ney oru nondāviḷakku Candr= Ādittaval iravum pakalum eriyakkoṇḍu śeṉṟu aḷappōmā[nō]-
4. m [॥*] Nallimaṅgalattu sabhaiyōm Tiruttevatturai Mahē(hā)dēvarkku aḷavōmāyil muṭṭil muṭṭiraṭṭiyum mūlappaṭṭa Pammāhēśva[re]-
5. sabhaiyāgavum taṉitāgavum nilaikkaḷam-uḷḷiṭṭa tāṉ vēṇḍu Kōviṉukku pnkka[2] iruṉūṟṟuppadiṉṉāṟu kāṇam taṇḍamiḍa [o]-
6. ṭṭiṉōm Nallimaṅgalattu sabhaiyōm [॥*] idu Panmāhēśvarar Nāṟpatteṇṇā-yiravarum ī(i)rakṣai ॥-॥-

ABSTRACT

Records a gift of 60 *paḷaṅkāśu* by the king to god Mahādēva at Tiruttava-tturai in Iḍaiyāṟṟunāḍu for a perpetual lamp. The *sabhaiyār* of Nallimaṅgalam who received the amount agreed to bring to the temple and measure out daily one *nāḻi* of ghee by the liquid measure *nārāyanāḻi*. They also agreed to pay fine

1. This inscription is dated in the 4+1 (*4-vadiṉ edirāmāṇḍu*) of a king who has been identified with Māṟañjaḍaiyan *alias* Varaguṇa Mahārāja (II) whose 5th year correspond to 21st regnal year of Pallava Nandivarman III. For the discussion of the date see *KESIH*, 202-3.
2. There is a symbol which can be read as *vūḷa* (mistake for *vuḷa*) which then be comes *pukkavula*.

of 216 *kāṇam* in case of default, either collectively or individually to the royal officers (*kāviṇukku-pukka*) inclusive of the *nilakkaḷam* (whichever they desire). It is also stated that the *māhēśvaras* (attached to the central shrine) have the control over the *sabhaiyār*. Let this charity be protected by the 48,000 Panmāhēśvaras.

No. 270

AMARAVATI PILLAR INSCRIPTION OF SIMHAVARMAN

Provenance : Amarāvati, Sallenapalle Taluk, Guntur District, Andhra Pradesh State.

Found on the three sides of an octagonal pillar, now placed in the Govt. Museum, Egmore, Madras.

References : *SII*, i, no. 32; *EI*, x, no. 10, 43-4; R. Sewell, *The Historical inscriptions of Southern India*, 90; C. Sivaramamurthi, *Amaravati Sculptures in the Madras Government Museum*, 285-8.

Language : Sanskrit.

Metres : *vv.* 1-3, 5-7 & 10 *Vamsāstha*; *vv.* 4 & 11 *Anuṣṭubh*; *v.* 8 *Upajāti*; *v.* 9 *Upendravajrā*.

Date : R.Y.——— : (*c.* A.D. 1100).

TEXT

१. श्रियं वरां वश्चिरमादिशंतु ते भवद्विष[:*] श्री-

२. घनपादपांसवः [।*] सुरासुराधीशशिखामणि-

३. त्विषामनांतरय्ये[1] विलसन्ति संचये ।। [१*] बभूव धा-

४. तुः प्रथमादकल्मषो मुनिब्भंरद्वाज इति श्रु-

५. तीश्वरः [।*] ततोंगिरा नाम गिरापगोदधिस्तत-

६. स्सुधामेति मुनिर्व्विनि श्र ुतः ।। [२*] ततस्समस्ता-

७. गमपारदृश्वा द्रोणाभिधानो मुनिरुग्रवीर्य्य[:।*]

८. अतर्प्पयन्सोष्टतनुं[2] तपोभिर्व्वंशस्य कर्त्तुस्त-

1. Read मनन्तरं ये.

2. Read अतर्पयत्सोष्ट तनु.

९. नयस्य ह्रेतोः ।। [३*] प्रसादेन ततश्शंभोरश्वात्था-[1]

१०. मेति विश्रुतः [।*] प्रादुर्ब्बभूव तेजस्वी प्रातर्ब्भा-

११. नुरिवोदयात् ।। [४*] तपस्यतस्तस्य किलाप्सरोवृता

१२. सुरेंद्रकन्या मदनीति विश्रुता कदाचिदारण्य[2] नि-

१३. वासिमन्दिरं दिदृक्षुरालोकपथं जगाम सा ।। [५*]

१४. सरः प्रवातांबुजविस्खलप्रिया[3] वियोगभीतं

१५. कलहंसमण्डलं । अशोकभूमावुपविश्य

१६. सरपृहं विलोकयन्तीमुपतस्थिवानृषिं[4] ।। [६*] उमे-

१७. व शर्व्वं प्रबभूव नात्मनो निरीक्षितं[5] काममिव-

१८. षिवेषिनं[6] । अथोभयं गाढ़निबद्धभावकं

१९. सुरांगनास्संगमयांबभूविरे ।। [७*] असूत काले सुर-

२०. राजकन्या नाथं भुवस्सागरमेखलायां[7] [।*] सपल्लवो[8]

२१. घास्तरणे शयानं पिता सुतं पल्लव इत्यवादीः[9] [।।८*]

२२. महेंद्रवर्म्मेति ततः क्षितीशः शूरस्ततो जायति

२३. सिंहवर्म्मा ।। ततोर्क्कवर्म्मा तदनुग्रवर्म्मा[10] श्री-

२४. सिंहविष्णोरथ नन्दिवर्म्मा ।। [९*] अनेकराजन्यशिरो-

२५. मणिप्रभाविभातकल्पायितशार्व्वरास्थितिः [।*]

२६. स सिंहवर्म्मा समभूद्य उच्यते हयाद्विपाष्टादशलक्षको

२७. जनैः ।। [१०*] स सागरांबराभुर्व्वी गंगामोक्तीक[11] हारिणीं [।*] बभा-

२८. र सुचिरं वीरो मेरुमन्दरकुण्डलां ।। [११*] अथ कदाचिदम-

1. Read रश्वत्था.
2. The wrong form *āranya*, instead of *aranya* is caused by the metre.
3. Read विष्खलत्प्रिया.
4. Read नृपिः
5. Read निरीक्ष्यतं.
6. Read वेषिणम्.
7. Read मेखलायः
8. Read सपल्लवो.
9. Read इत्यवादीत्.
10. Read तदनूग्रवर्मा.
11. Read° मौक्तिक°.

२९. रगिरिशिखरायमान[1] करिचरणनखरविदारितक-

३०. नकदलचरतुरगखुरमुखसमुत्थितवजस्ता-[2]

३१. पनीयवितानितनभस्थलः[3] सकलमण्डलीकसाम-

३२. न्तसमखीरोपरचितपार्ष्णिपार्श्वपुरोनुरक्षोखि-

३३. लदिग्विजयार्जितयशाः स्वापनाय[4] सुमेरुशि-

३४. खरमुपातिष्ठ ।। तत्र किल निखिलधरणीतलप-

३५. र्य्यटनजनितश्रममपनिनीपुः कतिपयानि

३६. दिनानि नीत्वा कनकतटरुहहरिचन्दनतरुच्छायानन्दि-

३७. तहृदयः ततो भागीरथीमुर्त्तीर्य्य तथैव गोदावरीं कृ-

३८. ष्णवेर्ण्णं[5] च श्रीधान्यघटनगरन्नाम वीतरागभट्टारकम-

३९. द्राक्षीत् [।*] दृष्ट्वा सकुतूहलमखिलक्षेत्ररक्षणनि-

४०. [यु]क्ताधिदेवतास्सविनयमुपगम्याभिवन्द्यैकान्ते

४१. * * धर्म्मदेशानाम[6] शृणोत् [।*] श्रुत्वा चापरजन्मानं

४२. * * [भि]वन्द्येदमुवाच [।*] अहमपि भगवन भगवतो

४३. * * [दि]कामिहैव मणिकनकरजतविचित्रं कल्प-

४४. * * * [ए]वमुक्त भगवानुवाच । साधु साधु[7] उपा-

४५. [सक सिंह]वर्म्मन् इतोपरमबुद्धक्षे[त्रश्री]-

४६. * * * * * * * ष्वेवति [।*] ततो [भि]वन्द्य * * * *

४७. * * * * * * * * * [धान्य]घटके * * * * * *

ABSTRACT

States that the king Simhavarman, started on a *Digvijaya* and marched upto the mount Sumēru, that during the course of his further tour he crossed

1. Read शिखरायमाण.
2. Read रजस्ता.
3. Read नभस्तल:
4. Read यश: स्यापनाय.
5. Read वेर्णां.
6. Read देशनाम.
7. The letter *e* is written over घु.

the Bhāgīrathi, Gōdāvari and Kṛṣṇaverṇṇa and reached Dhānyaghāṭa, sacred to the Buddha and there he heard a discourse on the law. The mythical ancestry of the king is given commencing with Brahma, and including Bhāradvāja, Aṅgirasa, Sudhaman, Droṇa, Aśvatthāma, who fell in love with an *apsara* named Madanī and begot a son, named Pallava, so called because he was laid on a couch of sprouts (*Pallava*). In the historical portion are included Mahēndravarman, his son Simhavarman and grandson Arkavarman. Then came Ugravarman, Simhaviṣṇu and his son Nandivarman. Then followed Simhavarman who had a cavalry and elephantry of 18 lakhs and was served by many *maṇḍalikas* and *sāmantas*.

No. 271

TIRUPPULIVANAM INSCRIPTION OF KULOTTUNGA III

Provenance : Tiruppulivaṉam, Kanchipuram Taluk, Chingleput District. On the west wall of the kitchen in the Vyāghrapurīśvara temple.

References : *ARE*, 1923, no. 396; *SII*, xii, no. 96.

Language : Tamil.

Script : Tamil.

Date : R.Y. 37=A.D. 1215.

TEXT[1]

1. Svasti Śrī [‖*] Tiruva[ykkēḷvi-muṉ] ṉāgatTiri(Tri)bhuvaṉaccakrava[r*]-ttikaḷ Maduraiyum Īḻamuṅ Karuvūrum Pāṇḍiyaṉ-muḍittaḻaiyuṅ koṇḍaruḷi vīrar-abhiṣēkamum viśai(ja)yar-abhiṣēkamum paṇṇiy-aruḷiṉa Tiri(Tri)-bhuvaṉavīradēvarku yāṇḍu 37 āvadu mithuṉa-nāyaṟṟu pūrvapakṣattu
2. navamiyum nāyaṟṟu-[kkiḻa]maiyum peṟṟa Attattu nāḷ Jayaṅkoṇḍacōḻa-maṇḍalattu=kKāliyūr-kōṭṭattu taṉiyūr Uttaramēlūrāṇa Irājēndracōḻa-ccaturvēdi-maṅgalattu mahāsabhaiyōm eḻuttu [‖*] namūr Uḍaiyār Tiruppulivaṉamuḍaiya-nāyaṉārkku tirunundā-vi-
3. ḷakku erippadāga eṅgaḷ pūrvagaḷ pala[r*] pakkalum poṉ koṇḍu poliyūṭṭkku erikkakkaḍava(vā)rgaḷāga muṉṉāḷil kalveṭṭiṉa tirunundā-viḷakkukkaḷil Irājamāttāṇḍaṉāgiya Aparājitavikramavanmarkku yāṇḍu 14 āvadu nāḷil sūriya-grahaṇattukku Rāja-
4. māttāṇḍaṉāgiya Aparājitayikramapanmar pakkal kaikkoṇḍa[pura]-nirai śempoṉ[m][2] kaḻañcukku erikkakkaḍavadāga Tiruppulivaṉamuḍaiyār kōyililun naḍuviṟ kōyililuṅ kal-veṭṭiṉa nilai-viḷakku nālum[3]..... ...

1. This record of Tribhuvanachakravartin Tribhuvanaviradeva (Kulottungachola III) dated in his 37th year (corresponding to A.D. 1215, June 7, Sunday), is included here because it notices an inscription of Aparajita engraved on the walls of the temple of Tiruppulivanam-Udaiyar. A copy of this record is also found at Uttaramallur. (*SII*. vi, no. 350). The solar eclipse cited in the record is however, not helpful in fixing the initial date of Aparajita.
2. There is a symbol which denotes 100.
3. The rest of the inscription deals with the gifts made in the time of the Rastrakuta Kṛṣṇa III and Cōḻa Parantaka I.

ABSTRACT

Records an inventory of earlier endowments of gold for maintaining perpetual lamp to god Tiruppulivaṉamuḍaiya-Nāyaṉār in the village by the *mahāsabhaiyār* of Uttaramēlūr *alias* Rājēndracōḻac-caturvēdimaṅgalam, *taṉiyūr* in Kāliyūr-kōṭṭam, a sub-division of Jayaṅgyṇḍaśōḻa-maṇḍalam. The first in the inventory recorded is the gift of 100 *kaḻañcu* of gold received (by the *mahāsabhaiyār*) from Rājamāttāṇḍaṉ *alias* Aparājitavikramavanmar, in the 14th year of his reign, for burning four pedestal-lamps (*nilai-viḷakku*) on the day of the solar eclipse. The endowment was originally engraved on the stones of the temples of Tiruppulivaṉamuḍaiyār-kōyil and the Naḍuviṟkōyil.

No. 272

KOTTAIYUR INSCRIPTION OF SOMASIKOTIRUMAN

Provenance : Koṭṭaiyūr, Chengam Taluk, North Arcot District.
On a stone[1] facing west set up in the Śiṟaimīṭṭāṉ temple.

Reference : *CN*, no. 1971/72.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 21 : (*c*. 6th century A.D.[2])

TEXT

1. Śōmāśi Kō-Tirumāṉilku[3]
2. irubatt-oṉṟāvadu [ı*] Mīkoṉ-
3. ṟai-nāṭṭu Perupuḷiūr Tol[de]-
4. varu śuṭṭa-ñāṉṟu Maṟu-Adiraiśa-
5. ṟu śēvagaṉ Kadavaśātta paṭṭāṉ [ıı*]

ABSTRACT

Records the death of Kadavaśātta[ṉ*], the servant of Maṟu-Adiraiśar when Toldēvar, when the chieftain of Peru[m]puḷiūr in [Mi]koṉṟai-nāḍu attacked the former.[4]

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1. The figure on the stone faces straight with a shield in the left hand and a sword in the right hand.
2. The figure of the hero resembles the one found at Koraiyaru (Dharmapuri district) which belongs to Simhaviṣṇu. On this ground the present record has been assigned by the editor to the 6th century A.D.
3. Read as *Somasi-Ko-Tirumaran* (*Indian Archaeology* 1971-72—*A Review*, Epigraphy, no. 37, 58).
4. Records the death of Kudavasttan, a servant of Malaiadi[a]raisaru in battle with the chief of Perupuliur in Mıkonrai-nāḍu (*Ibid.*).

No. 273

KORAIYARU INSCRIPTION OF SINGAVINNAPARUMAR

Provenance : Kōraiyāṟu, Harur Taluk, Dharmapuri District.
On a hero-stone[1] set up in the local Vēḍiyappaṉ temple.

Reference : *CN*, no. 1971/86.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 14 : (*c.* 6th century A.D.)

TEXT

1. Kō-Viśaiya Siṅgavi-
2. ṇṇaparumaṟku[2]-ppatiṉāṉgāvadu [।*]
3. Perumpāṇṇaraiśar makkaḷ Śāt-
4. taparāva[ṉā]r śēvagaṉ
5. Vaṇṇa-ūr Pā-
6. vaṉ pūśaluṭ pa-
7. ṭṭa kal [॥*]

ABSTRACT

Records the death of Pāvan of Vaṇṇa-ūr, the servant of Śāttaparāvaṉār who was the son of Perumpāṇṇaraiśar.

1. The stone bears the figure of a soldier with a shield in his left hand and a sword in his right hand.
2. The king has been identified with Simhaviṣṇu.

No. 274

KORAIYARU INSCRIPTION

Provenance : Kōraiyāṟu, Harur Taluk, Dharmapuri District.
On a hero-stone[1] set up in the local Vēḍiyappaṉ temple.

Reference : *CN*, no. 1971/87.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 14 : (*c.* 6th century A.D.)

TEXT

1. Perumbāṇaraiśaru Mēk
2. kaḍaliṟaiyaru śēvagaṉ
3. Kākka Nīlaṉ pūśal śe-
4. ṉṟu paṭṭa kal [॥*][2]

ABSTRACT

Records the death of Kākka Nīlaṉ, the servant of (?) Perumbāṇaraiśar Mēk-kaḍaliṟaiyar in a skirmish to which he went.

1. The figure which faces straight with a shield in the left hand and a sword in the right is seen engraved on the stone.
2. This inscription has been assigned tentatively to Simhaviṣṇu by the editor.

No. 275

KORAIYARU INSCRIPTION

Provenance : Kōraiyāṟu, Harur Taluk, Dharmapuri District.
On a hero-stone[1] set up in the local Vēḍiappaṉ temple.

Reference : *CN*, no. 1971/85.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 14 : (*c.* 6th century A.D.)

TEXT[2]

1. Kōraikōṭṭu=pPoruṇaṉ Ṅāka[ṇkatturai]
2. śiḍu-pPoṉmudu-
3. ṭ pulli[Poṉ]-
4. muduṭkkāṭṭi pūśa-
5. luṭ-
6. paṭṭa
7. kal [॥*]

ABSTRACT

Records the death of Poṉ Muduṭpulli and Poṉ Muduṭkāṭṭi in a skirmish. Mentions Kōraikōḍu.

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1. The stone contains the figures of two soldiers, each of which carries a bow in the left hand and takes out the stagger from the sheath (around the waist).
2. The present record, according to the Editor may be assigned to Simhaviṣṇu, on palaeographical evidence.

No. 276

NARASINGANALLUR INSCRIPTION OF SINGAVINNAPARUMAR

Provenance : Narasiṅganallūr, Chengam Taluk, North Arcot District. On a hero-stone[1] set up in the local Vēḍiappaṉ temple.

Reference : *CN*, no. 1971/30.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 33 : (*c*. 6th century A.D.)

TEXT

1. Kō-Viyaiya Śiṅgaviṉṉaparumaṟku muppattu
2. mūṉṟāvadu [।*] Gaṅgadi araiśaru makkar mēṉ(l) Viṉṉaṉṉā-
3. r śēvagaṉ Toppuravaruppāḍi ā[ḷgi]ṉṟa Paśirap-
4. paṉṉaṉ Kuṟaṭṭādaṉ . . varanukoṇḍa ñāṉ-
5. ṟeṟin-
6. du paṭṭā-
7. ṉ Kanda-
8. parupēṉ-
9. ṉādiyār
10. magaṉ ka-
11. l [॥*]

1. The stone contains the figure of a soldier facing west and holding a shield in the left hand and a sword in the right hand. Near his left foot is found engraved a water spout (*Keṇḍi*) and near the right foot a casket (*śimiḻi*).
2. The king has been identified with Simhaviṣṇu by the editor.

ABSTRACT

Records the death of the son of Ēṉādiyār, under Kandaparumaṉ in a fight probably against the army of Gaṅga Araiśar. Mentions Paśirappaṇṇaṉ Kuṟaṭṭādaṉ who was the servant of Viṇṇaṉṉār and ruling over Toppuravaru-ppāḍi.

No. 277

TORAIPPADI INSCRIPTION OF MAYENDIRAPARUMAR

Provenance : Toraippāḍi, Chengam Taluk, North Arcot District.
On a hero-stone[1] facing east set up in the local Vēḍiyappaṉ temple.

Reference : *CN*, no. 1971/33.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 2 ?[2] : (*c.* 6th century A.D.)

TEXT

1. Kō-Viśaiya Mayēndira-
2. parumaṟku[3] [ṟaṇṇu]-āvadu [।*] Ga-
3. ṅgaraiśarōḍu pavvadu Gaṅ-
4. garaiśaru makkaḷ Poṉ-
5. ṉandiyāru Perumugai
6. eṟinda-ñāṉṟu Gaṅga-
7. raiśaru śēvagaru eṟindu
8. paṭṭāru Rārāṟṟu āṇḍa
9. Kuṉṟakkaṇṇiyār
10. kal [॥*]

ABSTRACT

Records the death of Kuṉṟakkaṇṇiyār, the servant of the Gaṅga king (*araśar*) who was also the chieftain of Rārāṟṟūr, when the army of Poṉṉandiyār, the son of the Gaṅga king (*araśar*) marched against Perumugai.

---

1. The stone contains the figure of a soldier facing west and holding a shield in the left hand and a sword in the right hand. Near his left foot is found engraved a water spout (*Keṇḍi*) and near the right foot a casket (*śimiḻi*).
2. The regnal year is taken to be 1 in *IA.*, *AR*, 1971-72, 59.
3. The king has been identified with Mahendravarman (probably Mahendravarman I) bythe editor of inscription.

No. 278

KARUNKALIPPADIPATTI INSCRIPTION OF MASINDIRAPARUMAR

Provenance : Karuṅkālippāḍipaṭṭi, Chengam Taluk, North Arcot District. On a hero-stone[1] facing east set up in the local Aiyaṉarappaṉ temple.

Reference : *CN*, no. 1971/113.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 14 : (*c*. 7th century A.D.)

TEXT

1. Kō-Viśaiya Maśīndira-
2. m parumaṟku[2] padiṉṉān-
3. gāvadu [।*] Mī-
4. Vēṇṇā-
5. ṭṭu Karuṅ-
6. gālipāḍi
7. āḷ Koṟṟa-
8. vāśir Karuśā-
9. ttaṉārū maga-
10. ṉ Kaṭṭaṅga-
11. ṉṉāru P[o]ṟ-
12. Kāḍāṉṉāru śē-
13. vagaru Naripaḷ-
14. ḷi Vīravāṇṇa-

1. The stone bears the figure of a soldier with a shield in his left hand and a sword in his right hand. A casket is engraved by the side of the right leg and a spout by the side of his left leg.
2. The king has been identified with Mahendravarman I by the editor of the inscription.

15. raiyaru makkaḷ
16. Poṉ Bāṇaṉ
17. ṉārōḍeṟindu
18. paṭṭāru kal [l*]

ABSTRACT

Records the death of Kaṭṭaṅkaṉṉār, the son of Koṟṟavaśiṟ Karuśāttaṉār, the chieftain of Karuṅkāḷippāḍi, a s.d. of Mēl-vēṇāḍu, when he (Kaṭṭaṅkaṉṉār) fought with Poṉ-Bāṇaṉ (?) the son of Vīravaṇṇaraiyar of Narippaḷḷi and the servant of Poṟkāḍaṉṉār.

No. 279

DANDAMPATTU INSCRIPTION OF MAYINDIRAPARUMAR

Provenance : Daṇḍampaṭṭu, Chengam Taluk, North Arcot District.
On a hero-stone[1] set up in the Vēḍiyappaṉ temple, near the road.

Reference : *CN*, no. 1971/77.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 18 : (*c*. 7th century A.D.)

TEXT

1. Kō-Viśaiya Mayīndiraparu-
2. maṟku[2] padiṉ eṭṭāvadu [ı*] Mī-
3. Vēṇāṭṭu Āndaipāḍi Īśai
4. Perumbāṇaraiśaru marumakkaḷ
5. Poṟcendiyāñ cēvagaru toṟu-
6. kkoṇḍa ñāṉṟū mīṭṭu paṭṭā-
7. ṉ [Vē]ṇāṭ[ṭu] Nandi
8. yār kal[3] [ıı*]

ABSTRACT

Records the death of Nandiyār (?) of Vēṇāḍu while rescuing the cattle from the hands of the nephew of Īśai Perum-bāṇaraiśar of Āndaipāḍi in Mēl-Vēṇāḍu and the servant of Poṟcendiyār, when the latter tried to capture the cattle.

---

1. The stone contains the figure of a soldier carved facing west and holding a bow in the left hand and a sword in the right hand. A spout is seem carved by the side of the right leg of the figure.
2. The king has been identified with Mahendravarman I by the editor.
3. The letters *ka* . . . are probably to be read in continuation of *l*. 7.

No. 280

MOTTAKAL INSCRIPTION OF MA[YI]NDIRAPARUMAR

Provenance : Mōttakal, Chengam Taluk, North Arcot District.

On a hero-stone[1] set up in the local temple of Vēḍiappaṉ, situated on the river side (*Āṟṟaṅkarai Vēḍiappaṉ kōyil*).

Reference : *CN*, no. 1971/88.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 32 : (*c.* 7th century A.D.)

TEXT

1. Kō-Viśaiya Ma . ndiraparuma[2][ṟku mu]-
2. ppattiraṇḍāvadu [।*] . . . . yai to-
3. ṟukkoṇḍa ñāṉṟu Poṉmōdaṉṉā-
4. r śēvagaṉ Akkandaikōḍaṉ
5. toṟu viḍuvittup paṭṭā-
6. ṉ kal [॥*]

ABSTRACT

Records Akkandai-kōḍaṉ, the servant of Poṉmōdaṉṉār died while recapturing the cattle which had been previously taken from him.

---

1. The inscription is very much mutilated. The stone contains the figure of a soldier facing left with a bow in his left hand and a stagger in his right. Near the left leg of the figure is seen a spout engraved while to the right is seen a quiver of arrows.
2. The king has been identified with Mahendravarman I by the editor.

No. 281

MOTTAKAL INSCRIPTION OF MAYENDIRAPARUMAR

Provenance : Mōttakal, Chengam Taluk, North Arcot District.
On a hero-stone[1] set up in the Vēḍiappaṉ temple on the river bank.

Reference : *CN*, no. 1971/89,

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 32 : (*c.* 7th century A.D.)

TEXT

1. Kō-Viśaiya Mayēndira
2. parumaṟku[2] muppattiraṇḍā-
3. vadu [ı*] Poṉmōdaṉar śe-
4. vagaṉ Viṉṟaṇ [va]ḍugaṉ
5. puli kuttip paṭṭāṉ
6. kal [ıı*]

ABSTRACT

Records the death of one Viṉṟaṇ-Vaḍugaṉ, a servant of Poṉmōdaṉār when he had a fight with a tiger (*pulikutti-paṭṭāṉ*).

---

1. The stone contains the figure of a soldier fighting against a tiger. The soldier's left hand is seen in the mouth of the tiger while his right hand holds a stagger.
2. The king has been identified with Mahendravarman I by the editor.

No. 282

KOTTAIYUR INSCRIPTION OF MASINDIRAPARUMAR

Provenance : Koṭṭaiyūr, Chengam Taluk, North Arcot District.
On a hero-stone[1] facing east, set up on the eastern bank of the lake at the place.

Reference : *CN*, no.1971/63.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 33 : (*c.* 7th century A.D.)

TEXT

1. Kō-Viśaiya Ma-
2. śīndiraparumaṟku[2]
3. muppattu mūṉṟāvadu [ı*]
4. Vāṇakō araiśaru maruma-
5. kkaḷ Poṉṉarambāṇar
6. mēl Vāṇakō-araiśaru maru-
7. makkaḷ Kandaviṉṉaṉā-
8. r vēlmaṟutti=cceṉṟa-ñā-
9. ṉṟu Kandaviṉṉaṉā-
10. r tañśiṟṟappaṉār Po-
11. ṉṉi [taṉ]ṉār Iḷamagaṉ
12. Poṅgiyār magaṉ kat-
13. ti eydu paṭṭāṉ kal [ıı*]

---

1. On the stone is engraved the figure of a solidier facing left. It holds a bow in the left hand and the right hand holds a sword. Arrows and a quiver are seen before the bow, as also mirror, a casket and a spout.
2. The king has been identified with Mahendravarman I by the editor.

ABSTRACT

Records that when Kandaviṉṉaṉār, the nephew (*marumakkaḷ*) of the Bāṇa chieftain led a fight against Poṉṉarambāṇar, another nephew of the Bāṇa chieftain, the son of Poṅgiyār and the younger son (*iḷamagaṉ*) of Poṉṉitaṉār the paternal uncle (*śiṟṟappaṉār*) of Kandaviṉṉaṉār, was killed by a knife (*katti*).

No. 283

KOTTAIYUR INSCRIPTION OF MAYENDIRAPARUMAR

Provenance : Koṭṭaiyūr, Chengam Taluk, North Arcot District.

On a hero-stone[1] facing north, set up in a field near the local tank.

Reference : *CN*, no. 1971/64.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 33 : (*c*. 7th century A.D.)

TEXT

1. Kō-Viyaiya Mayēndiraparumaṟku[2]
2. muppattu mūṉṟāvadu [।*] Vāṇakō-araiśaru
3. marumakkaḷuṭ Poṇaimaṇaiṉṉār magaṉ
4. ṉār Poṉṉarambāṇar mēl Iṇṇappanda magaṉṉār Kanda[vi]ṇṇaṇār vēlaṭṭu-[ṇ]
5. mēlc ceṉṟ-eṟinda-ñāṉṟu
6. nalla-
7. ṉāy ti-
8. rindu pa-
9. ṭṭāṉ
10. Kandaviṇṇa-
11. ṉār [śēvaga]-
12. ṉ Puda-
13. ṇaḍi mak[ka]-
14. ḷ .

---

1. The stone contains the figure of a soldier facing left. It holds a shield in the left hand and a sword in the right hand.
2. The king has been identified with Mahendravarman I by the editor.

15. . . . .
16. . taṉēda ma-
17. . ṉādaṉ
18. . . . .

ABSTRACT

Records that Pudaṇaḍi, the servant of Kandaviṇṇaṉār, died when Kandaviṇṇaṉār, the son of Iṇṇapandar marched against Vēlaṭṭuṇ, attacked the place and fought with Poṉṉarambāṉar, the son of Poṇaimaṇaiṉṉār who was one of the nephews (*marumakkaḷuḷ*) of a Bāṇa chieftain.

No. 284

EDUTTANUR INSCRIPTION OF MAYINDIRAPARUMAR

Provenance : Eḍuttaṉūr, Chengam Taluk, North Arcot District.

On a hero-stone[1] set up in the local Umai-Vēḍiappaṉ temple situated west of the village.

Reference : *CN*, no.1971/59.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 34 : (*c*. 7th century A.D.)

TEXT

I

1. Kō-Viśaiya
2. Mayīndira parumaṟkul[2]
3. muppattu nāṉgāvadu[3] [।*] Vāṇakō-
4. araiśaru marumakkaḷ Poṟṟokkai-
5. ār iḷamagaṉ Karundēvakkatti taṉ-
6. ṉerumaip-
7. puṟattē vā-
8. ḍi paṭṭā
9. ṉ kal [॥*]

II

10. [Kōviva]-

1. The figure of a soldier facing left engraved on the stone. He is seen to hold a bow in his left hand and a short sword (stagger) in his right hand. A casket and a spout are seen by the side of his left leg and a dog by the side of his right leg.
2. The king has been identified with Mahendravarman I by the editor.
3. Read as 54 in *IA.*, *AR*, 1971-2, 59.

11. ṉṉ-eṉṉu-
12. n nāy i-
13. ru kaḷḷa-
14. ṉaik kaḍit-
15. tu=kkāttiru-
16. ndavāṟu [॥*]

ABSTRACT

Records the death of Karundēvakkatti, the younger son (*iḷamagaṉ*) of Poṟṟokkaiyār who was the nephew (*marumakkaḷ*) of a Bāṇa chieftain. Also mentions that a dog named Kōvivaṉ bit two thieves and kept watch.[1]

1. This record provides a rare instance of recording the faithfulness of a dog in early Tamil records. It also shows that the practice of naming dogs was in vogue from early times in the Tamil country. The name of the dog is read as *Koravan* in *IA.*, *AR*, 1971-2, 59.

No. 285

SE. KUDALUR INSCRIPTION OF MAINDIRAPARUMAR

Provenance : Śe.Kūḍalur, Chengam Taluk, North Arcot District.
On a hero-stone[1] set up in the tank near the burial ground.

Reference : *CN*, no. 1971/50.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 38 : (*c.* 7th century A.D.)

TEXT

1. Kō-Viśai-
2. ya Maindiraparu-
3. maṟku[2] muppatt-eṭṭā-
4. vadu[3] [।*] Vāṇakō-araiśaru maru-
5. makkaḷ Kandaviṉṉa-
6. ṉār Kūḍal toṟukkoṇḍa
7. ñāṉṟu toṟu-iḍuvittup paṭṭā-
8. ṉ Poṉṉarambāṇar kollaka-c-
9. cēvagaṉ Kākaṇḍi aṇṇāvaṉ[4] kal [।*]
10. Kūḍal iḷa-
11. makkaḷ naḍuvi-
12. tta kal [॥*]

1. The figure of a soldier facing left is engraved on the stone. It holds a bow in the left hand and a short stagger in the right hand. A casket and a spout are seen by the side of the left leg. There is a festoon seen over the bow.
2. The king has been identified with Mahendravarman I by the editor.
3. Read as 58 in *IA.*, *AR*, 1971-2, 59.
4. Read as *Kaklandai Annavan* (*Ibid.*).

ABSTRACT

Records the death of Kākaṇḍi Aṉṉāvaṉ, the servent of Poṉṉarambāṇar in the cattle raid of Kūḍal while rescuing the cattle from the hands of Kandaviṉṉaṉār, who was the nephew (*marumakkaḷ*) of a Bāṇa chieftain and mentions the setting up of the hero-stone by the *iḷamakkaḷ* (soldiers ?) of Kūḍal.

No. 286

SATTANUR (MALLIKAPURAM) INSCRIPTION OF MASINDIRAPARUMAR

Provenance : Śāttaṉūr (Mallikāpūram), Chengam Taluk, North Arcot District. On a stone[1] set up in the local Vēḍiappaṉ temple.

Reference : *CN*, no. 1968/35.

Language : Tamil.

Script : Veṯṯeḻuttu.

Date : R.Y. 39 : (*c.* 7th century A.D.)

TEXT

1. Kō-Viśaiya Maśīndiraparu-
2. maṟku[2] muppattoṉbadāvadu [ı*]
3. Vāṇakō-araiśaru marumakkaḷ Po-
4. ṟṟokkaiyār Śarukkirunda-ūr Pō-
5. ndai mēṟ Cakkaravaru paḍai vanda ñā-
6. ṉṟu Nākkaiyār iḷamagaṉ Vattāva-
7. ṉ magaṉ Nan-
8. [di eṟi]ndu paṭṭā-
9. ṉ kal [ıı*]

ABSTRACT

Records the death of Nandi, son Vattavaṉ, the younger son (*iḷamagaṉ*) of Nākkaiyār, when the army of Cakkaravar attacked Pōndai, situated (?) in Śarukkirunda-ūr.

---

1. The figure of a soldier facing left is engraved on the stone. It holds a shield in the left hand and a sword in the right hand.
2. The king has been identified as Mahendravarman by the editor. It has not been stated whether he was Mahendravarman I *or* III.

No. 287

KANNAKKANDAL INSCRIPTION OF MAHENDRAVARMAN

Provenance : Kaṇṇakkandal, Chengam Taluk, North Arcot District.
On a hero-stone[1] found by the side of the road leading from Taraḍāppaṭṭi to Kaṇṇakkandal.

Reference : *CN*, no. 1971/48.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y.— : (*c*. 7th century A.D.)

TEXT

1. ....
2. ...marumak-
3. ...ṉarambaṉā-
4. ...ṉa Kō-araiśaru
5. ...kaḷ Kandaviṇṇa[2]-
6. ...[ṟa]llap puñci=ceṉṟa
7. [ñā]ṉṟu Poṉṉarambaṉār śē-
8. vagaṉ Vaḷiyappūrār maga-
9. ṉ Tā-
10. ḷaccā-
11. mi kal [||*]

ABSTRACT

Records the death of Tāḷaccāmi, the son of Vaḷiyappūrār and the servant of Poṉṉarambaṉār.

---

1. The figure of a soldier facing left is engraved on the stone. He holds a bow in his left hand and is seen taking out a sword from the quiver. Above the figure are two festoons engraved.
2. Since the nephew of the Bāṇa Chieftain Kanda-Viṇṇaṉār figures in other records assigned to Mahendravarman, this record may be assigned to the same king.

No. 288

EDAKKAL INSCRIPTION

Provenance : Eḍakkal, Chengam Taluk, North Arcot District.
On a stone[1] set up in the Iraṭṭai Vēḍiyappaṉ temple.

Reference : *CN*, no. 1971/66.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y.— : (*c*. 7th century A.D.)

TEXT

1. ......ti...
2. . Peṇṇai vaḍakarai mē. ko...
3. . . niga. irundu...tē...
4. . du . makkaḷ Kuṉṟakaṭṭi . .ru Paiya...
5. ru toṟukkoṇḍa ñāṉṟu paṭṭāru kal [॥*]

ABSTRACT

Records the death of one Kuṉṟakaṭṭi while capturing cattle. Mentions Mē[l]ko[ṉṟai]-nāḍu on the northern bank of the river Peṇṇai.

---

1. The stone contains the figure of a soldier facing left with a bow in his left hand and a stagger in the right. Near the left leg of the figure is seen the engraving of a spout.

No. 289

TENMUDIYANUR INSCRIPTION

Provenance : Teṉmuḍiyaṉūr, Chengam Taluk, North Arcot District.
On a stone set up in the Kuḍiyāṉavar Vēḍiyappaṉ temple, facing south.[1]

Reference : *CN*, no. 1971/67.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y.— : (*c*. 7th century A.D.)

TEXT

1. .ṉu.........yār
2. kudi[rai]...makka
3. ṉṉamaṭ . .
4. kkutti
5. paṭṭāṉ
6. kal [॥*]

ABSTRACT

Records the death of a hero.

1. This is a fragmentary record, the details of which are lost. Only the last portion of the inscription is found. The stone bears the figure of a soldier with a bow in his left hand. Near the figure are engraved a spout, mirror and a vessel. The Editor feels that these-figures were re-engraved deep later, and the spout was made into the figure of a *Śiva-liṅga*.

No. 290

PONDAI INSCRIPTION

Provenance : Pōndai, Chengam Taluk, North Arcot District.
On a stone[1] set up in the Māṉya Vēḍiyappaṉ temple.

Reference : *CN*, no. 1971/92.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y.— : (*c.* 7th century A.D.)

TEXT

1. ......
2. . . vagaṉ Narippaḷi . .
3. . paṭṭā-
4. ṉ kal [॥*]

ABSTRACT

Records the death of a servant by name Narippaḷi... (Other details are lost).

1. The stone which is broken in parts contains the figure of a soldier with a shield in the left and a sword in the right hand.

No. 291

KADALADI INSCRIPTION OF MANDAPARUMAR

Provenance : Kaḍalāḍi, Polur Taluk, North Arcot District.
On a stone[1] set up in the local Vēḍiyappaṉ temple.

Reference : *CN*, no. 1971/124.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 11 : (*c*. 7th century A.D.)

TEXT

1. Māndaparumaṟku[2]=ppadiṉo-
2. ṉṟāvadu [।*] Koṅgaṇi araiśaru
3. paḍi ōḍu Śiri Gaṅgaraiśaru
4. Śaṅgama[ṅ]gala-tteṟinda ñā-
5. ṉṟu Śiri Gaṅgaraiśaru Śēvaga-
6. ru Viśaiya Koṟṟa-
7. ḍaiyā[ru] eṟin-
8. du paṭ-
9. ṭa kal [॥*]

ABSTRACT

Records the death of Viśaiya Koṟṟaḍaiyār, the servant of Śiri Gaṅgaṉ when Śiri-Gaṅga attacked Śaṅgamaṅgalam along with the army of the chief.

---

1. The stone contains the figure of a soldier turning back to the right, with a shield in his raised left hand and sword in his right hand. Near his right leg is a casket.
2. Read as *Mandapurumar. IA., AR*, 1971-2, 59.

No. 292

MELPUNJAI INSCRIPTION OF MANDAPARUMAR

Provenance : Mēlpuñjai, Chengam Taluk, North Arcot District. On a stone[1] set up in the Vēḍiyappaṉ temple.

Reference : *CN*, no. 1971/100.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 11 : (*c*. 7th century A.D.)

TEXT

1. [Mā]ndaparumaṟku padi-
2. ṉoṉṟāvadu [ı*] Koṅga-
3. ṇi araiśaru paḍai-ōḍu Śiri
4. Gaṅgaraiśaru Śaṅgamaṅgalat-
5. t=eṟinda ñāṉṟu Śiri-Gaṅgaraiśaru
6. śēvagar Ōdu . gaṉāya-
7. r eṟindu paṭṭa kal [ıı*]

ABSTRACT

Records the death of Ōḍu-gaṉāyar, a servant of Śiri-Gaṅga when he attacked Śaṅgamaṅgalam with the help of the army of the Koṅgaṇi chief.

1. The stone contains the figure of a soldier facing left with a shield in the left hand and a sword in the right. Near his left leg are seen a spout, a casket and a mirror.

No. 293

TANDARAMPATTU INSCRIPTION OF NARAISINGAPARUMAR

Provenance : Taṇḍarāmpaṭṭu, Chengam Taluk, North Arcot District. On a hero-stone[1] facing south in the local Kṛṣṇārappaṉ temple.

Reference : *CN*, no. 1971/69.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 7 : (*c*. 7th century A.D.)[2]

TEXT

1. Kō-Viśaiya Narai-
2. śiṅgaparumaṟku[3] yā-
3. ṇḍēḻāvadu [ı*] Vāṇa-Kō Mut-
4. taraiśaru nāḍu pāviya Mēṟ-Kō-
5. valūr mēl vandu tañ-śiṟṟap-
6. padigaḷai eṟinda-ñāṉ-
7. ṟu paṭṭāṉ śēvar-pari aṭṭuṅ Koḷ-
8. ḷi Durumā-
9. vaṉār maga-
10. ṉ Māṟkaḍa-
11. laṉ [ıı*]

1. The figure of a soldier facing left is engraved on the stone. It bears a bow in the left hand and a short stagger in the right hand. There is a festoon over the right hand. To the right of the figure is seen a casket, mirror while on the side of the left leg is seen a spout.
2. The inscription has been assigned to the 8th century A.D.; but the identification of the king is not dealt with (See *IA.,AR*. 1971-2, 59).
3. The king has been identified with Narasimhavarman I, by the editor of the *Chengam Nadukarkal*.

ABSTRACT[1]

Records the death of Māṟkaḍalaṉ, son of Koḷḷi (?) Durumāvaṉār when the Bāṇa chieftain Muttaraiśar sent his army against Mēṟ Kōvalūr.

1. Records the death of Marudakalan, son of Eruma[nda]nar while Merkovalur was attacked by Vanako-Puttaraisar. (*IA.*,*AR*, 1971-2, 59).

No. 294

TANDARAMPATTU INSCRIPTION OF NARAISINGAPARUMAR

Provenance : Taṇḍarāmpaṭṭu, Chengum Taluk, North Arcot District. On a hero-stone[1] facing east set up in the local Kṛṣṇārappaṉ temple.

Reference : *CN*, no. 1971/68.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 7 : (*c.* 7th century A.D.)

TEXT

1. Kō-Viśaiya Narai-
2. śiṅgaparumaṟku[2] yā-
3. ṇḍēḻāvadu [।*] Mēṟkōva-
4. lūr mēl Vāṇakō-Mutta-
5. raiśar nāḍu pāviya tañ-śiṟ-
6. ṟappaḍigaḷ Poṉmāndāṉār mēṟ
7. vanda-ñāṟṟu Poṉmāndaṉārkkāy=ppaṭṭā-
8. ṉ Kaḍuvandaiyār magaṉ Viṟcinḍai kal [।*] Vāṇa-
9. kōkkaḍa-
10. mar [॥*]

ABSTRACT

Records the death of Viṟciḍai, the son of Kaḍuvandaiyār when the Bāṇa chieftain Muttaraiśar sent his army to Mēṟ-Kōvaḷūr against his uncle (*śiṟṟappaṉ*) Poṉmāndāṉār.

---

1. The figure of a soldier facing left is engraved on the stone. He is seen holding a bow in his left hand and a short stagger in his right hand. Very near the right leg of the figure are seen sculptured a casket.
2. The king has been identified with Narasimhavarman I by the editor.

No. 295

SATTANUR INSCRIPTION OF NARAISINGAPARUMAR

Provenance : Śāttaṉūr, Chengam Taluk, North Arcot District.
On a hero-stone[1] set up in the Vēḍiappaṉ temple.

Reference : *CN*, no. 1971/36.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 11 : (*c.* 7th century A.D.)

TEXT

1. Kō-Viśaiya Naraiśiṅ-
2. ga parumaṟku[2] padiṉoṉ-
3. ṟāvadu [ı*] Mēṟ-Kōvalūr-nāṭṭu Aḷa-
4. iṟpāḍi Kaḍipagaiyār toṟu-koṇḍa-[ñā]-
5. ṉṟu śeṉṟu toṟu-iḍuvittu paṭṭāru Uṇaṅga-
6. yār magaṉār Kōttaiyār-śēvagaṉ Ārōgavaṉga-
7. r-makkaḷ
8. Kaṇimāda-
9. ṉār kal [ıı*]

ABSTRACT

Records the death of Kaṇimādaṉ, the servant (soldier ?) (*makkaḷ*), of Arōgavaṇgar, who was the servant of Kōttaiyār, the son of Uṇaṅgayār, when the former rescued the cattle (*toṟu iḍuvittu*) from the hands of Kaḍipagaiyār, of Aḷairpāḍi in Mēṟkōvalūrnāḍu.

---

1. The figure of a soldier facing left is engraved on the stone. It holds a spear in its left hand and a short sword in its right hand.
2. The king has been identified tentatively with Narasimhavarman I by the editor.

No. 296

PERIYAKOLAPPADI INSCRIPTION OF MAYENDIRAPARUMAR

Provenance : Periyakōḷappāḍi, Chengum Taluk, North Arcot District.
On a hero-stone[1] set up in the Vēḍiappaṉ temple situated near the local tank.

Reference : *CN*, no. 1971/96.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 11 : (*c.* 7th century A.D.)

TEXT

1. Kō-Viyaiya Mayēndiraparumaṟku
2. yāṇḍu padiṉoṉṟāvadu [।*] Kīḻvēṇāṭ-
3. ṭu=tTuḍari mēl Vilakkumiṟai-
4. yār vanda ñāṉṟu Perumpō-
5. ttaraiyar marumakkaḷ Amkō-
6. ṭṭaiyār-śēvagaṉ Śākkai Pa-
7. ṟaiyaṉār-iḷamagaṉ Ēṟaṉ
8. eṟindu paṭṭāṉ [॥*]

ABSTRACT

Records the death of Ēṟaṉ, the younger son (*iḷamagaṉ*) of Śākkai-paraiyaṉār, who was the servant under Amkōṭṭaiyār, the nephew (*marumakkaḷ*) of Perumpōttaraiyar when the army of Vilakkumiṟaiyar marched against the village of Tuḍari in Kīḻvē-ṇāḍu.

---

1. The figure of a soldier facing left is engraved on the stone. It is seen to hold a bow in the left hand and a short stagger in the right hand. By the side of the left leg of the figure is seen represented a spout while by the side of its right side is seen a casket.

No. 297

PERIYAKOLAPPADI INSCRIPTION

Provenance : Periyakōḷappāḍi, Chengam Taluk, North Arcot District.
On a hero-stone[1] set up in the Vēḍiappaṉ temple, near the local tank.

Reference : *CN*, no. 1971/97.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 2 : (*c.* 7th century A.D.).

TEXT

1. . . [yai]ya Īccu-
2. ... ṟku yāṇḍu
3. ...ḍāvadu [।*] Kīḻ-
4. ... [ṇū] ṭgi niṉ
5. ... [pe]rum Pōtta . .
6. ... ḷ Maṟuccēn . .
7. ... [r]Kotti Nat . .
8. ... [pa]ḷḷi.

ABSTRACT

Records the death of a hero-Kōttinat......in a skirmish.

1. Only a part of the stone is available. It contains the figure of a soldier facing left with a bow in the left hand and a stagger in the right. To the left of the figure is seen a casket.

No. 298

MELPALLIPPATTU INSCRIPTION OF PARAMECCUVARAPARUMAR

Provenance : Mēlpaḷḷippaṭṭu, Chengam Taluk, North Arcot District.
On a stone[1] set up in the Mośa-Vēḍiappaṉ temple, in the Anandavadi forest.

Reference : *CN*, no. 1971/78.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 9 : (*c*. 7th century A.D.)

TEXT

1. Śrī Kō-Viśaiya Para[mēc]cuvara perumaṟku[2]
2. yāṇḍu oṉbadāvadu [।*] [Va]miṟaiyār Vē-
3. ṇāḍiḷak Kōvūr-nāṭṭu kōil Baṭṭar van-
4. du toṟu-kkoṇḍa-ñāṉṟu Mēṟśeṅgai Māmmu-
5. ḍaiya Pāra-
6. dāyar-maga-
7. ṉ toṟu-mī-
8. ṭṭu=p . .
9. ṉ mugaṉ [॥*]

ABSTRACT

Records the death of the son of Māmmuḍaiya Pāratāyar while rescuing the cattle from the hands of Kōyil Baṭṭar of [Va]miṟaiyār (?) in Iḷakkōvūr-nāḍu, a s.d. of Vēṇāḍu when the latter tried to capture the cattle.

---

1. The stone was found broken into three pieces.
2. The king has been identified with Paramesvaravarman I by the editor.

No. 299

TA.VELUR INSCRIPTION OF NARASINGAPARUMAR

Provenance : Tā. Vēḷūr, Chengam Taluk, North Arcot District. On a hero-stone[1] set up in the Vēḍiappaṉ temple.

References : *ARE*, 1933-4, no. 69; *EI*, xxxii, no. 12, pp. 110-1 and plate; *CN*, no. 1971/54.

Language : Tamil.

Script : Vaṭṭeḻuttu.[2]

Date : R.Y. 2 : (*c.* 7-8th century A.D.)

TEXT

1. Kō-Viśaiya Naraśiṅgaparumaṟku[3] [yāṇḍu*] iru(ra)ṇḍā-
2. vadu [।*] Vāṇakōṉ Adi[ya*]raisar[4] śēvagar Mī-koṉ-
3. ṟai-nāṭṭu Mēl-Vēḷūr āḷum Paṟaiyamā-
4. ḷiyār[5] ivvūr-ttoṟu-kkoṇḍa-ñāṉṟu paṭṭā[r] [॥*]

ABSTRACT

Records the death of Pāṟaiyamāḷiyār, the chieftain of Mēl-Vēḷūr in Mīkoṉṟai-nādu, the servant of Vāṇakōṉ-Adiraiśar (Bāṇa Chieftain) in the cattle-raid at the village.

1. The figure of a soldier facing left with a bow in the left hand and a stagger in the right hand is engraved on the stone. Above the right hand is seen a festoon engraved. To the right of the figure is the representation of a casket and a mirror while by the side of the left leg is seen a spout. The body and forehead of the soldier are found to be pierced by arrows.
2. The script of the inscription is similar to that in the inscription from Tāḷaiyūttu.
3. The king has been identified with Narasimhavarman II by the editor.
4. Read as *Vāṇakō ō Adiraiśar* (vide *CN*).
5. Read as *Paṉaiyamāriyar* (*ibid.*).

No. 300

TALAIYUTTU INSCRIPTION OF NARASINGAPARUMAR

Provenance : Tāḻaiyūttu, Chengam Taluk, North Arcot District.
On a stone[1] set up in the Vēḍiappaṉ temple.

Reference : *CN*, no. 1971/73.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 10 : (*c*. 8th century A.D.)

TEXT

1. Kō-Viśaiya Naraśiṅgaparu-
2. maṟku[2] yāṇḍu pattāvadu [।*] Mī-
3. Vēṇ-nāṭṭu=kKōvalū Ūraraiśa-
4. r Perumbāṇādiyaraiśar śēvaga-
5. n Śiṟṟupāḍi Paṉaiyaṉār Māṟi
6. toṟu-kkoṇḍa-ñāṉṟu
7. paṭ-
8. ṭāṉ [॥*]

ABSTRACT

Records the death of Paṉaiyaṉār Maṟi (?) of Śiṟṟupāḍi, the servant of Perum-Bāṇādi, the Bāṇa chieftain (*perum-Bāṇādi-araiśar*) of Kōvalūr in Mīvēṇ-nāḍu while capturing cattle.

---

1. The figure of a soldier facing left and holding a bow in his left hand and a stagger in his right hand is found engraved on the stone. Near the left leg of the figure is engraved a casket. The stone is broken into half.
2. The king has been identified with Narasimhavarman II by the editor.

No. 301

PONDAI INSCRIPTION OF NARASINGAPARUMAR

Provenance : Pōndai, Chengam Taluk, North Arcot District.
On a hero-stone[1] set up in the Vēḍiappaṉ temple.

Reference : *CN*, no. 1971/90.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 12 : (*c.* 8th century A.D.)

TEXT

1. Kō-Viśaiya Naraśi-
2. ṅgaparumaṟku yāṇḍu paṉṉiraṇ-
3. ḍāvadu [।*] Mīkoṉṟai-nāṭṭu Pāśāṟṟu Pagaima-
4. dar śēvagaṉ[2] toṟu-iḍuvittu paṭṭāṉ Pa-
5. ṇaya Ñaṭṭāṉ [।*]

ABSTRACT

Records the death of Paṇayanāṭṭāṉ, the servant of Pagaimadar of Pāśāṟu in Mīkoṉṟai-nāḍu, which the former was rescuing the cattle (*toṟu-iḍuvittu*).

---

1. The figure of the soldier is engraved facing left on the stone. He is found with a stagger in his right hand and a bow in his left hand. His chest is pierced by an arrow. Very near his right leg is seen the representation of a casket.
2. The word *śēvagaṉ* is corrected from *śēvagar*.

No. 302

PONDAI INSCRIPTION OF NARASINGAPARUMAR

Provenance : Pōndai, Chengam Taluk, North Arcot District.
On a hero-stone[1] set up in the Vēḍiappaṉ temple.

Reference : *CN*, no. 1971/91.

Language : Tamil.

Script : Vaṭṭeḻuttu

Date : R.Y. 12 : (*c.* 8th century A.D.)

TEXT

1. Kō-Viśaiya Naraśiṅga-
2. parumaṟku yāṇḍu paṉṉiraṇḍāvadu [।*] Mī-
3. koṉṟai-nāṭṭu Pāśāṟāl Pagaimadar śēvagar
4. toṟu-iḍuvittu paṭṭār Vaṇṇākka Śāttaṉār [॥*]

ABSTRACT

Records the death of Śāttaṉ of Vaṇṇakka (family), the servant of Pagaimadar of Pāśāṟu in Mīkoṉṟai-nāḍu while rescusing the cattle.

---

1. The figure of a soldier facing left is seen engraved on the stone. He holds a stagger in his right hand and a bow in his left hand. His forehead is seen pierced by an arrow. Near the left leg of the soldier is seen engraved a casket.

No. 303

TORAIPPADI INSCRIPTION OF NARAISINGAPARUMAR

Provenance : Toraippāḍi, Chengam Taluk, North Arcot District.
On a stone[1] set up in the Vēḍiappaṉ temple.

Reference : *CN*, no. 1971/34.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 12 : (*c*. 8th century A.D.)[2]

TEXT

1. Kō-Viyaiya Naraiśiṅga parumaṟku yāṇḍu [paṉ]-
2. ṉiraṇḍāvadu [।*] Koṅgaṇi-araiśar-magaṉ Vā-
3. ccaṉ mēṟceṉṟu Śirigaṅgaraiśar śe-
4. vōr eṟinda-ñāṉṟu paṭṭār Śiri Gaṅgaraiśar-śēva-
5. gar Koṟṟaiviṉaṟṟa Kuṉṟaṇār kal [॥*]

ABSTRACT

Records the death of Koṟṟaviṉaṟṟa Kuṉṟaṇār,[3] the servant of Śiri-Gaṅga chief when the latter marched his army against Vā[.]ccaṉ, the son of the Koṅgaṇi chief.

---

1. The figure of the soldier is engraved facing left on the stone. He is seen holding a shield in his left hand and a sword in his right hand. Near his left leg is seen the figure of a casket.
2. The record has been assigned to the 7th century A.D. in *IA*..*AR*, 1971-2, 59 and the king is taken to be Narasimhavarman I. In the *Chengam Nadukarkal*, the present record has been assigned to Narasimhavarman II.
3. Read as *Korravindar-Kunranar*.

No. 304

SATTANUR (MALLIKAPURAM) INSCRIPTION OF NARASINGA VIKRAMAPARUMAR

Provenance : Śāttaṉūr (Mallikāpuram), Chengam Taluk, North Arcot District.
On a stone[1] facing the west set up in the Vēḍiappaṉ temple.

Reference : *CN*, no. 1971/37.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 30[2] : (*c*. 8th century A.D.)

TEXT

1. Kō-Viśaiya Naraśiṅga Vi-
2. kkirama parumaṟku yāṇḍu mu-
3. ppadāvadu [ı*] Mēṟ-Kōvalūr-nā-
4. ṭṭu=cCāttaṉūr āṉ toṟu-kkoṇ-
5. ḍa-ñāṉṟu
6. Pagai-
7. mūr śē-
8. vagar Kumā-
9. ramaṅga-
10. la Vuṇḍaṉ
11. toṟu i-
12. ḍuvittu

---

1. The figure of a soldier is engraved facing the left on the stone. He is seen holding a bow in his left hand and a short stagger in his right hand. By the side of his right leg is seen the engraving of a mirror.
2. Read as 50 in *IA.,AR*, 1971-2, 59.

13. paṭ-

14. ṭāṉ [॥*]

ABSTRACT[1]

Records the death of Vuṇḍaṉ, a resident and the servant of Kumāra-maṅgalam in Pagaimūr while releasing the cattle from the people of Śāttaṉūr in Mēṟkōvalūr-nāḍu.

1. Records the death of Kumaramaṅgalavandan a servent of Pagaimati, in the course of a cattle raid on Sattanūr (*Ibid.*).

No. 305

MANIKKAL INSCRIPTION

Provenance : Maṇikkal, Chengam Taluk, North Arcot District, On a stone[1] facing east in the Uḍaiyār Kollai, near the stone of Vīramaṇiyāṉ.

Reference : *CN*, no. 1971/120.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 6 : (*c.* 8th century A.D.)

TEXT

1. . . Śrī [॥*] Kō-Viśaiya...
2. rumaṟku yāṇḍāṟāvadu [।*]....
3. ṟṟu Mēlvēṇāḍu Ṇamī..
4. k[Koṟṟēṟuri Kandavāṇaraiśa...
5. ......to..

ABSTRACT

Records the death of a hero and mentions Mēlvēṇāḍu and Kandavāṇaraiśar.

---

1. The stone is fragmentary. It contains the figure of a soldier facing left and with a bow in his left hand and a stagger in his right. To the left is a festoon. A *Kuttivilakku* is seen to the right of figure. By the side of the left leg of the figure are seen a casket and a spout.

No. 306

TALAIYUTTU INSCRIPTION OF NANDIPANRARARAIYAR

Provenance : Tāḻaiyūttu, Chengam Taluk, North Arcot District.
On a stone[1] set up in the Vēḍiappaṉ temple.

Reference : *CN*, no. 1971/74.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 2 : (*c*. 8th century A.D.)

TEXT

1. Kō-Viyaiya Nandipaṉṟa-
2. raraiyaṟkku[2] yāṇḍu iraṇḍāva-
3. du Ūṇamiṟaiyār Vēṇāḍ-iḷa-Veṇ-
4. maṟukkōṭṭu Vēṭ[ṭu]var Tāḻaiūr
5. toṟu-kko-
6. ṇḍa ñāṉṟu Tā-
7. ḻai ūruḍaiya
8. Vaṇṇakka Kaḍai-
9. yaṉār toṟu
10. mīṭṭu paṭ-
11. ṭār [॥*]

ABSTRACT

Records the death of Vaṇṇakka-Kaḍaiyaṉār, a resident of Tāḻaiūr while rescuing the cattle of Tāḻaiūr from the hands of Ūṇamiṟaiyār, a Vēṭṭuvar (hunter ?) of Iḷa-Veṇmaṟukkōṭṭu in Vēṇāḍu.

---

1. The stone bears the figure of a soldier facing left. He is found holding a bow in his left hand and a stagger in his right hand. Near his right leg is seen the figure of a spout and near the left leg the figure of a casket.
2. The king has been identified with Nandivarman II by the editor.

No. 307

KIL IRAVANDAVADI INSCRIPTION OF NANDICCUVARA VIRKIRAMAPARUMAR

Provenance : Kīḻ Irāvandavāḍi, Chengam Taluk, North Arcot District.

On a stone[1] set up in the Vēḍiappaṉ temple situated to the west of the village.

Reference : *CN*, no. 1971/51.

Language : Tamil.

Script : Vaṭṭeḻuttu.

Date : R.Y. 44 : (*c*. 8th century A.D.)

TEXT

1. Kō-Viśaiya Nandīccuva-
2. ra vir(k)kiramaparumaṟku yāṇḍu nāṟpat-
3. tu nāṟ[2] kāvadu [।*] Malāṭṭu Mēṟkōvalūr-nā-
4. ṭṭu Irāmandaivāḍi mēṟ Maṅgala Peru-
5. māṉār paḍai vanda-ñaṉṟu Vaṇaperumāṉārkka-
6. y=ppaṭṭāṉ Vēṇar-
7. kkaḷiyaṉ [॥*]

ABSTRACT

Records the death of Vēṇarkkaḷiyaṉ, the servant of Vāṇaperumāṉār when the army of Maṅgala-parumāṉār marched against Irāmandaivāḍi in Mēṟkōvalūr-nāḍu, a s.d. of Malāḍu.

---

1. The figure of a soldier facing right is engraved on the stone. It holds a bow in the right hand a stagger in the left hand. Near the right leg is seen the figure of a casket and near the left leg is seen the figure of a spout.
2. Read *nāṉ*.

No. 308

PINCHUR INSCRIPTION OF PALLAVA DANTI . . DUGU VIKKIRAMAPANMAR

Provenance : Pinchur, Chengam Taluk, North Arcot District.
On a stone[1] set up in the Vēḍiappaṉ temple.

Reference : *CN*, no. 1971/72.

Language : Tamil.

Script : Tamil.

Date : R.Y. 7 : (*c*. 9th century A.D.)

TEXT

1. . . [......] śaya Pallava Danti-
2. . . ḍugu Vikkirama paṉmaṟ-
3. [...] ḍu ēḻāvadu [।*] Aḍaiyāṟṟu-
4. [...]ṉṟa-kkōṭṭam Nan perumā-
5. Puñci
6. ūruḍai-
7. ya Kūda-
8. [ṉū]r Pā-
9. daṉā-
10. r Kāll
11. Māṟaṉa
12. paṭṭā[r] [॥*]

ABSTRACT

Records the death of Pādaṉār Kālimāṟaṉ of Kūdaṉūr, an inhabitant of Nanperumā Puñci, in Aḍaiyār-[nāḍu], a s.d. of [Palku]ṉṟak-kōṭṭam.

1. The stone is broken into three pieces. The figure of a soldier facing west is engraved on the stone. A bow is seen in the left hand of the figure. The right hand is broken and is not found. Near the right leg of the figure is seen the engraving of a lamp (*kuttiviḷakku*) and near the left is seen a spout.

No. 309

CHINNAYYANPETTAI INSCRIPTION OF KAMPAPARUMAR

Provenance : Chiṉṉayyaṉpēṭṭai, Chengam Taluk, North Arcot District. On a stone set up in the Vēḍiappaṉ temple.[1]

Reference : *CN*, no.1971/56.

Language : Tamil.

Script : Tamil.

Date : R.Y.3 : (*c.* 9th century A.D.)

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya Kampa-
2. parumaṟku yāṇḍu mūṉṟāvadu [।*]
3. Vayiramēga Vāṇakōvaraiyar śēvagaṉ
4. Mīkuṉṟai-nāṭṭu Malaiyaṉūruḍaiya Śembat-
5. toṇḍaṉ magaṉ Kāripperumāṉ Pāśā-
6. ṟṟ-erumai-ttoṟu Eyi-nāṭṭār koḷḷa=p-
7. Pāśāṟṟūr pūśaliḍa=ppūśal śeṉṟu Kōvū-
8. r-nāṭṭu=cCiṟṟiḍaiyāṟṟu Mudukoṉṟai
9. mūkkiṉ mīmalai Ayaṅkayakkaraiyiṟ śe-
10. ṉṟu muṭṭi Malaiyaṉūruḍaiya Śembar ma-
11. gaṉṉāṉa Kōriperumāṉṉaṉ u-
12. raiyilambumāḷa evvippattvia muru-
13. vi edirē śeṉṟu paṭṭāṉ [॥*]

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1. The inscription is engraved on two separate stones. The first stone contains seven lines and the second one has six lines. The war-hero is depicted on a separate stone. The figure facing straight is engraved on the stone. It is seen to hold a bow in the left hand and a sword in the right hand.

ABSTRACT

Records the death of Kārripperumāṉ, the son of Śembattoṇḍaṉ of Malaiyaṉūr in Mēl-koṉṟai-nāḍu, who was the servant of Bāṇa chieftain Vayiramēgaṉ when the people of Eyil-nāḍu tried to capture the cattle belong to Pāśāṟṟūr. Mentions Śiṟṟiḍaiyāṟu in Kōvūr-nāḍu.

No. 310

CHINNAYYANPETTAI INSCRIPTION OF KAMPAPARUMAR

Provenance : Chinnayyanpēṭṭai, Chengam Taluk, North Arcot District. On a stone[1] set up in the Vēḍiappan temple.

Reference : *CN*, no. 1971/57.

Language : Tamil.

Script : Tamil.

Date : R.Y. 6 : (*c.* 9th century A.D.)

TEXT

1. Kō-Viśaiya Kampaparumaṟku
2. yāṇḍu āṟāvadu [।*] Koṅga
3. t=tEḻumāttūr irundu-
4. vāḻuñ Śākāḍac Ciṟṟan
5. Mīkonṟai-nāṭṭu=
6. pPuḷiyūr eru-
7. mai konra(ḍa)-ñā-
8. nṟu pūśallōḍi
9. Mēl-Vēṇāṭṭu Maṇi-
10. kkalavaḍuvūril muṭṭi e-
11. rumait toṟu mīṭṭu ma(pa)ṭṭā-
12. n Śākāḍac Ciṟṟan [॥*]

ABSTRACT

Records the death of Śākāḍac Ciṟṟan, a resident of Eḻumāttūr in Koṅgu-nāḍu, while rescuing the buffaloes belonging to Puḷiyūr in Mēlkonṟai-nāḍu after fighting at Maṇikkalavaḍavūr in Mēl-Veṇāḍu.

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1. The figure of the soldier engraved on the stone is seen facing straight. It is seen holding a bow in its left hand and a stagger in its right hand. Near the left leg is seen engraved the figure of a spout. The record is engraved on two separate stones and above the head of the war-hero.

No. 311

VIRANAM INSCRIPTION OF KAMPAPOTTARAIYAR

Provenance : Vīraṇam, Chengam Taluk, North Arcot District.

On a stone[1] facing east set up in the Ayyaṉārappaṉ temple.

Reference : *CN*, no. 1971/47.

Language : Tamil.

Script : Tamil.

Date : R.Y. 14 : (*c.* 9th century A.D.)

TEXT

1. Svasti Śrī [॥*] Kō-Viśai Kampapōttarai-
2. yaṟkku yāṇḍu padiṉālāvadu [।*] Vāṇakōvaraiya-
3. r Vairamēgaṉār Vāṇakōppāḍiyum Ilāḍaippā-
4. ḍiyum Milāḍuñ Cōḻa-nāṭṭuk Kāviriiṉ va-
5. ḍakarai ellām=āḷā-niṉṟa kālattu Vēṇāḍu muṉṉū-
6. ṟum Mēiṉāḍainnūṟu āṇḍa Nandi Pe-
7. rumāṉār
8. magaṉār A-
9. kkaḻi Malla-
10. ṉār Veṇṇa-
11. mu mi-Śāttaṉū-
12. rumm=āḷā-niṟka
13. Maṅgaḷa nā-
14. ḍuḍaiya Mā-
15. dēvar paḍai
16. Śattaṉūrai

1. The figure of the soldierengraved on the stone faces left holding a bow in the left hand and a sword in the right hand.

17. eṟiya
18. Veṇṇa-
19. muḍaiya
20. Maḻa nāḍa[r]
21. Moḍappa-
22. ṉ piṉbu śe-
23. ṉṟu piṇa-
24. ṅgi Vēṇā-
25. ṭṭellai-
26. yiṟ Kārā-
27. cCaṅgaṉ=
28. ppaṭṭār
29. Maḻa-nā-
30. [ḍar] kal [॥*]

ABSTRACT

When the Bāṇa chieftain Vayiramēgaṉār was ruling over Ilāḍaippāḍi, Milāḍu and the northern bank (of the river Kāvēri) of Cōḻa-nāḍu, Akkaḻimallaṉ, son of Nandiperumāṉār was exercising his power over Veṇṇam and Śāttaṉūr and Nandiperumāṉār was controlling the area over Vēṇāḍu-300 and Eyil-nāḍu-500, the army of Mādēvar, the chieftain of Maṅgala-nāḍu, attacked Śāttaṉūr. At that time Moḍappaṉ of Maḻa-nāḍu started from Veṇṇam, fought against the enemy forces and died on the borders of Vēṇāḍu, along with Kāräccaṅgaṉ (of the same *nāḍu*). It is stated in the end that the hero-stone was set up by the residents (?) of Maḻa-nāḍu (*Maḻanāḍar kal*).

No. 312

VIRANAM INSCRIPTION OF KAMPAPOTTARAIYAR

Provenance : Vīraṇam, Chengam Taluk, North Arcot District.
On a stone[1] facing east set up in the Ayyaṉārappaṉ temple.

Reference : *CN*, no. 1971/46.

Language : Tamil.

Script : Tamil.

Date : R.Y. 14 : (*c*. 9th century A.D.)

TEXT

1. Svasti Śrī [॥*] Kō-Viśaiya Kampapōttaraiyarkku yāṇḍu padiṉālāvadu [।*]
2. Vāṇakōvaraiyar Vairamēgaṉār Vāṇakōppāḍiyu Maḷā-
3. ḍu Milāḍaip pāḍiyuñ Cōḻanāṭṭuk kāviri-iṉ
4. vaḍakarai ellāmāḷā niṉṟa kālattu Vēṇāṭṭu munnū-
5. ru Mēiṉāḍai-
6. nnūṟum-āṇ
7. ḍa Nandiperumā-
8. ṉār magaṉ Akkaḷi-
9. mallaṉār Mēṟ-
10. Kōvalūr-nāṭṭu
11. Veṇṇamuñ Śā-
12. ttaṉūrum-āḷā-
13. niṟkap Paṅgaḷa-
14. nāṭṭuḍaiya Mādē-
15. var paḍai Śātta-
16. ṉūr eṟiya Ve-
17. ṇnattu niṉ-

---

1. The stone is broken into two pieces. The figure of the soldier is in a bad condition. It is seen to hold a bow in the left hand and a stagger in the right hand.

18. ṟu śeṉṟu pi-
19. ṉbu śeṉṟu
20. piṇaṅgi Vē-
21. ṇāṭṭollai-
22. k Kāraccaṅga-
23. ṉp paṭṭāṉ ka[l] [||*]

ABSTRACT

When the Bāṇa chieftain Vayiramēgaṉār was ruling over Milāḍu, Milāḍaippaḍi and the northern bank (of the river Kāvēri) of Cōḻa-nāḍu, Akkaḷimallaṉ, son of Nandiperumāṉār, was looking after the area Veṇṇam and Śāttaṉūr in Mēṟkōvalūr-nāḍu, and Nandiperumāṉār was in charge of Vēṇaḍu-300 and Eyil-nāḍu-500, the army of Mādēvar (the chieftain) of Paṅgaḷa-nāḍu attacked Śāttaṉūr. At that time Kāraccaṅgaṉ started from Veṇṇam, followed the enemy, fought against him and died on the borders of Vēṇāḍu.

No. 313

ILANGUNNI INSCRIPTION

Provenance : Iḷaṅguṇṇi, Chengam Taluk, North Arcot District.
On a stone[1] set up in the Vēḍiappaṉ temple.

Reference : *CN*, no. 1971/118.

Language : Tamil.

Script : Tamil.

Date : R.Y. : (*c*. 9-10th century A.D.)

TEXT

1. Vēṇāṭṭilaṅkuṉ-
2. ṟiyāṉa Vēṇāṭṭu Maṇikka-
3. lla kaikoṇḍu van[da]
4. . . ḍaikka Kōdaṉ mēṭṭiṉa-
5. . . ṉādi magaṉ Vāṇaṉ paṭṭā-
6. ṉ . . ḻimallaṉ naḍuvitta kal [॥*]

ABSTRACT

Records the death of Vāṇaṉ, the son of Kōdaṉ Mēṭṭiṉaṉ who was an [Ē] ṉādi when he besieged the village Iḷaṅkuṉṟi *alias* Maṇikkal in Vēṇāḍu. The hero-stone was set up by [Akka]ḻimallaṉ.

1. The stone contains the figure of a soldier facing left with a bow in the left hand and a stagger in the right. Near the left leg of the figure is seen a spout.

PART II

Noticed Items

No. 314

KANCHIPURAM INSCRIPTION

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District. On a slab built into the outermost *prākāra* of the Ēkāmranātha temple.

References : *ARE*, 1939-40, no. 347; *Ibid.*, part ii, para. 109, 272.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

REMARKS

A fragmentary inscription of one line reading *Nṛpacū[ḍā]maṇi.*[1]

1. This fragmentary label inscription is engraved in the characters of the 7th century A.D. The epithet may be ascribed to Mahendravarman I, whose inscription is found on a pillar in the same temple.

Narasimhavarman II Rajasimha

No. 315

KANCHIPURAM INSCRIPTION

Provenance : Kāñchipuram, Kanchipuram Taluk, Chingleput District.
On a slab lying in the lumber room in the second *prākāra* of the Kāmākṣiyammaṉ temple.

References : *ARE*, 1954-5, no. 360 and plate iii, 16.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18[1]=*c.* A.D. 708-9.

REMARKS

States that queen Lōkamahādēvi was affected by a Brahmarākṣasa and mentions an *ācārya of Magiḻampaḷḷi*, the *Aṟivarkōil* and a certain *Aṇukkapallavaṉ*.[2]

1. This damaged record written in characters of about the 9th century A.D., belongs to Narasingappottaraiyar. Since there was no ruler of the name Narasingappottaraiyar on the date of this record one has to conjucture that this epigraph, if it narrates an event of the reign of Pallava Narasimhavarman II, also known as Narasimhapottavarman, is a later copy of an earlier record.
2. Aṇukka Pallavaṉ appears to be an officer in the personal service of the king.

No. 316

MAHABALIPURAM INSCRIPTION

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District. On one of the lintels of the Shore temple.

Reference : *IAR*, 1957-8, no. 19, p. 56.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

REMARKS

Reads : *Ekavīra* (*i.e.* The unrivalled hero).

No. 317

MAHABALIPURAM INSCRIPTION

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District. On the west face of the second *tala* in the Dharmarājaratha.

Reference : *ARE*, 1958-9, no. 384.

Language : Sanskrit.

Script : Grantha.

Date : R.Y.—

REMARKS

Reads : *Mahāmalla[ḥ]*.

No. 318

MAHABALIPURAM INSCRIPTION

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District.
On the beam below the cornice in the north wall of the Shore temple.

Reference : *ARE*, 1959-60, no. 263.

Language : Sanskrit.

Script : Grantha.

Date : R.Y.—

REMARKS

Reads : *[Śrībha] raścitrakārmukaḥ* (*i.e.* The bearer of prosperity, the wonderful archer).

No. 319

MAHABALIPURAM INSCRIPTION

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District. On the lintel of the Viṣṇu shrine in the Shore temple.

Reference : *ARE*, 1966-7, no. 188.

Language : Sanskrit.

Script : Grantha.

Date : R.Y.—

REMARKS

Reads : *Śrī Narapatisiṁha-pallava-viṣṇugṛham.*

No. 320

VEDAL INSCRIPTION

Provenance : Vēḍal, Wandiwash Taluk, North Arcot District.

On a boulder near the natural cavern known as *Āṇḍār-maḍam* on a hill in the village.

References : *ARE*, 1909, no. 82; *Ibid*, part ii, para 18, 77.

Language : Tamil.

Script : Tamil.

Date : R.Y. 14=*c*. A.D. 745.[1]

REMARKS

Mentions *Viḍāl* and *Viḍār-paḻḻi* (probably) 'the Jaina temple (*paḻḻi*) at Vēḍal'.

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1. The inscription mentions Nandi as the name of the king. An inscription at Pancapandavamalai written in the same old alphabet is dated in the 50th year of Nandippottaraisar who has been identified with Nandivarman II Pallavamalla, who is also called Nandin in the Udayendiram Plates. On the basis of these the king mentioned in the present inscription may be the same as Nandivarman II, Pallavamalla.

No. 321

VIRINCIPURAM INSCRIPTION

Provenance : Viriñcipuram, Vellore Taluk, North Arcot District.
On a stone built into the floor of the courtyard of the temple.

References : *ARE*, 1887, no. 55; *Ibid.*, 1939-40, no. 207; *SII*, i, no. 125.[1]

Language : Tamil.

Script : Tamil.

Date : R.Y. 47=*c.* A.D. 778.

REMARKS

Mentions Kaḻanippā[kka*]m in Mēyāṟu-nāḍu and refers to a [*ka*]*ṉṉāḍu*, evidently in memory of a hero.[2]

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1. Only the first two lines of the epigraph are published in *SII*, i, no. 125.
   (1) *Viśaiya Nandivikiramaparu* [*maṟku*]
   (2) yāṇḍu nāṟpattēḻāvadu [/*]......
2. The hero is represented in relief near the inscription with a bow and arrow in his hands.

No. 322

KAPPALUR INSCRIPTION

Provenance : Kāppalūr, Polur Taluk, North Arcot District.
South wall of the *maṇḍapa* in front of the central shrine in the Tirukkāmēśvara temple.

Reference : *ARE*, 1938, no. 277.

Language : Tamil.

Script : Tamil.

Date : R.Y. 3=*c*. A.D. 799.

REMARKS

Fragmentary and details are not available.

No. 323

SIYAMANGALAM INSCRIPTION

Provenance : Śīyamaṅgalam, Wandiwash Taluk, North Arcot District.

On the extreme right pillar in the rock-cut shrine of Tūṇāṇḍār temple.

References : *ARE*, 1956-7, no. 131; *Ibid.*, int., p. 14, and plate ii.

Language : Tamil.

Script : Tamil.

Date : R.Y. 4=*c.* A.D. 800.

REMARKS

Records that Aḍavi, the headman of Tiruppālaiyūr in Perumpālaiyūr in Ūṟṟukkāṭṭu-kōṭṭam constructed the sluice called Kumāravāy with the approval of Sri Gaṅgaraiyar Nērkuṭṭi Perumāṉār.

No. 324

TINNANUR INSCRIPTION

Provenance : T ṉṉaṉūr, Tiruvallur Taluk, Chingleput District.
Lamp pillar near the western entrance into the Śiva temple.

References : *ARE*, 1937-8, no. 168; *Ibid.*, part ii, para 22, 86.

Language : Tamil.

Script : Tamil.

Date : R.Y. 9=*c*. A.D. 805.

REMARKS

Mentions the *sabhā* of Niṉṟavūr.[1]

1. Niṉṟavūr (*i.e.* Tiruniṉṟavūr) mentioned in this fragmentary record is the old name of Tiṉṉaṉūr.

No. 325

MANALURPET INSCRIPTION

Provenance : Maṇalūrpēṭ, Tirukkoyilur Taluk, South Arcot District.
Stones built into the tier and basement of a ruined temple known as Kākka Nācciyār *maṇḍāpa.*

References : *ARE,* 1937-8, no. 469; *Ibid.*, part ii, para 23, 87.

Language : Tamil.

Script : Tamil.

Date : R.Y. 5=*c.* A.D. 851.

REMARKS

Registers the gift of a village for offerings and lamp by Mahādēvaḍigaḷ the daughter of Vāṇakōvaraiyar Siddhavaḍavaṉār (with the permission of her elder brother) ... yar Vayiramēgaṉār.

No. 326

SIRUNAVALUR INSCRIPTION

Provenance : Śiṟunāvalūr, Kallakurichchi Taluk, South Arcot District. On a rock in a dry land to the south of the village.

Reference : *ARE*, 1940-1, no. 206.

Language : Tamil.

Script : Tamil.

Date : R.Y. 6=*c.* A.D. 852.

REMARKS

Mentions (the village) Iraśai.[1]

1. The inscription is carelessly engraved and fragmentary in nature. The king's name is mentioned as 'Nandipottaraiyar'. He may be identical with Nandivarman II.

No. 327

MANALURPET INSCRIPTION

Provenance : Maṇalūrpēṭ, Tirukkoyilur Taluk, South Arcot District.

Stones built into the tier and basement of a ruined temple known as Kākka Nācciyār *maṇḍapa*.

References : *ARE*, 1937-8, no. 468; *Ibid.*, part ii, para 23, 87.

Language : Tamil.

Script : Tamil.

Date : R.Y. 13 = *c.* A.D. 859.

REMARKS

Registers a gift of gold by Śāttaṉ...of Pāṇḍināḍu for a lamp in the temple.[1]

1. The record is engraved in characters of the 9th century A.D. Though the king's name is not mentioned in this record, he may be identified with Nandivarman III, on palaeographical grounds. Another record of Nandivarman III dated in the fifth year of his reign is found in the same place.

No. 328

MANALURPET INSCRIPTION

Provenance : Maṇalūrpēṭ, Tirukkoyilur Taluk, South Arcot District. Stones built into the tier and basement of a ruined temple known as Kākka Nācciyār *maṇḍapa*.

Reference : *ARE*, 1937-8, no. 467.

Language : Tamil.

Script : Tamil.

Date : R.Y. 18 = *c*. A.D. 864.

REMARKS[1]

Registers a gift of gold by Dēva-Māṟaṉ a member of the *gaṇa* of the village, for a lamp in the temple of Tiru Uḻundīśvarattu-mahādēva (the god Mahadeva in the temple of Tiru-Uḻundīśvaram).

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1. The king is mentioned in the epigraph as Nandivikramavarmar and may be identified with Nandivarman III.

No. 331

PUNGANUR INSCRIPTION

Provenance : Puṅgaṉūr, Walajapet Taluk, North Arcot District.
On a slab lying near the deserted Śiva temple.

Reference : *ARE*, 1940-1, no. 12.

Language : Tamil.

Script : Tamil.

Date : R.Y. 17 = *c*. A.D. 886.

REMARKS

Refers to the construction of well and water trough by Ariganḍaṉ and Paṟikkuṭṭi.[1]

1. The inscription is incomplete.

No. 332

TINNANUR INSCRIPTION

Provenance : Tiṉṉaṉūr, Tiruvallur Taluk, Chingleput District.
Slab built into the floor in front of the *kalyāṇa-maṇḍapa* in the Bhaktavatsala-Perumāḷ temple.[1]

References : *ARE*, 1937-8, no. 172; *Ibid.*, part ii, para 24.

Language : Tamil.

Script : Tamil.

Date : R.Y. 21 = *c.* A.D. 890.

REMARKS[1]

Records the formation of a colony composed of merchants from the Telugu country (*Vaḍugavāṇiyac-cēri*) in the name of Vāhūr Tiruvaḍi[2] in the vicinity of Niṉṟavūr in Puḻaṟ-kōṭṭam, and the rates of taxes to be collected from the settlers by the assembly of the village.

The imprecation attached to the inscription states that the members of the assembly who transgressed this resolution were to be considered as having wronged their *Tiruvaḍi*.

1. This inscription is highly damaged and incomplete.
2. The name Vāhūr-Tiruvaḍi occurs in an inscription of the Cōḷa king Parāntaka I, from Piḷḷaippākkam (*ARE*, 1929-30, no. 176). It appears to denote the 'President' of the assembly of Vāhūr (?)' and not a personal name. (See *EI*, xxii, 231)

No. 333

TINNANUR INSCRIPTION

Provenance : Tiṉṉaṉūr, Tiruvallur, Taluk, Chingleput District.

On a slab built into the floor of the *kalyāṇā-maṇḍapa* in the Bhaktavatsala-Perumāḷ temple.

Reference : *ARE*, 1937-8, no. 173.

Language : Tamil.

Script : Tamil.

Date : R.Y. 21=*c*. A.D. 890.

REMARKS[1]

States that record is signed by the son of Manukulōttamaṉ of Vāhūr, the *madhyastha* (of the village).

1. This record is highly damaged and seems to be connected with the above inscription.

No. 334

TIRUCHCHENNAMPUNDI INSCRIPTION

Provenance : Tiruchchennampūṇḍi, Thanjavur Taluk and District.
On a slab built into the *vimāna* of the Śaḍaiyar temple.

Reference : *IAR*, 1970-1, no. 57, 22.

Language : Tamil.

Script : Tamil.

Date : R.Y. 25=*c.* A.D. 894.

REMARKS

Gift of gold equal to that of *paḻaṅkāśu* for feeding *Panmāhēśvara* on the day of flag-hoisting festival, evidently in the temple.

No. 335

MATHAVALAM INSCRIPTION

Provenance : Maṭhavalam, Tiruttani Taluk, Chingleput District.

On a hero-stone lying near the *dhvajastambha* in the Gōvardhanā-thēśvara temple.

References : *ARE*, 1943-4, no. 138; *Ibid*., part ii, para 3, p. 56.

Language : Tamil.

Script : Tamil.

Date : R.Y. 41 = *c*. A.D. 910.

REMARKS

Gives the names of four persons who fell while rescuing cattle at Āḻagam.[1]

1. The inscription is engraved above and by the side of a panel of sculptures depicting heroes. No inscription of this king in the long interval between the 26th and the 41st years of his reign has so far been found. This is the known highest regnal year of the king.

No. 336

KIRAPPAKKAM INSCRIPTION

Provenance : Kīrappākkam, Chingleput Taluk, Chingleput District.
On a small boulder in a field near the tank.

Reference : *ARE*, 1934-5, no. 20.

Language : Tamil.

Script : Tamil.

Date : R.Y. 17=*c*. A.D. 886 (?)

REMARKS

Seems to register a gift of 20 *kuḻi* of land for the upkeep of the tank at Kīraippāttūr by ...di Śaṅkaṉ.

No. 337

SIVANVAYAL INSCRIPTION

Provenance : Śivanvāyal, Tiruvallur Taluk, Chingleput District. On a slab lying near the ruined Śiva temple.

Reference : *ARE*, 1944-5, no. 13.

Language : Tamil.

Script : Tamil.

Date : R.Y. 1 [*] :

REMARKS[1]

Mentions the *sabhā* of Śivanvāyal and Niṉṟaiyūr.

1. The record is incomplete.

No. 338

KALINJUR INSCRIPTION

Provenance : Kaḻiñjūr, Gudiyattam Taluk, North Arcot District.
On the fragments built into the walls of *maṇḍapa* the Svarṇamukhīśvara temple.

Reference : *ARE*, 1952-3, no. 201.

Language : Tamil.

Script : Tamil.

Date : R.Y.—

REMARKS

Seems to record a gift of two *kaḻañcu* of gold for burning a lamp in the temple.

No. 339

DUSI INSCRIPTION

Provenance : Dūsi, Cheyyar Taluk, North Arcot District.
On the *tripatta-kumuda* of the north and south walls of the Vaikuṇṭha Perumāḷ temple.

Reference : *IAR*, 1969-70, no. 39, 50.

Language : Tamil.

Script : Tamil.

Date : R.Y. 25=*c*. A.D. 894 (?)

REMARKS

Mentions Cittiramēgataṭākam in Kāliyūr-kōṭṭam and seems to record a gift of land endowed to the deity called Irunda-Perumāṉaḍigaḷ as *dēvadnāa* and made it tax-free, for conducting the festival for seven days from *Viśākam* to *Tiruvōṇam* in the month of *Vaikāśi* every year.

No. 340

KAPPALUR INSCRIPTION

Provenance : Kāppalūr, Polur Taluk, North Arcot District.
East outermost wall of the Tirukkāmēśvara temple.

References : *ARE*, 1938-9, no. 282; *Ibid.*, part ii, p. 91.

Language : Tamil.

Script : Tamil.

Date : R.Y.—

REMARKS

Seems to register a gift of land by the *sabhā* of Kāmappullūr to a certain Narasiṅga Tiruvēdi of Uṟuppaṭṭūr probably as *bhaṭṭa-vṛtti*.

1. The continuation of the inscription is lost.

No. 341

PERATTUR INSCRIPTION

Provenance : Pērattūr, Tiruvallur Taluk, Chingleput District. On a slab built into the west wall of the Vināyaka temple.

Reference : *ARE*, 1944-5, no. 8.

Language : Tamil.

Script : Tamil.

Date : R.Y.---

REMARKS

This fragmentary inscription mentions Īkkāḍu and Kākkalūr.

No. 342

UTTARAMALLUR INSCRIPTION

Provenance : Uttaramallur, Kanchipuram Taluk, Chingleput District.
Somanathapuram temple, north east of Uttaramerur.

References : *Uttaramērūr*, (French), Institute Francais D' Indologie, Pondicherry (1970), U-42, p. 130.

Language : Tamil.

Script : Tamil.

Date : R.Y.—

REMARKS[1]

Details not available.

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1. Fragmentary.

No. 343

PATTARAIPPERUMBUDUR INSCRIPTION

Provenance : Paṭṭaṟaipperumbudūr, Tiruvallur Taluk, Chingleput District. On two slabs in the ruins of the Kumbhīśvara temple.

Reference : *ARE*, 1952-3, no. 236.

Language : Tamil.

Script : Tamil.

Date : R.Y. 5=*c*. A.D. 900.

REMARKS

Registers a gift of land as *balippaṭṭi* to the servants of the temple of Kumbhakarṇīśvara by Pallavadaraiyaṉ of Perumūr in Perumūr-nāḍu, in Īkkāṭṭu-kōṭṭam.

No. 344

TIRUVORRIYUR INSCRIPTION

Provenance : Tiruvoṟṟiyūr, Saidapet Taluk, Chingleput District.
On a slab[1] built into thep avement of the south side of the first *prākāra* in the Vālmīkanātha temple.

References : *ARE*, 1937-8, no. 165; *Ibid.*, part ii, para 25, 87.

Language : Tamil.

Script : Tamil.

Date : R.Y. 5=*c*. A.D. 900.

REMARKS[1]

Registers 30 *kaḻañcu* of gold by Kuṭṭiyāḻi-Brahmādhirajaṉ of Tirukkaḍavūr-nāḍu in Muṭṭukkūr-nāḍu, for a perpetual lamp to god Mahādeva at Tiruvoṟṟiyūr. The endowed amount was deposited with the *sabhaiyār* of Maṇali, bearing interest at the rate of three *mañcāḍi* per *kaḻañcu* (per month).

1. Damaged.

No. 345

TAKKOLAM INSCRIPTION

Provenance : Takkōlam, Arkonam Taluk, North Arcot District.
On the *kumuda* of the north wall of the Jalanāthēśvara temple.

Reference : *IAR*, 1970-1, no. 54, 21.

Language : Tamil.

Script : Tamil.

Date : R.Y. 6 = *c.* A.D. 901.

REMARKS

Seems to refer to a gift of land to the temple.

No. 346

KALAMBAKAM INSCRIPTION

Provenance : Kaḷāmbākam, Tiruttani Taluk, Chingleput District.
On the west wall of the central shrine in the Tirunāgēśvara temple.

References : *ARE*, 1943-4, no. 174; *Ibid.*, part ii, para 4, 56.

Language : Tamil.

Script : Tamil.

Date : R.Y. 8 = *c*. A.D. 903.

REMARKS

Records the provision made for celebration on the new and full moon days (evidently in the temple) by the *ūrār* of Kiḷāmbā[kkam].

No. 347

NEMALI INSCRIPTION

Provenance : Nemali, Tiruttani Taluk, Chingleput District.

On the south wall of the central shrine in the Vaikuṇṭhavāsa Perumāḷ temple.[1]

References : *ARE*, 1942-3, no. 154; *Ibid.*, part ii, para 8, 230.

Language : Tamil.

Script : Tamil.

Date : R.Y. 10=*c.* A.D. 905.

REMARKS

Records the gift of 1,000 *kuḻi* of land in the village of Śiṅgapura to four temples (of the place) of god Tiru[mēṟṟaḷi]-dēvar and another (name lost) at Neṉmali for sounding music during the *śrībali* ceremonies by Śāttandai Śuttamallaṉ *alias* Aṇuttira=pPallavaraiyaṉ.

1. The end of lines in the inscription are built in.

No. 348

KALAMBAKKAM INSCRIPTION

Provenance : Kaḷāmbākkam, Tiruttani Taluk, Chingleput District.
On the west wall of the central shrine in the Tirunāgēśvara temple.

Reference : *ARE*, 1943-4, no. 173; *Ibid.*, part ii, para 4, 56.

Language : Tamil.

Script : Tamil.

Date : R.Y. 16=*c*. A.D. 911[1]

REMARKS

Records gift of land to the *taḷi-uḍaiyār* (temple priests) of Kiḷāmbākkam for celebrating a festival (evidently in the temple).

1. The inscription is written in characters of the 9th cent. A.D. Though the king's name is not mentioned, he may be identified with Aparajitavarman, since it is engraved adjacent to an inscription of the king on the same wall dated in his eighth year.

No. 349

CHINNANAGAPUNDI INSCRIPTION OF VIJAYA-NARASIMHA-VARMAN

Provenance : Chiṉṉanāgapūṇḍi, Tiruttani Taluk, Chingleput District. On a broken stone in a field near the village.

References : *ARE*, 1943-4, no. 133; *Ibid.*, part ii, para 5, 56.

Language : Tamil.

Script : Tamil.

Date : R.Y. [2] : (*c*. 9th century A.D.).

REMARKS

Reads : Kō-Vijaya Narasi...

No. 350

KALAMBAKKAM INSCRIPTION OF VAYIRAMEGAVARMAN

Provenance : Kaḷāmbakkam, Tiruttani Taluk, Chingleput District.
On a stone set up near *balipiṭha* in the Tirunāgēśvara temple.

References : *ARE*, 1943-4, no. 178; *Ibid.*, part ii, para 4, 56.

Language : Tamil.

Script : Tamil.

Date : R.Y. 3 : (*c.* 9th century A.D.).

REMARKS

Records gift of sheep for a lamp in the temple of Kaḷandai Nakkar by Paṅgāri Nandi Kuppaḍigaḷ of Kiḷāmbākkam which was a *śālaipuṟam* in Takkōlam. It is stated at the end that the shepherds to whom the sheep were entrusted had died and that these were given to other shepherds.

No. 353

NALAJANAMPADU INSCRIPTION

Provenance : Nalajanampāḍu, Kanigiri Taluk, Nellore District.
Slab lying in a field two miles north-east of the village.

References : *ARE*, 1938-9, no. 445; *Ibid.*, part ii, para 3, 71; *NI*, ii, 676-7.

Language : Telugu.

Script : Telugu.

Date : R.Y.— : (*c*. 9th century A.D.).

REMARKS[1]

Registers a gift of land sowable with three *puṭṭis* of *āḍlu* grain by Bādirāju, son of Bādirāju. The chief bears the titles *Parama-Māhēśvara*, *Paramēśvara* and *Pallāvaditya*, and is said to be a worshipper at the feet of Bhagavad-Arhata Paramabhaṭṭāraka.

1. The readings given in the *NI* volume are not satisfactory. Judging from the epithet *Pallavāditya* assumed by his father, the donor might be taken to be a scion of the Pallava family.

No. 354

KANNIGAIPPER INSCRIPTION

Provenance : Kaṉṉigaippēr, Tiruvallur Taluk, Chingleput District.
On a slab near the well near the Sundararāja Perumāḷ temple.

Reference : *ARE*, 1949-50, no. 215.

Language : Tamil.

Script : Tamil.

Date : R.Y. —

REMARKS[1]

Seems to register an endowment of gold entrusted with the *sabhā* of the village by a private individual Śevviḷai Nāyagaṉ for burning a lamp in a temple (name lost) at Kaṉṟigai......in Puḻaṟ-kōṭṭam.[1]

1. The beginning of the inscription is lost.

No. 355

MUDUR INSCRIPTION OF......KIRAMAVARMAN

Provenance : Mudūr, Arkonam Taluk, North Arcot District.
On two broken slabs lying near the Tiruvēndīśvara temple.

Reference : *ARE*, 1911, no. 30.

Language : Tamil.

Script : Tamil.

Date : R.Y.—

REMARKS

Seems to record a gift of land which the donees were required not to mortgage.

Seetion II

No. 356

SIVANVAYAL INSCRIPTION

Provenance : Śivanvāyal, Tiruvallur Taluk, Chingleput District.
On a broken slab set up in front of the Vaikuṇṭha Varadarāja Perumāḷ temple.

Reference : *ARE*, 1944-5, no. 12.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—

REMARKS[1]

Details not available.

1. Damaged and fragmentary.

No. 357

SIRUVAKKAM INSCRIPTION

Provenance : Śiṟuvākkam, Kanchipuram Taluk, Chingleput District. On a slab lying on the mound of the ruined temple.

Reference : *ARE*, 1923, no. 64.

Language : Tamil.

Script : Tamil (Early characters).

Date : R.Y.—

REMARKS

Records a gift of land to a Jaina temple called Śrīkaraṇapperumpaḷḷi at Śiṟupākkam.

No. 358

KANCHIPURAM INSCRIPTION

Provenance : Kāñchīpuram, Kanchipuram Taluk, Chingleput District. On a slab built into a cross wall adjacent to the wall of the outermost *prākāra* of the Ēkāmranātha temple.

References : *ARE*, 1939-40, no. 344; *Ibid.*, part ii, para 109, 272.

Language : Sanskrit.

Script : Pallava-Grantha.

Date : R.Y.—: (7th century A.D.)

REMARKS

Reads : *Gṛihēśailā.*

No. 359

RAJENDIRAPATTANAM INSCRIPTION

Provenance : Rājēndirapaṭṭanam, Vriddhachalam Taluk, South Arcot District. On a pillar in the *maṇḍapa* of the Śiva temple.

References : *ARE*, 1940-1, no. 139 to 41; *Ibid.*, part ii, para 108, 271.

Language : Sanskrit and Tamil.

Script : Pallava-Grantha and Tamil.

Date : R.Y.—: (7th-8th century A.D.).

REMARKS

(No. 139) : Mentions Sāriputra, disciple of Buddhavarman.
(No. 140) : Reads : *Śrī Mahē[ndra]*...
(No. 141) : Reads : *Śrī Śāntamati.*[1]

1. The names Sāriputra, Buddhavarman and Śāntamati may be considered to be Jaina or Buddhistic.

No. 360

KUNNANDARKOYIL INSCRIPTION

Provenance : Kuṉṉāṇḍārkōyil, Kulattur Taluk, Pudukkottai District. On the wall of the rock-cut cave.

References : *ARE*, 1940-1, no. 222 ; *Ibid.*, part ii, para 108, 271-2.

Language : Tamil.

Script : Tamil.

Date : R.Y—: (8th century A.D.).[1]

REMARKS

Mentions *Kandavārcēni*, wife of Siṅgaṉ.

1. Assigned on palaeographical grounds.

No. 361

MAHABALIPURAM INSCRIPTION

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District. On a rock to the north of the Gaṇeśa-ratha.

Reference : *ARE*, 1969-60, no. 264.

Language : Tamil.

Script : Tamil.

Date : R.Y—: (*c*. 8th century A.D.)

REMARKS[1]

The extant portion reads *Vikri*.

1. There is also an another label inscription nearby written in later Tamil characters, which reads : *Nārāyaṇa*.

No. 362

MAHABALIPURAM INSCRIPTION

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District. On a rock to the north of the Gaṇeśa-ratha.

Reference : *ARE*, 1959-60, no. 265.

Language : Sanskrit.

Script : Grantha.

Date : R.Y.—: (*c*. 8th century A.D.).

REMARKS

Reads : *Bhuvana*.[1]

1. Another label in the southern alphabet seems to read *Dhi. ta*.

No. 363

MAHABALIPURAM INSCRIPTION

Provenance : Mahābalipuram, Chingleput Taluk, Chingleput District.
On the eastern side of the 'Gopis churn'.

Reference : *ARE*, 1959-60, no. 266.

Language : Sanskrit.

Script : Grantha.

Date : R.Y.—: (*c.* 8th century A.D.).

REMARKS

Reads : *Srīk*[*ā*]*viti.*

No. 364

TIRUVADIKKUNRAM INSCRIPTION

Provenance : Tiruvadikkuṉṟam, Gingee Taluk, South Arcot District. On a rock in a field at the foot of the hill.

Reference : *ARE*, 1934-5, no. 92.

Language : Tamil.

Script : Tamil.

Date : R.Y.—: (*c*. 8th century A.D.).

REMARKS

Records gift of an oil-mill (*śekku*) by a certain Kaṇavaṉ, a resident of Adinalarūr (Adinallūr?).

No. 365

KILKOTTAIYUR INSCRIPTION

Provenance : Kīḻkoṭṭaiyūr, Chingleput Taluk, Chingleput District.

On a stone lying near the dilapidated Śiva temple to the north of the village.

Reference : *ARE*, 1934-5, no. 29.

Language : Tamil.

Script : Tamil.

Date : R.Y.—(*c.* 9th century A.D.).

REMARKS

States that this is the work of Kumārandai Kumāraḍi.

No. 366

KIRAPPAKKAM INSCRIPTION

Provenance : Kīrappākkam, Chingleput Taluk, Chingleput District. On a slab set up in a field near the tank.

Reference : *ARE*, 1934-5, no. 22.

Language : Sanskrit.

Script : Grantha.

Date : R.Y.—: (*c*. 9th century A.D.).

REMARKS

Registers the construction of the Dēśavallabha-Jīnālaya to the north of Kīraippākam by Amaramudalaguru, a disciple of Mahāvīraguru of the Yāpanīyasaṅgha and the Kumiḻi-gaṇa, who also made provision for feeding the members of the *saṅgha*.

No. 367

MALAYANUR INSCRIPTION

Provenance : Malayaṉūr, Tiruvannamalai Taluk, North Arcot District. On a hero stone[1] set up on the right bank of the Pambaṉāṟu.

Reference : *ARE*, 1940-1, no. 105.

Language : Tamil.

Script : Tamil.

Date : R.Y.—: (*c*. 9th century A.D.).

REMARKS

Refers to a cattle-raid in which a certain Nandikkuṭṭi seems to have lost his life.

1. Engraved above the figures of a warrior holding a sword by his right hand and bow in his left hand.

No. 369

ODALVADI INSCRIPTION

Provenance : Odalvāḍi, Polur Taluk, North Arcot District.
On the right door-jamb of the ruined Perumāḷ temple.

Reference : *ARE*, 1941-2, no. 145.

Language : Tamil.

Script : Tamil.

Date : R.Y.—: (*c*. 9th century A.D.).

REMARKS[1]

Mentions *Pottarai*.........and gives the boundaries of a piece of land.

1. The record is damaged and fragmentary.

No. 370

PONNERI INSCRIPTION

Provenance : Poṉṉēri, Ponneri Taluk, Chingleput District.
On the step at the entrance into the central shrine of the Agastyēśvara temple.

Reference : *ARE*, 1933-4, no. 15.

Language : Tamil.

Script : Tamil.

Date : R.Y.— : (*c*. 9th century A.D.).

REMARKS[1]

Seems to record an endowment made for the maintenance of a person capable of teaching one *Vēda* including the *Paviḻiyam* (*Bahvṛca*) and the *Āraṇa* (*Āraṇyaka*).

1. Fragmentary.

No. 371

SIRUDAVUR INSCRIPTION

Provenance : Sirudāvūr, Chingleput Taluk, Chingleput District.
On the east wall (on either side of the entrance) of the *maṇḍapa* in front of the central shrine of the dilapidated Viṣṇu temple.

Reference : *ARE*, 1933-4, no. 87.

Language : Tamil.

Script : Tamil.

Date : R.Y.—(*c*. 9th century A.D.).

REMARKS

Mentions Śaṭṭi-Viṇṇagaram and Pāṇḍi-māṇikkamarasa.....son of Kāvalampākkiḻār.

No. 372

SIVANVAYAL INSCRIPTION

Provenance : Śivanvāyal, Tiruvallur Taluk, Chingleput District.
Stone built into the ceiling of the Vaikuṇṭha-Varadarāja Perumāḷ temple.

References : *ARE,* 1944-5, no. 10; *Damilica* (1970) part i, 22.

Language : Tamil.

Script : Tamil.

Date : R.Y.—: (*c*. 9th century A.D.)

REMARKS[1]

Seems to state that the temple of Vaikuṇṭhanāthar was constructed by a *brāhmaṇa* lady Kumariccāni.

1. Beginning and ends are built in.

No. 373

VENMANI INSCRIPTION

Provenance : Veṇmaṇi, Polur Taluk, North Arcot District.
On two sides of a hero-stone[1] on the road side a furlong from the modern Piḷḷaiyār temple.

References : *ARE*, 1941-2, no. 116; *Ibid.*, part ii, para 108, 272.

Language : Tamil.

Script : Tamil.

Date : R.Y.—: (*c.* 9th century A.D.).

REMARKS

Records the death of Gaṇavāyaṉ, the disciple of the preceptor (*āsāṉ*) Teṉṉavaṉ, when Veṇmaṇi was destroyed in the time of Valluvik-Kaṅgaraiyar.[2]

1. The record is engraved above the figure of a warrior represented with a shield in his left hand and a scimitar in the right.

2. The chieftain mentioned in this inscription obviously belonged to the family of the Ganga chiefs of Pangala-nadu who were ruling over the regions of Polur and Vellore taluks of the North Arcot district, as loyal feudatories of the Pallavas from the days of Nandivarman III to Kampavarman.

No. 374

VENGAL INSCRIPTION

Provenance : Veṅgal, Tiruvallur Taluk, Chingleput District.
On the beam in the verandah, right of entrance in the Dharmarāja temple.

Reference : *ARE,* 1953-4, no. 313.

Language : Sanskrit.

Script : Grantha.

Date : R.Y.—: (*c.* 10th century A.D.).

REMARKS[1]

Narasimha is called *Malayakulōdbhava* and *Malayakulacūdāmaṇi* etc.

---

1. Partly damaged and built in.

No. 375

VIRINCHIPURAM INSCRIPTION

Provenance : Viriñchipuram, Vellore Taluk, North Arcot District. Hero-stone set up in the Mārgasahāyēśvara temple.

Reference : *ARE*, 1939-40, no. 209.

Language : Tamil.

Script : Tamil.

Date : R.Y.—: (*c*. 10th century A.D.).

REMARKS[1]

Seems to refer to the grant of a *Kaṇṇāḍu* to the hero.[2]

1. Highly damaged.
2. Represented by the side of the inscription, with a bow and a dagger in his hands.

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